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# RIG VEDA

## VOLUME V

Complete in 12 volumes

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Mantras in Sanskrit  
with English Translation and Transliteration

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D.A.V. PUBLICATION DIVISION

*Translated by*  
Swami Satya Prakash Saraswati  
Satyakam Vidyalankar

# RIG VEDA

(Volume V)

ऋग्वेद

पंचम भागः



# RIG VEDA

## Volume V

[Book IV, Hymns 1-58]

[Book V, Hymns 1-87]

# ऋग्वेद

पंचमः भागः

[चतुर्थ मण्डलम्, सूक्तानि 1-58]

[पंचमं मण्डलम्, सूक्तानि 1-87]

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## Contents

1. English Translation : Book IV	1359-1561
Hymns 1 to 58	
2. English Translation : Book V	1562-1822
Hymns 1 to 87	
<i>Notes</i>	1823-1881
Book IV	1882-1952
Book V	



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# RIG VEDA

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# ऋग्वेद संहिता

## चतुर्थ मण्डलम्

( १ ) प्रथमं सूक्तम्

(१-२०) विशन्वृचस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१, १-२०) प्रथमर्चः पशुवादिपञ्च-  
दशानां आग्निः, (२-१०) द्वितीयाद्विचतसृणां आग्निर्वैष्णो वा देवता । (१) प्रथमर्च अष्टिः, (२) द्विती-  
याया अनिजगती, (३) तृतीयाया धृतिः, (४-२०) चतुर्थ्यादिषडशानां अ विष्टुप छन्दांसि ॥

॥१२॥ त्वां ह्यग्ने सदुमिर्त्समन्ववो देवासो देवमरुतिं न्येग्रि इति कृत्वा न्येग्रि ।  
अमर्त्यं यजत मर्त्येष्व देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम् ॥१॥  
स भ्रातरं वरुणमग्ने आ ववृत्स्व देवो अच्छा सुमती यज्ञवन्सं ज्येष्ठं यज्ञवन्सम् ।  
ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम् ॥२॥

1.

Tvām hy āgne sādām it samanyāvo devāso devām ara-  
tīm nyerirā iti krātvā nyeriré | amartyam yajata mārtyeshv  
ā devām ādevam janata prācetasam vīṣvam ādevam janata  
prācetasam || 1 || sā bhrātaram vāraṇam agna ā vavṛitsva  
devāñ áchā sumatī yajñāvanasam jyéshṭham yajñāvanasam |  
ritāvānam ādityām earshanīdhṛitam rájānam earshanīdhṛi-  
tam || 2 ||

# ṚGVEDA SAMHITĀ

## BOOK FOUR

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### 1

O swift moving, radiant, universal fire, the cosmic divine powers ever excite you and urge you with their dedication for manifestation. O adorable, immortal and brilliant, they generate you as an immortal force among mortals, as the all-competent; they generate you as the all-competent and omnipresent Nature's bounty. 1

O universal fire-divine, bring your venerable brotherly associate, the *water-divine*, to the presence of the worshipper. He loves very much to participate in universal cosmic creation, he is true to the established laws, is one of the infinite creative principles, and sustainer, truly a sustainer of men; he is like the sovereign venerated by mankind. 2



सखे सखायमुभ्या ववृत्स्वाञ्जुं न चक्रं रथ्येव रंहास्मभ्यं दस्म रंहा ।  
 अग्ने मृळीकं वरेणे सचा विदो मरुत्सु विश्वमानुषु ।  
 तोकाय तुजे शुशुचानु शं कृध्वस्मभ्यं दस्म शं कृधि ॥३॥  
 त्वं नो अग्ने वरेणस्य विद्वान्देवस्य हेळोऽव यासिसीष्टाः ।  
 यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्त ॥४॥  
 स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अत्वा उपसो व्युष्ठौ ।  
 अव यद्व नो वरेणं रराणो वीहि मृळीकं सुहवो न एधि ॥५॥

sākhe sakhāyam abhy ā vavṛitsvāśum ná cakram  
 ráthyeva ránhyāsmābhyam dasma ránhyā | āgne mṛṇīkām  
 vāruṇe śacā vido marútsu viśvābhānushu | tokāya tujé śu-  
 śucāna śām kṛidhy asmābhyam dasma śām kṛidhi || 3 ||  
 tvām no agne vāruṇasya vidvān devāsya hélo 'va yāsisī-  
 shthāḥ | yājishtho vāhnitamah śośucāno viśvā dvēshānsi  
 prā mumugdhy asmāt || 4 || sā tvām no agne 'vamó bha-  
 votí nédishtho asyā ushāso vyūshṭau | āva yakshva no vá-  
 ruṇam rāraṇo vihi mṛṇīkām suhávo na edhi || 5 ||

॥३॥ अत्र्य श्रेष्ठं सुभगस्य संदग्देवस्य चित्रतमा मर्त्येषु ।  
 शुचि घृतं न तप्तमघ्न्यायाः स्पर्हा देवस्य मंहनेव धेनोः ॥६॥  
 त्रिरस्य ता परमा सन्ति सत्या स्पर्हा देवस्य जनिमान्यग्नेः ।  
 अतन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥७॥  
 स दूतो विश्वेदुमि वष्टि सद्या होता हिरण्यरथो रंसुजिह्वः ।  
 रोहिदश्चो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत् ॥८॥

asyā śrēṣṭhā subhāgasya saundrīg devāsya citrātamā  
 mārtyeshu | śūci ghṛitām ná taptām āghnyāyā spārhā de-  
 vāsya mañhāneva dhenoh || 6 || trir asya tā paramā sanṭi  
 satyā spārhā devāsya jānimāny agnēḥ | ananté antāḥ pári-  
 vīta āgāe chūciḥ śukró aryó rōrucānah || 7 || sā dūtó viśvéd  
 abhí vashṭi sádmā hótā hīraṇyāratho rámsujihvah | rohīd-  
 asvo vapuṣhyo vibhāvā sádā raṇvāḥ pitumátiva samsát || 8 ||

O fire-divine, friendly and beautiful, bring hither your brother, water-divine (cosmic water) just as the two strong horses convey the swift chariot along the road to its goal. Along with cosmic water, receive, O universal fire, the gratifying homage, and also along with the all-illuminating divine winds, grant, O fire-divine, happiness to our aspiring children; grant, O beautiful fire-divine, happiness to ourselves. 3

O all-wise fire-divine, avert from us the wrath of the cosmic waters. You are the best invoker, and the most diligent bearer of oblations, the most resplendent; may you liberate us from all animosities. 4

May you, O light-divine, our preserver, be nearest to us with your protection at the breaking of the dawn. May you, reconcile to us the cosmic waters, and propitiated by our praise, cherish our homage, and be swift to respond to our calls. 5

The glance of this auspicious fire-divine, directed towards men, is most excellent, most wonderful, acceptable to all, as the pure warm butter from the milk of the cow acceptable to the divine powers, and as the gift of a milch-cow to a man. 6

These three (divine fire, divine waters, and divine winds) are the supreme, true, most exalted, and eagerly longed for manifestations of the fire-divine. He is revealed in the boundless region, invested with radiance, pure and bright. 7

He, the messenger, the invoker, riding in a golden chariot, with a tongue of flames, frequents all the chambers of worship, drawn by red horse, like rays; he, the resplendent, is always agreeable and is like a dwelling well-supplied with food. 8



स चेतयन्मनुषो यज्ञवन्धुः प्र तं मूढा रंशनां नयन्ति ।  
 स क्षेत्यस्य दुषीसु सार्धन्वेवो मर्त्यस्य सधनित्वमाप ॥९॥  
 स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवमक्तं यदस्य ।  
 धिया यद्विधेयं अमृता अकृष्वन्धोष्पिता जन्तिता सत्यमुक्षन् ॥१०॥

sá cetayan mánusho yajñābandhuḥ prā tām mahyā raśa-  
 nāyā nayanti | sá kshety asya dúryāsu sádbhān devó mār-  
 tasya sadhanitvām āpa || 9 || sá tū no agnir nayatu prajā-  
 nānn āchā rātunaṁ devābhaktaṁ yād asya | dhiyā yād ví-  
 sve amṛitā ákṛiṣvan dyaúsh pitā janitā satyām ukshan  
 || 10 ||

॥९॥ स जायत प्रथमः पुस्त्यासु महो बुधे रजसो अत्य योनीं ।  
 अपादशीर्षा गुहमानो अन्तायोर्युवानो वृषभस्य नीले ॥११॥  
 प्र शर्धं आर्तं प्रथमं विपन्यां कृतस्य योना वृषभस्य नीले ।  
 स्पार्हो युवा वपुष्यो विभावा सप्त प्रियासोऽजनयन्त वृष्णे ॥१२॥  
 अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्कृतमाशुषाणाः ।  
 अश्मव्रजाः सुदुग्धा वव्रे अन्तरदुस्ता आजन्मसो हुवानाः ॥१३॥  
 ते मर्मजत दह्वांसो अद्रिं तदेषामन्ये अभितो वि वौचन् ।  
 पृथ्व्यन्त्रासो अभि कार्मर्चन्विदन्त ज्योतिश्चकृपन्त धीभिः ॥१४॥

sá jāyata prathamāḥ pastyāsu mahó budhné rájaso asyá  
 yónau | apád aṣirshá guhāmāno antāyóyuvāno vṛishabhāsya  
 nilé || 11 || prā śārdha ārta prathamāṁ vipanyāñ rītasya yonā  
 vṛishabhāsya nilé | spārḥó yúvā vapuṣhyó vibhāvā saptá  
 priyāso 'janayanta vṛishṇe || 12 || asmákam ātra pitáro ma-  
 nushyā abhí prā sedur rītām āsushānāḥ | āṣmavrajāḥ sudú-  
 ghā vavré antár úd usrá ājann ushāso huvānāḥ || 13 || té  
 marmṛijata dadṛivāṅso ádriṁ tād eshām anyé abhíto ví vo-  
 can | pasvāyantrāso abhí kārām arean vidānta jyótiṣ cakṛi-  
 pānta dhībhiḥ || 14 ||

As a lover of worship, he knows those people, who bind and take him with the strong cord of praise. He, the divine fire, fulfilling all desires, abides in the homes of mortal devotees and wins a partnership in his possessions. 9

May that fire divine conduct us to that precious treasure, coveted by the devout worshippers. He is the one, whom all the immortals manifest for the performance of sacred rites, of whom heaven is the prime abode and revealer, and on whom the priests sprinkle loving oblations. 10

He is the first in rank and engendered in the habitations; he is revealed at great heaven's base and in this region's bosom. He is without feet, and without head, and conceals his extremities, combining in the lair of the rain-clouds. 11

Glorified by praise, he first rises aloft, defiant, in the womb of cosmic waters, in the lair of the rain-clouds. The seven dear priests (rays) engender the fire-divine, who is the showerer of benefits, desirable, ever-young, beautiful in form and resplendent. 12

In this world, our mortal forefathers, in the course of their search for eternal truth found the universal fire-divine; then calling upon the dawn of wisdom, they extricated the cows of knowledge which remained concealed among rocks in the dark caverns. 13

Rending the rocks they further cleared out the way; others around also reported their findings. Fully prepared for the extrication of the cattle, they sang their songs and found the light and with wisdom they planned out the course of action. 14

ते मन्वता मनसा दृध्रमुदधं गा यमानं परि पन्तमद्रिम ।  
दृढहं नरो वचसा देव्येन व्रजं गोमन्तमुशिजो वि वव्रुः ॥१५॥

té gavyatā mānasā dṛidhrām ubdhām  
gā yemānām pari śhāntam ādrim | dṛiḥhām nāro vācasā  
daivyena vrajām gomantam usijo vi vavruḥ ॥ 15 ॥

॥१५॥ ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन् ।  
तज्जानतीरभ्यनृपतु वा आविर्भुवदरुणीर्षशसा गोः ॥१६॥  
नेशुत्तमो दुधितं रोचत योरुदेव्या उपसो भानुरर्त ।  
आ सूर्यो वृहत्सिष्ठद्विर्वा ऋजु मर्तुषु वृजिना च पर्यव ॥१७॥  
आदित्यश्चा बुबुधाना व्यख्यन्तादिद्विर्वा धारयन्त युग्मक्षम् ।  
विश्वे विश्वासु दुर्वासु देवा मित्रं धिये वरुण सत्यमस्तु ॥१८॥  
अच्छा वोचेय शुशुचानमुमिं होतारं विश्वभरसुं यजिष्ठम् ।  
शुच्युधो अत्पुन्र गवामन्धो न पूतं परिषिक्तमंशोः ॥१९॥  
विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।  
अग्निर्देवानामव आवृणानः सुमृच्छीको भवतु जातवेदाः ॥२०॥

té manvata prathamām nāma dhenōs triḥ sapta mātūḥ  
paramāṇi vindan | tāj jānatīr abhy ānūshata vrā āvir bhu-  
vad aruṇīr yaśāsā gōḥ ॥ 16 ॥ nēṣat tāmo dādhitam rōcata  
dyaūr ūd devyā ushāso bhānūr arta | ā sūryo bṛihatās ti-  
shṭhad ājṛāñ ṛijū mārteshu vṛijina ca pāsyān ॥ 17 ॥ ād it  
paśeā bubudhānā vy ākhyam ād id rātnam dhārayanta  
dyūbhaktam | viśve viśvāsu dūryāsu devā mītra dhiyē va-  
ruṇa satyām astu ॥ 18 ॥ āchā voceya śuśucānām agnīm hō-  
tāraṁ viśvābharasaṁ yājishṭham | śūcy ūdho aṭṛiṇan nā  
gāvām āndho nā pūtām pārishiktam aṁśōḥ ॥ 19 ॥ viśveshām  
ādītir yājñīyānām viśveshām ātithir mānushāṇām | agnīr  
devānām āva āvṛiṇānāḥ sumṛiḥḥīkō bhavatu jātāvedāḥ  
॥ 20 ॥

Devoted to their leader, the fire-divine, these people, with minds intent upon restoring cattle, broke open, with divine wisdom, the enclosing obstructions, consisting of solid mountains confining cows, — the stable full of cattle. 15

They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun. 16

The diffused darkness receded; the firmament glowed with radiance, the lustre of the divine dawn arose and then the sun ascended above the wide expanses, beholding deeds of men, good and evil. 17

Thereupon awakening, the enlightened devotees obtain celestial treasures of knowledge, and thereon the universal godly men assemble in the congregation. O Lord of cosmic light and intelligence, may the aspirations and efforts of your worshippers be effective and fruitful. 18

May I now glorify the present radiant fire-divine, the invoker of Nature's bounties, the supporter of the universe, and most adorable, though the udder of the cow has not been milked, nor the sanctified and strained libation drawn up by the sun. 19

The universal fire-divine is the mother of all those divine powers, to whom the worship is offered. May He be dear like a guest to all men. Receiving the offered homage, may He, the knower of all that is born, be gracious to us. 20



( २ ) द्वितीयं सूक्तम्

( १-२० ) विष्णुचक्रवर्त्यस्य सूक्तस्य गीतमो वामदेव ऋषिः । अग्निर्देवता । विष्णुर्छन्दः ॥

॥१६॥

यो मर्त्येष्वमृतं कृतावाँ देवो देवेष्वरतिर्निधायि ।  
 होता यजिष्ठा मङ्गा शुच्यै हव्यैरग्निर्मनुष ईरय्यै ॥१॥  
 इह त्वं सूनो सहसो नो अद्य जातो जातोऽनुमयीं अन्तर्भि ।  
 दूत ईयसे युयुजान क्रव्य क्रजुमुष्कान्वृषणः शुक्रांश्च ॥२॥  
 अत्या वृधस् रोहिता घृतस् कृतस् मन्ये मनसा जविष्ठा ।  
 अन्तरीयसे अरुषा युजानो युष्मांश्च देवान्विश आ च मर्तान् ॥३॥

2.

Yó mártYEShv anrítā rítāvā devó devéshv aratír ni-  
 dháyī | hótā yájishtho mahná śucádhyai havyaír agnír má-  
 nusha írayádhyai || 1 || ihā tvám sūno sahaso no adyá jātó  
 jātān ubháyañ antár agne | dūtā iyase yuyujāná řishva ři-  
 jumushkán vřishanañ śukráñś ca || 2 || átyā vřidhasnū ró-  
 hitā ghritásnū řitásya manye mánasā jávishthā | antár iyase  
 arushá yujāno yushmāñś ca devān víśa á ca mártān || 3 ||

अर्यमणं वरुणं मित्रमेषामिन्द्राविष्णू मरुतो अश्विनोत् ।  
 स्वश्चो अग्ने सुरयः सुराधा एदु वह सुहविषे जनाय ॥४॥  
 गोमाँ अग्नेऽविमाँ अश्वी यज्ञो नृवत्सखा सदमिदं प्रमृष्यः ।  
 इळावाँ एषो असुर प्रजावाँ दीर्घो रयिः पृथुवृषः सुभावाँ ॥५॥

aryamāṇam vāruṇam mitráṁ eshām indrāvíshṇu marúto  
 asvínótā | svásvo agne suráthah surádhyā éd u vaha suba-  
 víshe jánāya || 4 || gómāñ agné 'vimāñ aśví yajñó nřivátśa-  
 khā sádam íd apramřishyáh | řlāvāñ eshó asura řajāvān  
 řirghó rayib prithubudhnáh sabhāvān || 5 ||

He, the fire-divine, has been installed immortal among the mortals, the observer of truth, the invoker of natural powers and triumphant among them, the most diligent. He has been placed upon the altar to brighten the ceremony by his lustre, and for the elevation of mankind through oblations in celestial regions. 1

O divine fire, embodiment of strength, kindled today at this place of worship, and invoker of Nature's bounties, may you fair as an intermediate envoy between both (Nature's forces and men), harnessing your vigorous, robust and resplendent flames. 2

I acknowledge with reverence the reddish, prosperity-bestowing, water-shedding and swifter-than-mind-moving, steeds (radiant beams), of Lord, the Truth. Yoking the brilliant pair, you pass between the celestial divine forces of yours and the human beings. 3

Possessed of brilliant flames, an excellent chariot and abundant nourishment, O fire-divine, may you bring the blessings of the cosmic all-pervading powers of light, life, waters, law and order, winds, twin-divines among these worshippers for the benefit of mankind. 4

O mighty fire-divine, may our benevolent actions, celebrated by your worshipper and instituted by the priests be productive of cows, sheep and horses and remain ever uninterrupted. May it grant wisdom, progeny, long continued and broad-based affluence, and social status. 5

॥१॥

यस्ते इध्मं जभरत्सिष्विदानो मूर्धानं वा तातपते त्वाया ।  
 भुवस्तस्य स्वर्तवाः पायुरग्निं विश्वस्मात्सीमघायुत उरुष्य ॥६॥  
 यस्ते भगदक्षियते चिदन्नं निशिषन्मन्द्रमतिथिमुदीरत ।  
 आ देवपुरिनर्धते दुरोणे तस्मिन्नयिर्ध्रुवो अस्तु दास्वान् ॥७॥  
 यस्त्वा दोषा य उपसि प्रशंसत्प्रियं वा त्वा कृणवति हविष्मान् ।  
 अश्वो न स्वे दम् आ हेम्यावान्तमहंसः पीपरो दाश्वांसम् ॥८॥  
 यस्तुभ्यमग्ने अमृताय दाशदुवस्त्वे कृणवति यतस्त्रुक् ।  
 न स राया शशमानो वि योषन्नेनमहः परि वरदघायोः ॥९॥  
 यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य मुधितं रराणः ।  
 प्रीतेदसद्योत्रा सा यविष्ठासाम् यस्य विधतो वृधासः ॥१०॥

yás ta idhmám jabhárat sishvidāno mūrdhānam vā ta-  
 tāpate tvāyá | bhúvas tásya svátavāñh pāyúr agne víśva-  
 smāt sīm aghāyatá urushya || 6 || yás te bhárād ánniyate  
 cid ánnam niśishan mandráam átithim udírat | á devayúr  
 inádhate duroné tásmin rayír dhruvó astu dāsvān || 7 || yás  
 tvā doshā yá ushási prasānsāt priyám vā tvā kṛṇávate  
 havishmān | asvo ná své dáma á hemyāvān tām áñhasaḥ  
 pīparo dāsvānsam || 8 || yás túbhyam agne amṛtāya dāśad  
 dúvas tvé kṛṇávate yatásruk | ná sá rāyá śaśamāno vi yo-  
 shan nainam áñhaḥ pári varad aghāyóḥ || 9 || yásya tvám  
 agne adhvarám jújoshó devó mártasya súdhitam rārāṇaḥ |  
 prītéḍ asad dhótrā sá yavishthāsāma yásya vidható vṛidhā-  
 saḥ || 10 ||

॥११॥

चित्तिमविंतिं चिनवद्दि विद्वान्पृष्ठेव वीता वृजिना च मर्तान् ।  
 राये च नः स्वपत्याय देव दितिं च रास्वादितिमुदुष्य ॥११॥

cittim ácittim cinavad ví vidván prishthéva vitá vṛi-  
 jiná ca mártān | rāyé ca naḥ svapatyāya deva dītim ca  
 rāsváditim urushya || 11 ||

O fire-divine, may you be the munificent recompenser of the person, who, sweating with toil, brings you fuel, and in your service exhausts out himself to full capacity and may you protect him from every one that seeks to do him evil. 6

May the worshipper, who, desirous of food, presents reverential homage and constantly offers sweet devotional prayers to you, and also who welcomes you as a guest and devoutly kindles you in his home, be blessed with a son, firm in devotion and liberal in offerings. 7

May you, fire-divine, as if a horse with golden caparisons rescue from evils the bounteous worshipper, who glorifies you morning and evening, and, presenting homage, does what is acceptable to you in his own home. 8

O immortal fire-divine, let not the one, who is dedicated and serves you with repeated praises and who pours out butter with uplifted ladle, be devoid of wealth and let not the wickedness of a malevolent overwhelm him. 9

O fire-divine, gracious and youngest amongst the divines, may that prayer be agreeable to you, which is uttered by the man, with whose well-conducted worships you are well-pleased, and may we be the promoters of the worshipper when he adores you. 10

The all-wise Lord discriminates between virtue and vice, straight between man and man like the groom distinguishing between sturdy and weak backs of horses. O Lord, enrich us with wealth and virtuous children; may you award us the ephemeral wealth, and also protect the non-ephemeral one. 11



कविं शशासुः कवयोऽदब्धा निधारयन्तो दुर्यास्वायोः ।  
 अतस्त्वं दृश्यीं अग्नं एतान्पुद्भिः पश्येरद्भुतौ अर्य एवैः ॥१२॥  
 त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।  
 रत्नं भर शशमानाय घृष्टे पृथु भ्रुन्दमवसे चर्षणिप्राः ॥१३॥  
 अघां ह यद्वयमग्ने त्वाया पुद्भिर्हस्तेभिश्चक्रमा तनुभिः ।  
 रथं न क्रन्तो अपसा भुरिजोर्कृतं येमुः सुध्य आशुषाणाः ॥१४॥  
 अघां मातुरुपसः सप्त विप्रा जायेमहि प्रथमा वेधसो नृनः ।  
 दिवस्पुत्रा अङ्गिरसो भवेमाद्रिं रुजेम धनिनं शुचन्तः ॥१५॥

kavīm śaśāsuh kavāyo 'dabdhā  
 nidhārayanto dūryāsv āyōh | ātas tvām drīṣyāñ agna etān  
 padbhīh paśyer ādbhutāñ aryā évaiḥ || 12 || tvām agne vā-  
 ghāte supránjtiḥ sutāsomāya vidhaté yavisbtha | rātnam  
 bhara śaśamānāya ghṛishve prithū ścandram āvase carsha-  
 ṇipráh || 13 || ādhā ha yād vayām agne tvāyā padbhīr há-  
 stebhiḥ cakṛimā tanúbhiḥ | rātham ná krānto āpasā bhur-  
 jor řitām yemuḥ sudhya āśushāñāḥ || 14 || ādhā mātūr ushā-  
 saḥ saptā viprā jāyemahi prathamā vedhāso nṛin | divās  
 putrá āṅgirasas bhavemādrin rujema dhanīnam śucāntaḥ  
 || 15 ||

॥१२॥ अघा यथा नः पितरः परासः प्रतासो अग्नं क्रतुमाशुषाणाः ।  
 शुचीदयन्दीधितिमुक्थशासः क्षामां भिन्दन्तो अरुणीरपं वर ॥१२॥  
 सुकर्माणः सुरुचो देवयन्तोऽप्यो न देवा जनिमा धमन्तः ।  
 शुचन्तो अग्निं ववृधन्त इन्द्रमुवं गव्यं परिषदन्तो अग्नम् ॥१३॥

ādhā yāthā naḥ pitārah pārāsah pratnāso agna řitām  
 āśushāñāḥ | śucīd ayan dīdhitim ukthasāsah kshāmā bhin-  
 dānto aruñir āpa vran || 16 || sukārmanah surīco devayānto  
 'yo ná devā jānimā dhāmantaḥ | śucānto agnīm vavṛi-  
 dhānta indram ūrvām gāvyaṁ parishādanto agman || 17 ||

O fire-divine, the unreviled wise persons always welcome with reverence wise men in their homes. May you also proceed with rapid footsteps to meet and bless these remarkable and marvellous men of wisdom. 12

Resplendent and ever youthful fire-divine, you are the satisfier of the wishes of men, and giver of good guidance to the participants, who serve you with loving devotion. May you bestow joy-yielding and abundant wealth for the preservation of the participant, who praises and worships you with full dedication. 13

O fire-divine, we churn you, the eternal truth, out with hands and feet, and all our members, the pious experts of the technique, exercise their arms in the work of attrition just as those who fabricate laboriously a car. 14

May we, the seven divine sons, first in order, become the wise fire technicians, and engender as if from the dawn the front rank people, and being well-versed, break open rocks. 15

Thus, O adorable Lord, our virtuous and ancient forefathers, institutors of holy rites based on immortal truths, attain pure light, and reciting sacred hymns and dispersing gloom make purple dawns manifest. 16

Performers of benevolent works, brilliant and aspirants of divinity, make their life free from impurity, as a smith heats iron. Enkindling the fire-divine, and exalting the resplendent Lord, and wandering about in search, they reach the vast mystic source of wisdom and speech. 17



आ युथेव धुमन्ति पशो अरुवदेवानां वज्रनिमान्त्युग्र ।  
 मर्तानां चिदुर्वशीरकृप्रवृधे चिदुयं उपरस्पयोः ॥१८॥  
 अकर्म ते स्वर्पसो अभूम कृतमवस्त्रपसो विभ्रातीः ।  
 अनूनमग्निं पुरुधा सुक्ष्मन्दं देवस्य मर्यजतश्चारु चक्षुः ॥१९॥  
 पूता ते अग्न उचर्यानि वेधोऽवीचाम कवये ता जुषस्व ।  
 उच्छोचस्व कृणुहि वस्वसो नो महो रायः पुरुवार प्र यन्धि ॥२०॥

ā yūthēva kṣhumāti paśvo akhyaad devānām yāj jānimānty  
 ugra | mārtaṇām eiḍ urvāśīr akṛipraṇ vṛidhē eiḍ aryā ūpa-  
 rasyāyōḥ ॥ 18 ॥ ākarma te svāpaso abhūma ṛitām avasraṇṇ  
 uśhāso vibhāṭīḥ | ānūnam agnīm purudhā suseandraṁ de-  
 vāsya mārmaṛijataṣ cāru cākshuḥ ॥ 19 ॥ etā te agna ucā-  
 thāni vedhō 'vocāma kavāye tā jushasva | ūc chocasva kṛi-  
 ṇuhī vāsyaso no mahō rāyāḥ puruvāra prā yandhi ॥ 20 ॥

( ३ ) द्वितीयं सूक्तम्

(१-१६) षोडशर्चस्पाम्य सूक्तस्य गौतमो धामदेव ऋषिः । (१) प्रथमर्चोऽग्नी रुद्रो वा ।

(२-१६) द्वितीयादिषष्ठदशानां धामिदेवता । चिदुष उच्यते ॥

॥२०॥ आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययज्ञं रोदस्योः ।  
 अग्निं पुरा तनयिनोरचित्तादिरण्यरूपमवसे कृणुध्वम् ॥१॥  
 अयं योनिश्चक्रमा यं वयं ते जायेव पत्य उशती सुवासाः ।  
 अर्वाचीनः परिवीतो नि पदिमा उ ते स्वपाक प्रतीचीः ॥२॥

3.

A vo rájānam adhvarāsya rudrāṁ hótāraṁ satyayājāṁ  
 ródasyoḥ | agnīm purā tanayitnór acittād dhíranyarūpam  
 āvase kṛiṇudhvaṁ ॥ 1 ॥ ayāṁ yōniṣ cakṛimā yāṁ vayāṁ  
 te jāyēva pātya uṣatī suvāsāḥ | arvācīmāḥ pārivīto ní shī-  
 demā u te svapāka pratīcīḥ ॥ 2 ॥

O the powerful fire-divine, the self proclaims the near presence of the mystic source of wisdom, as the herd of cattle in a food-full pasture, and the enlightened participants then plan out the details of attaining this widely-loved wisdom, and having attained it, the master of the family is rendered competent to provide for the increase of posterity and the support of dependents. 18

We have worked for you, O fire-universal; we have nobly laboured; the bright dawns have shed their lustre upon our worship—adding the beauty to the perfect fire-divine, and God's bounteous eye, the Sun, that shines for ever. 19

O all-wise creator, fire-divine, we have repeated these praises to you; may you accept them. May you blaze aloft; make us epulent; may you, being glorified by all, bestow upon us ample wealth. 20

## 3

Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is presiding Lord of worship, the invoker, the afflicter of adversaries, the institutor of sacrificial cosmic order between the earth and heaven, and the one invested with golden colours. 1

This is the altar, which we have decorated for you, as a wife attached to her husband puts on elegant garments. O accomplisher of good works, may you, sit down in our presence, invested with radiance, while these flames incline towards you. 2

आभृष्वते अहपिताय मनम नृचक्षसे सुमृलीकाय वेधः ।  
 देवाय शस्तिममृताय शंस प्रावेव सोता मधुषुयमीळे ॥३॥  
 त्वं चिन्नः शम्या अग्ने अस्या ऋतस्य बोध्यतचित्स्वाधीः ।  
 कदा ते उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥४॥  
 कथा ह तद्वरुणाय त्वमग्ने कथा दिवे गर्हसे कन्न आगः ।  
 कथा मित्राय मीळहुपे पृथिव्ये ब्रवः कर्दम्ये कद्गगाय ॥५॥

āsrinvaté ādripitāya mánma  
 nṛicākshase sumṛilikāya vedhaḥ | devāya śastīm amṛi-  
 tāya śansa grāveva sôtā madhusūyāmīḷe || 3 || tvám  
 cin naḥ śamyā agne asyā ṛitāsya bodhy ṛitacit svādhīḥ |  
 kadā ta ukthā sadhamādyāni kadā bhavanti sakhyā gṛihé  
 te || 4 || kathā ha tād vāruṇāya tvám agne kathā divé gar-  
 hase kán na ágaḥ | kathā mitráya mīḷhúshe pṛithivyai  
 brávaḥ kád aryamné kád bhágāya || 5 ||

१२॥ कद्दिष्ण्यामु वृधसानो अग्ने कदाताय प्रतवसे शुभये ।  
 परिज्मने नासत्याय क्षे ब्रवः कदम्ने रुद्राय नृधे ॥६॥  
 कथा महे पुष्टिभराय पूष्णे कद्गद्राय सुमखाय हविर्दे ।  
 कद्दिष्णाव उरुगायाय रेतो ब्रवः कदम्ने शरवि बृहत्ये ॥७॥  
 कथा शर्धाय मरुतामृताय कथा सुरे बृहते पृच्छयमानः ।  
 प्रति ब्रवोऽदितये तुराय साधा दिवो जातवेदश्चिकित्वा ॥८॥

kád dbíshnyāsu vṛidhasānó agne kád vātāya prátavase  
 śubhamyé | párijmane nāsatyāya kshé brávaḥ kád agne ru-  
 drāya nṛighné || 6 || kathā mahé pusṭimbharāya pūshné  
 kád rudrāya sūmakhāya havirdé | kád víshṇava urugāyāya  
 réto brávaḥ kád agne śarave bṛihatyaí || 7 || kathā śárdhāya  
 marútām ṛitāya kathā sūré bṛihaté pṛichyāmānaḥ | prāti  
 bravó 'ditaye turāya sādha divó jātavedaśchikítvān || 8 ||

Repeat, O priest, the praise, the prayer, to the attentive and affable fire-divine, to the perceiver of mankind, the giver of felicity, to the divine, the immortal; to him the worshipper, while offering homage, like the stone pressing the juice repeatedly sings in a loud voice. 3

May you, fire-divine, the cognizant of truth, the author of good works, be responsive to our adoration. When shall your exhilarating hymns be chanted? When shall our friendship with you be established in our heart and home? 4

O the glorious one like fire, why this complaint to virtuous, and why to the enlightened? What is our offence? Why repeat it to the bountiful friend, to the mother earth, to the ordainers or to the gracious? 5

Why repeat it when exalted in holy ceremonies? Why tell it to the mighty, benevolent, circumambient truthful wind? Why, O the glorious one like fire, to the earth? Why to the afflicter, destroyer of men? 6

Why to the great and nutriment-conveying sustainer? Why to the afflicter, the object of worship and the giver of oblations? Why to the many-hymned protector? Why tell our sin to the mighty destructive forces? 7

Why tell it to the veracious vital principles? Why, even when asked, to the mighty sun? Why repeat it to eternity or to the swift wind? May you, cognizant of all that exists fulfil your divine responsibility. 8



ऋतेन ऋतेन नियतमीह आ गोरामा सचा मधुमत्पक्वम् ।  
 कृष्णा सती रसाता धासिनेषा जामर्येण पर्यसा पीषाय ॥९॥  
 ऋतेन हिष्मा घृषभभिदुक्तः पुभी अग्निः पर्यसा पृष्ठोन ।  
 अस्पन्दमानो अचरदयोधा वृषा शुक्रं दुदुहे पृश्निरुधः ॥१०॥

ritēna ritām niyatam ita ā gōr āmā sācā mādhumat pakvām  
 agne | kṛishṇā satī rāsātā dhāsinaishā jāmaryeṇa pāyasā  
 pīpāya || 9 || ritēna hī śhmā vṛishabbhāṣ cid aktāḥ pūmān  
 agniḥ pāyasā prishthyēna | āspandamāno acarad vayodhā  
 vṛishā ṣukrām duduhe prīsnir ūdhah || 10 ||

॥९॥ ऋतेनाद्रिं व्यसन्भिदन्तः समद्विरसो नवन्त गोभिः ।  
 शुने भरः परि पदक्षुपासमाविः स्वरभवजाते अग्ने ॥९॥  
 ऋतेन देवीरमृता अमृक्ता अर्णीभिगपो मधुमद्विरभे ।  
 वाजी न सर्गेषु प्रस्तुभानः प्र सदमित्त्वर्धितवे दधन्तुः ॥१०॥  
 मा कस्य युक्षं सदमिदुरो गा मा वेशम्यं प्रमिनतो मापेः ।  
 मा भ्रातुरभे अर्जुजोर्कृष्णं वेर्मा सख्युर्दक्षं रिपोर्भुजैम ॥११॥  
 रक्षां णो अभे तव रक्षणेभी रारक्षणः सुमख प्रीणानः ।  
 प्रति प्कुर वि रज वीद्वहे जहि रक्षो माहि चिदावृधानम् ॥१२॥

ritēnādrim vy āsan bhidāntaḥ sām āṅgirasō navanta  
 gōbbhiḥ | ṣunām nārah pāri shadann ushāsam āviḥ svār  
 abhavaj jātē agnau || 11 || ritēna devīr amṛitā amṛiktā ar-  
 nobhir āpo mādhumadbhir agne | vājī nā sārgeshu prastu-  
 bhānāḥ prā sādām it srāvitave dadhanyuh || 12 || mā kāśya  
 yakshām sādām id dhurō gā mā veśāsya praminatō mā-  
 pēḥ | mā bhrātur agne ānrijor riṇām ver mā sākhyur dā-  
 ksham ripōr bhujeṃa || 13 || rākshā no agne tāva rākshaṇe  
 bhī rārakshānāḥ sumakha prīṇānāḥ | prāti shphura vi ruja  
 vīdy ānho jahī rāksho māhi cid vāvṛidhānām || 14 ||

I solicit, O divine fire, the truth of the speech sustained by the natural law itself, though immature she possesses the sweetness of the ripe. Like a cow, black may she be, yet with her bright nutritious milk, she maintains mankind in existence. 9

The powerful fire-divine, the showerer of benefits, is kindled by the genuine sustaining milk; the giver of strength proceeds unswerving from his course, and the sun, the shedder of rain, draws the cosmic vapours from the udder of the firmament. 10

By the force of natural laws, the fire priests, rending the mountain assunder, throw it open, and restore the lost wisdom. The leaders arrive happily at the dawn and soon after the sun manifests as the fire ritual is lighted. 11

By the force of eternal truth, O fire-divine, the divine channels, immortal, unobstructed, continue to flow perpetually with sweet waters, like a horse, that is being urged in his speed. 12

Go not ever, fire-divine, to the invitation of any one who harms us, nor to that of a malevolent neighbour; nor to unworthy kinsman. Accept not the dues from an insincere brother. Let us not rely on the might of a crooked friend or a deceptive foe 13

O earnestly honoured, fire-divine, ever-guarding, propitiated by our offerings, keep us safe with your protective power; enlighten us and entirely extirpate our sins. May you destroy the wicked when he waxes mighty. 14



पुभिर्भव सुमता अग्ने अर्केरिमानस्पृश मन्मभिः शूर वाजान् ।  
 उत ब्रह्मोपस्मिरो जुषस्व सं ते श्रुतिर्देवयाना जरेत ॥१५॥  
 पता विश्वा विदुषु तुभ्य वेधो नीथान्यग्ने निष्पा वचंसि ।  
 निवचना कवये काव्यान्वयसिषं मनिभिविप्र उक्थैः ॥१६॥

ebhír

bhava sumánā agne arkaír imán sprīṣa mánmabliḥ śūra  
 vājān | utá bráhmāny āngiro jushasva sám te śastír devá-  
 vātā jareta || 15 || etá víśvā vidúshe túbhyaṁ vedho nīthāny  
 agne ni . yá vácānsi | nivācanā kavāye kāvyaṁ āśaṁsisham  
 matíbhir vípra ukthaiḥ || 16 ||

( ४ ) चतुर्थ सूक्तम्

(१-१५) पञ्चदशर्चन्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१६-१७) अर्कः । (१८) अर्कः । (१९) अर्कः ।

॥२३॥

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामयां इमेन ।  
 तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विश्वं रक्षस्तपिष्ठे ॥१॥  
 तव भ्रमासं आशुया पतन्त्यनु स्पृश धृपता शोशुचानः ।  
 तपूष्यग्ने जुह्वा पतङ्गानसंदितो वि सृज विष्वङ्गुल्काः ॥२॥  
 प्रति स्पशो वि सृज तूष्णितमो भवो पायुर्विशो अस्या अदब्धः ।  
 यो नो दूरे अघांसो यो अन्त्यग्ने माकिष्टे व्यथिरा दधर्षीत ॥३॥

4.

Kṛiṇushvá pájah prásitim ná pṛithvīm yāhí rájevāma  
 vāñ íbhena | trīshvīm ānu prásitim drūṇānó 'stāsi vídhya  
 rakshásas tápishṭhaiḥ || 1 || táva bhramāsa āśuyā patanty  
 ānu sprīṣa dhṛishatá śógueānah | tápūnshy agne juhvā pa  
 tamgān āsamdito ví sṛija víshvag ulkáh || 2 || prāti spāśo  
 ví sṛija tūṁnitamo bhāvā payúr viśo asyā ádabdhah | yó  
 no dūré aghāśaṁso yó anty āgne mákish ṭe vyáthir á da-  
 dharshit || 3 ||

Be propitiated fire-divine, by these hymns; accept, O brave, the sacred homage, offered with praises; be pleased, O fire flames, by our prayers; may the adoration addressed to Nature's forces exalt you. 15

O fire-divine, the all-wise, acquainted with the agreed upons, to you I address these wise meaningful hymns. I sing to you, O sage, the charming words of wisdom, these ever-to-be recited poems, composed with discretions and praises. 16

## 4

O adorable Lord, put forth your vigour, as a hunter speeds his capacious snare, and go like a mighty king on his elephant with his attendants. You are the scatterer of dark forces. May you swiftly follow and transfix the miscreants with your dart, that burns most fiercely. 1

O divine fire, your swift and whirling flames move quickly. Glowing in your fury, may you consume (the foe). O fire-divine, (when oblations are) offered by ladle, may you cast scorching flames, and sparks, and fire brands all around you. 2

O fire-divine, may you with your most rapid motion direct your radiant flames all around, and unresisted, become the protector of your people. Let no malevolent miscreant, whether remote or nigh, prevail against us, your worshippers. 3

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्राँ ओषतातिग्महेते ।  
 यो नो अरातिं समिधान चक्रे नीचा तं वक्ष्यत्स न शुष्कम् ॥४॥  
 ऊर्ध्वो भव प्रति विधाध्यस्मदुविष्कृणुष्व देव्यान्वग्ने ।  
 अवं स्थिरा तनुहि यातुज्नां जामिमजामिं प्र मृणीहि अत्र ॥५॥

ūd agne tishṭha prāty ā tanushva ny āmītrāñ  
 oshatāt tigmahete | yó no ārātim samidhāna cakrē nicā tāṃ  
 dhakshy atasām ná śushkam || 4 || ūrdhvó bhava prāti vi-  
 dhyādhy asmād āvish kṛiṇushva daīvyāny agne | āva sthirā  
 tanuhi yātujñām jāmin ājāmin prā mṛiṇiḥi śātrūn || 5 ||

॥२४॥

स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गानुमेरत ।  
 विश्वान्यस्मै सुदिनानि रायो द्युमन्युर्यो वि दुरो अभि शीत ॥६॥  
 सेदग्ने अस्तु सुभगः सुदानुर्यस्त्वा नित्येन हविषा य उक्थेः ।  
 पिप्रीषति स्व आयुषि दुरोण विश्वेदस्मै सुदिना मासदिष्टिः ॥७॥  
 अचीमि ते सुमतिं घोष्यर्वाकं ते ववतां जरतामियं गीः ।  
 स्वश्वस्त्वा सुरथा मर्जयेमास्मे क्षत्राणि धारयेरनु द्यून् ॥८॥  
 इह त्वा भूर्या चरेदुप त्मन्दोषावस्तदीदिवान्तमनु द्यून् ।  
 कीळन्तस्त्वा सुमनसः सपेमाभि द्युजा तस्मिवांसो जनानाम् ॥९॥

sá te jānāti sumatīm yavisṭha yā ívate bráhmaṇe gā-  
 tūm aīrat | víśvāny asmai sudínāni rāyó dyumnāny aryó  
 ví dúro abhí dyaut || 6 || séd agne astu subhágah sudānur  
 yās tvā nītyena haviṣhā yā ukthaiḥ | píprīshati sva āyushi  
 duroṇé víśvéd asmai sudínā sāsad isṭhīḥ || 7 || ārcāmi te su-  
 matīm ghóshy arvāk sām te vāvātā jaratām iyām gīḥ |  
 svāśvās tvā suráthā marjayemāsmé kshatrāṇi dhārayer ānu  
 dyūn || 8 || ihā tvā bhúry ā cared úpa tmán dóshāvastar  
 didivānsam ānu dyūn | krīlantas tvā sumānasah sapemābhi  
 dyumnā tasthivānsa jānānām || 9 ||

Rise up, O sharp weaponed divine fire! Spread wide your flames. Entirely consume the miscreants, unfriendly to us. O blazing fire-divine! Burn down that one like a piece of dry wood, who acts as an enemy towards us. 4

Rise up, O divine fire! Chastise those, who overpower us. Manifest your divine energies. Slacken the strong bow-strings (i.e. the threatening weapons) of the malignant foes. Destroy those, who are hostile, whether friend or alien. 5

O ever-young (fire-divine), the one who inspires devotion towards the other, well-versed in divine knowledge experiences your excellent favour. May you bestow upon him all happy days, and magnificence of riches, and as a Lord shine upon his dwelling. 6

O fire-divine, may he who propitiates you with constant oblations and praises be prosperous and liberal giver. May all his days and his sacred acts be blessed by you. 7

I adore your gracious favour, O fire-divine; may this reiterated and resounding hymn convey my love to you; may we be possessed of good horses and good cars, so that we may pay you homage and may you, day by day, provide us with protections. 8

O resplendent fire-divine, may every one of his own accord diligently serve you, day by day, shining evening and morning. So, may we enjoying and sporting, be blessed with your favour, keeping in consonance with the glory of common men. 9



यस्त्वा स्वर्धः सुहिरण्यो अग्न उपयाति वसुमता रथेन ।  
तस्य ज्ञाता भवसि तस्य सत्वा यस्तं आतिथ्यमानुषगजुजोषत ॥९०॥

yás tvā svásvaḥ suhi-  
ranyó agna upayāti vāsumatā rāthēna | tāsya trātā bhavasi  
tāsya sákhā yás ta ātithyám ānushág jūjoshat ॥ 10 ॥

॥९१॥

महो रुजामि बन्धुता वचोभिस्तन्सां पितुर्गोतमादन्वियाय ।  
त्वं नो अस्य वचसश्चिकिद्धि होतार्यविष्ठ सुक्रतो दमूनाः ॥९१॥  
अस्वप्राजस्तुरणवः सुशेवा अतन्द्रासीऽवृका अश्रमिष्ठाः ।  
ते पापवः सध्वञ्जो निषद्याम त्वं नः पान्त्यमूर ॥९२॥  
ये पापवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।  
ररक्ष तान्सुकृतो विश्ववेदा दीप्सन्त इन्द्रिपवो नाहं देभुः ॥९३॥  
त्वया वयं सधन्यस्त्वोनास्तव प्रणीत्यस्याम वाजान् ।  
उभा शंसां सुदय सत्यतानेऽनुष्ठुया कृणुह्यहयाण ॥९४॥  
अया ते अग्ने समिधा विधेम प्रति स्तोमं शन्यमानं गृभाय ।  
दह्राशतो रक्षसः एव्यस्मान्द्रुहो निदो मित्रमहो अवद्यात् ॥९५॥

mahó rujāmi bandhútā vácobhis tán mā pitúr gótamād  
ānv iyāya | tvām no asyá vácasas eikiddhi hótar yavishṭha  
sukrato dāmūnāḥ ॥ 11 ॥ ásvapnajas tarāṇayaḥ saśévä átan-  
drāso 'vriká áśramishṭhāḥ | té pāyávaḥ sadhryañco nishá-  
dyágne táva naḥ pāntv amūra ॥ 12 ॥ yé pāyávo māmāte-  
yām te agne pásyanto andhām duritád árakshan | raráksha  
tán sukríto viśvávedā dípsanta íd ripávo náha debhuḥ  
॥ 13 ॥ tváyā vayām sadhanyās tvótās táva prāṇity aśyāma  
vājān | ubhá śānsā sūdaya satyatāte 'nushtṭhuyá kṛiṇuhy  
ahrayāṇa ॥ 14 ॥ ayá te agne samídhā vídhema práti stómaṁ  
śasyámānam grībhāya | dābhāśaso rakshāsasḥ pāhy āsmán  
druhó nidó mitramaho avadyāt ॥ 15 ॥

You, O fire-divine, become the protector of him, and his friend who possesses good horse-like vigour and a golden chariot-like wisdom, and approaches you with a chariot laden with treasure of knowledge and who gratifies you by the due performance of hospitality to you. 10

O fire-divine, ever-young and invoker of Nature's bounties, possessed of excellent wisdom, through holy texts received from the ancestry of my most revered preceptor, I demolish the powerful evil forces. May you, be aware of our devotions to you, O humbler of foes. 11

O all-wise fire-divine, may your protecting radiance, unslumbering, alert, propitious, ever-friendly, benignant, unwearied, and co-operating, be enshrined in our hearts and homes, and preserve us. 12

O fire-divine, your on-looking protecting radiance, saves the ignorance born of egoism and misfortune. He, the omniscient one, rewards the righteous acts and then his foes, intending to destroy him, would wrought him no harm. 13

O fire-divine, may we, aided by you, become opulent. May we gain strength and attain abundant food, through your guidance. O ever-truthful, destroy both sorts of calumniators, those who are near, and those who are far off, and in due course fulfil our aspirations. 14

O fire-divine, may we propitiate you, with the fuel of our dedication. May you accept the praise, that is recited by us. May you consume the unfaithful wicked. O Lord, rich in friends, preserve us from the reproach of the oppressor and the reviler. 15

( ५ ) पञ्चमं सूक्तम्

( १-१५ ) पञ्चदशर्वरपारयं सृष्टयन् गीतमो दाम्नेयं जपिः । वैश्वानरोऽभिदेवता । विष्णुः उग्रः ॥

॥१॥ वैश्वानरायं मीळहुषे सजोषाः कथा दाशेमाग्नये बृहद्वाः ।  
 अमूनैन बृहता वक्षथेनोप स्तभायदुपमिश रोपः ॥१॥  
 मा निन्दत य इमां नहो रतिं देवो दुदो मत्वीप स्वावाव ।  
 पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यद्धो अग्निः ॥२॥  
 साम द्विवर्हा महि तिग्मभृष्टिः सहस्रेता वृषभस्तुषिष्मान् ।  
 पदं न गोरपंगूळं विविदानग्निर्महां प्रेदु वीचन्मनीषाम् ॥३॥

5.

Vaiṣvānarāya mīlhubhe sajōshāḥ kathā dāṣemāgnāye  
 bṛihād bhāḥ | ānūnena bṛihatā vaksháthenōpa stabhāyad  
 upamín ná ródhaḥ || 1 || má nindata yá imām máhyaṃ rā-  
 tīm devó dadau mártyaṃya svadhāvān | pákāya gr̥itso amṛito  
 vícetā vaiṣvānaró nṛítamo yahvó agnīḥ || 2 || sáma dvi-  
 bārha máhi tigmaḥbhr̥ishtīḥ sahásraretā vṛishabhás tūvi-  
 shmān | padām ná gōr āpagūlham vividvān agnīr máhyam  
 préd u vocan manīshām || 3 ||

प्र तां अग्निर्वैभसतिग्मजन्मस्तपिष्ठिन शोचिषा यः सुरार्धाः ।  
 प्र ये मिनन्ति वरुणस्य धाम प्रिया मित्रस्य चेततो ध्रुवाणि ॥२॥  
 अभ्रतरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेयाः ।  
 पापासः सन्तो अनृता असत्या इदं पदमंजनता गर्भारम ॥३॥

prá tán agnīr bah̥hasat ti-  
 gmájambhas t̥apishṭhena śocīshā yāḥ surádhāḥ | prá yé  
 mínānti vāruṇasya dhāma priyá mītr̥asya cétato dhruvāṇi  
 || 4 || abhrātáro ná yōshaṇo vyántaḥ patirīpo ná jānayo dur-  
 évāḥ | pāpāsaḥ śānto anṛitā asatyā idām padām ajanatā  
 gabhīrām || 5 ||

How shall we offer, with one accord, our devotion to the bounteous, extremely radiant, supreme leader who holds the universe with His vast, self-sustained body, as a pillar bears the roof. 1

Do not reproach the fire-divine, who is self-reliant, and who accepting the offerings, bestows prosperity to his mortal worshipper of mature intellect. He is wise, immortal, discriminating, chief conductor, most powerful, and supreme leader. 2

The divine fire, spreads his flames both (in celestial and midspace) regions. He is intensely-matured, full of thousandfold vigour, and strong as bull. He comprehends, by his wisdom, the mysterious sacred hymns, concealed like the foot-steps of missing cow. May he reveal that secret knowledge to me. 3

May the bounteous fire-divine, consume them with his fiercely glowing sharp jaws-like flames, who disregard the commandments and steadfast laws of most venerable and sagacious Lord. 4

Like youthful women, who have no close relatives, or like damsels, who unaccommodating with their husbands, go astray; the wicked persons become sinful, untrue, and unfaithful;—such people give birth to the deep abysmal state of life. 5



॥२॥

इदं मे अग्ने कियते पावकामिनते गुरुं भारं न सन्म ।  
 बृहद्वधाथ ध्रुता गभीरं यत्नं पृष्ठं प्रथमा सुसधातु ॥६॥  
 तमिच्छेदेव समना समानमभि कृत्वा पुनती धीतिरश्याः ।  
 मसग्व चर्मन्नाभि चारु पृश्नेरधे रूप आरुपितं जवारु ॥७॥  
 प्रवाच्यं वचसुः किं मे अल्प गुहा हितमुप निणिग्वदन्ति ।  
 यदुस्त्रिणांमप वारिष व्रन्पाति प्रियं रूपो अग्रं पुदं वैः ॥८॥  
 इदमु त्वन्महि महामनीकं यदुस्त्रिया सचत पुर्व्यं गौः ।  
 कृतस्य पदे अधि दीद्यातं गुहा रघुष्पद्रघुवद्विदे ॥९॥  
 अथ द्युतानः पित्रोः सचासामनुत गुह्यं चारु पृश्नेः ।  
 मातुष्पदे परमे अन्ति पद्मोवृष्णः शोचिषः प्रयनस्य जिह्वा ॥१०॥

idām me agne kīyate pāvakāminate gurūṁ bhārāṁ nā  
 mānma | bṛihād dadhātha dhrishatā gābhīrām yahvām pri-  
 shthām prāyasā saptādhātu || 6 || tām in nv evā samanā samā-  
 nām abhī krātvā punatī dhītīr asyāḥ | sasāsya cārmann ādhi  
 cāru priṣner āgre rupā ārupitam jābāru || 7 || pravācyam vāca-  
 saḥ kīm me asyā gūhā hitām ūpa niṇig vadanti | yād usriyā-  
 nām āpa vār iva vrān pāti priyām rupó āgram padām vēḥ  
 || 8 || idām u tyān māhi mahām ānikam yād usriyā sácata  
 pūrvyām gauḥ | rītāsya padé ādhi dīdyānam gūhā raghu-  
 shyād raghuayād viveda || 9 || ādha dyutānāḥ pitrōḥ sácāsā-  
 manuta gūhyam cāru priṣneh | mātūsh padé paramé ānti  
 shād gōr vṛishṇaḥ śocīshah prāyatasya jihvā || 10 ||

॥३॥

कृतं वेचि नमसा पृच्छवमानस्तवाशसा जातवेदा यदीदम् ।  
 त्वमस्य क्षयसि यद् विश्वं दिवि यद् द्रविणं यत्पृथिव्याम् ॥११॥

ritām voce nāmasā prichyāmānas tāvāśāsā jātavedo yā-  
 didām | tvām asyā kshayasi yād dha vīśvam divī yād u  
 drāviṇam yāt prithivyām || 11 ||

O purifying fire-divine, feeble and innocent as I am, you have boldly given a heavy burden to me of exceedingly profound, enjoyable, deep, mighty and tangible wealth of seven elements. 6

May our self-purifying, heartfelt praise, suited to his glory, reach rapidly and mount like the sun above the immovable heaven. This the supreme leader, the sun, treats everyone equal, and his swift-moving brilliant orb is stationed on the east of the earth. 7

What can be objectionable about my this utterance? The ancient sages also affirm that the milk which people ought to have obtained with ease like water has been hidden in secret (by the supreme leader), who protects earth's best and well-lived places. 8

I have known the great one's mighty assemblage (i.e. the solar orb) which from an old radiant milk-shedding cow (i.e. the dawn) has followed,—the one (i.e. the solar orb) shining brightly above the waters (i.e. firmament), in secret, swift gliding and swift moving. 9

The great sun, shining amidst the parents (heaven and the earth) drinks the agreeable secretion of clouds in the mid-space. In the similar way, the tongue of the assiduous resplendent and intensely dedicated devotee avails the divine milk quite close from the source. 10

Interrogated, with reverence, I declare the truth, that all this (wisdom etc.) is acquired by your praise, O omniscient Lord. You rule all-over the worldly prosperity. You are the sovereign owner of all the wealth, contained in the celestial and earthly regions. 11

किं नो अस्य द्रविणं कद् रवं वि नो वाचो जातवेदश्चिकित्वा ।  
 गुहाध्वनः परमं यन्नो अस्य रेकु पदं न निदाना अगन्म ॥१२॥  
 का मर्यादा वयुना कद् वाममच्छा गमेम रघवो न वाजम् ।  
 कदा नो देवीरमुतास्य पत्नीः सरो वर्णेन ततननुपासः ॥१३॥  
 अनिरेण वचसा फल्ग्वेन प्रतीत्येन कृधुनातृपासः ।  
 अधा ते अग्ने किमिहा वेदन्त्यनायुधास आसता सचन्ताम् ॥१४॥  
 अस्य श्रिये सनिधानस्य वृष्णो वसोरनीकं दम् आ रुरोच ।  
 रुशदसानः सुदर्शिकरूपः क्षितिर्न राया पुरुवारो अद्यौत् ॥१५॥

kīm no asyā drāviṇaṃ kād  
 dha rātnaṃ vī no voco jātavedaś cikitvān | gūhādhvanah  
 paramāṃ yān no asyā réku padāṃ ná nidānā āganma  
 || 12 || kā maryādā vayūnā kād dha vāmāṃ āebā gamema  
 raghāvo ná vājam | kadā no devīr amṛitasya pātniḥ sūro  
 vārṇena tatanann ushāsaḥ || 13 || anirēṇa vācasā phalgvēna  
 pratītyena kṛidhūnātripāsaḥ | ādhā té agne kīm ihā va-  
 danty anāyudhāsa āsatā sacantām || 14 || asyā śriyē samidhā-  
 nāsyā vṛishṇo vāsoṛ ānikam dāma ā ruroca | rūṣad vāsānah  
 sudrīṣikarūpaḥ kshitīr ná rāyā puruvāro adyaut || 15 ||

( ६ ) १४ सूक्तम्

( १-११ ) एकादशचर्यास्य सूक्तस्य गीतमी वामदेवः अग्निः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥४॥ ऊर्ध्वं ऊ पु णो अध्वरस्य होतुरग्ने तिष्ठ देवतांता यजीयान् ।  
 त्वं हि विश्वमभ्यसि मन्म प्र वेधसाश्चित्तिरसि मनीषाम् ॥१॥

6.

Ūrdhvā ū shū no adhvarasya hotar āgne tishṭha devā-  
 tātā yājīyān | tvām hī viśvam abhy āsi mánma prā vedhā-  
 saś eit tirasi manīshām || 1 ||

O divine fire, knower of all that is born and exists ! What is the value of this wealth to us, and what is its advantage? Tell us, O omniscient Lord, for you know what is the best secret course for us so that we may follow it unobstructed, as if, it is the direct road. 12

What is the limit ? What are the objects ? Which is the desirable end to which we rush, like swift horses to the battle ? When will the dawns-like divine wisdom, the brilliant inseparable spouse of the immortal sun-like self spread over us the divine splendour. 13

Even ordinary men are not satisfied by unproductive, frivolous, scanty and inconclusive speech. Then O divine fire, wherefore do they address you here ? Let those who have no implements suffer from poverty. 14

The splendour of this kindled one, which is mighty, and giver of dwellings, shines for glory in the hearts and abode of all beings for the prosperity of the institutor of worship. He is clothed in radiance, beautiful in semblance, glorified by all, and shines like the earth with riches. 15

O fire-divine, presenter of our worship, you are entitled to our adoration; may you adorn the highest pedestal amidst Nature's bounties. You are cognizant of all our innermost thoughts and inspire the wisdom of intellectuals. 1



अमृशे होता न्यसादि विश्वमिन्द्रो विदथेषु प्रचेताः ।  
 ऊर्ध्वं भानुं सवितेषांश्चमेतेव धूमं स्तभापवृष चाम ॥२॥  
 यता सुजूर्णी रतिनी घृताची प्रदक्षिणह्वनातिमुराजः ।  
 उदु स्वर्नवजा नाकः पश्वो अनक्ति सुधितः सुमेकः ॥३॥  
 स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युसुजुषाणो अस्वात् ।  
 पर्यग्निः पशुपा न होता त्रिविष्ट्वेति प्रदित्र उराणः ॥४॥  
 परि त्मना मितद्रेति होतामिन्द्रो मधुवचा क्रतावा ।  
 हवन्त्यस्य वाजिनो न शोक भवन्ते विश्वा भुवना यदभ्राद् ॥५॥

amūro hótā ny āsādi vikshv  
 āgnīr mandró vidātheshu prācetāḥ | ūrdhvām bhānūm savi-  
 tévāshren méteva dhūmām stabhāyad ūpa dyām || 2 || yatā  
 sujūrñī rātīnī ghrītācī pradakshīṇīd devātātim urāṇāḥ | ūd  
 u svārur navajā nākrāḥ paśvō anakti sūdhītaḥ sumēkaḥ || 3 ||  
 stīrṇé barhishi samidhānē agnā ūrdhvō adhvaryūr juju-  
 shāṇō asthāt | pāry agnīḥ paśupā nā hotā trivishty ēti pra-  
 dīva urāṇāḥ || 4 || pāri tmānā mitadrur eti hótāgnīr mandró  
 mādhuvacā ritāvā | drāvanty asya vājīno nā śokā bhāyante  
 vīṣvā bhūvanā yād ābhraṭ || 5 ||

॥२॥ भद्रा ते अग्ने स्वनीक संहघोरस्य सतो विषुणस्य चारुः ।  
 न यते शोचिस्तमसा परन्तु न ध्वसानस्तन्वीरे रेप आ धुः ॥६॥  
 न यस्य सातुर्जनितोरवारि न मातरापितरा नू चिदिष्टौ ।  
 अथा मित्रो न सुधितः पावकोऽमिदीदाय मानुषीषु विशु ॥७॥

bhadrá te agne svanika saṁdrīg ghorāsyā satō vīshu-  
 ṇasya cāruḥ | nā yāt te śocīs tāmasā vāranta nā dhvasmā-  
 nas tanvī répa ā dhuḥ || 6 || nā yāsyā sātur jānitor āvāri  
 nā mātārāpitārā nū cid ishṭau | ādhā mitró nā sūdhitaḥ  
 pāvako 'gnīr didāya mánushīshu vikshu || 7 ||

The unerring, the sagacious, exhilarating fire-divine, the ministrant priest is enshrined amongst men and in our holy synods. Like the sun, he spreads splendour above, and like a man of authority, spirals the smoke rising up in the sky. 2

The glowing ladle, filled with the butter of devotion, is raised high for offering; invoking Nature's bounties, inspiring the worship, it circumambulates. The newly born sun of wisdom has come up. The fire-divine is shining with his apparently stationary, still moving with speed, beautifully glowing, illuminating and revealing flames. 3

As in the radiant vast firmament, the sun, with his brilliance and activity rises up and circumambulates across the sky, in the similar way, may the priest, the preserver of men and cattle, rise to his task rejoicing, when sacred grass is strewn and fire is kindled of the ritual. 4

The flames of the cosmic fire-divine, cheerful, conveyer, true to natural laws, move periodically of their own accord. The effulgent flames spread around like vigorous courser; all are frightened, when the fire blazes. 5

O bright shining cosmic fire, beautiful and auspicious is your aspect, and you are terrible and wide-spreading. Your splendour is not covered by darkness, and wicked forces leave no stain on your body. 6

The bounteous, purifying cosmic fire shines like a friend in all fields of human activities. He is the progenitor (of mankind), and his benevolence remains unimpeded. Even parents (heaven and earth) are unable to impose restrictions on his aspirations. 7

द्विषं पञ्च जीजनन्त्संवसानाः स्वसरो अग्निं मानुषीषु विष्णु ।  
 उपबृधमध्वर्यो न दन्तं शुक्रं स्वासं परशुं न तिममम् ॥८॥  
 तव त्वे अग्ने हरितो घृतसा रोहितास क्रज्वञ्चः स्वश्वः ।  
 अरुपासो वृषण क्रजुमुष्का आ देवतातिमहन्त दुस्माः ॥९॥  
 ये ह त्वे ते सहमाना अवास्तस्त्वेपासो अग्ने अर्चयश्चरन्ति ।  
 स्येनासो न दुवसनासो अर्थं तुविष्णसो मारुतं न शर्थः ॥१०॥  
 अकारि ब्रह्म समिधात तुभ्यं संसात्युक्थं यजति व्यु धा ।  
 होतारमग्निं मनुषो नि पेटुर्नमन्यन्ते उशिजः संसमावोः ॥११॥

dvir yām

pāñca jījanan samvāsānāḥ svāsāro agnīm mānushishu vi-  
 kshū | usharbūdham atharyo nā dāntam sukram svāsam pa-  
 raśūm nā tigmam || 8 || tāva tve agne harito ghritasā rō-  
 hitāsa ṛijvāñcaḥ svāñcaḥ | arushāso vṛishana ṛijumushkā ā  
 devātātim ahvanta dasmāḥ || 9 || yé ha tyé te sāhamānā  
 ayāsas tveshāso agne arcāyaś cāranti | syenāso nā duvasa-  
 nāso ārtham tuvishvanāso mārutam nā śārdhaḥ || 10 || ākāri  
 brāhma samidhāna tūbhyam śāñsāty ukthām yājate vy ū  
 dhāḥ | hótāram agnīm mānusho nī shedur namasyānta us-  
 jah śāñsam āyóḥ || 11 ||

( ७ ) सप्तमं सूक्तम्

(१-११) एकादशर्वस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निदेवता । (१) प्रथमर्चो जगती,

(२-६) द्वितीयादिपञ्चानामनुष्टुप्, (७-११) सप्तम्यादिपञ्चानाम् त्रिष्टुप् छन्दोभिः ॥

॥१॥ अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अच्युरेष्वीद्वः ।  
 यमप्रवानो भृगवो विरुचुर्वनेषु चित्रं विन्ध्वं विशेविशे ॥१॥

7.

Ayām ihā prathamó dhāyi dhātṛibhir hótā yājishtho  
 adhvaréshv ídyah | yām āpnavāno bhrīgavo virurucúr vá-  
 neshu citráṁ vibhvaṁ viśé-viśé || 1 ||



The flames of the inner fire of human body are awakened at dawn and gradually fed on experiences. They are brilliant like a spear's tooth, sharp as an axe, and are engendered by two sets of five sisters (five sense organs and five vitals). 8

These experiences are of multi-forms : some sanctified by love, some straight-going, some well-motivated, others sturdy and vigorous ; some sincere and honest, others graceful; all are summoned to serve the divine complex of human system. 9

These flames of experiences of inner fire are triumphant, wide-spreading, radiant, adorable and go like falcon hastening to their goal, roaring loudly like an army of thundering clouds. 10

O well-kindled inner fire, for you, the prayer has been composed; may the priest propitiate you by his praise, the devotee offer worship, and may you bestow upon us manifold wealth. Men have established the divine fire as the invoker of Nature's bounties, to be adored by mankind. 11

## 7

This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action, and sovereign over all, whom the wise sages, and their descendents harness for domestic purposes and for the benefit of mankind. 1



अग्ने कदा तं आनुषगुर्वद्विषस्य चेतनम् ।  
 अधा हि त्वा जगृभ्रिरे मर्तासो विक्ष्वीड्वम् ॥२॥  
 ऋतावानं विचेतसं पश्यन्तो यामिव स्तुभिः ।  
 विश्वेषामध्वराणां हस्तुर्नरं दमेदमे ॥३॥  
 आशुं दूतं विवस्वतो विश्वा यश्चर्षणीरभि ।  
 आ जंभुः केतुमायशो भृगवाणं विशेविशे ॥४॥  
 तर्मां होतारमानुषक्चिक्त्वांसं नि पैदिरे ।  
 रूप्यं पावकशोचिषं यजिष्ठं सप्त धामनिः ॥५॥

agne kadā ta ānuṣhāg  
 bhúvad devásya cétanam | ádhā hí tvā jagṛibhriré mártāso  
 vikshv ídyam || 2 || ṛitāvānam vícetasam pásyanto dyām iva  
 strībhiḥ | viśveshām adhvarāṇām haskartāram dāme-dame  
 || 3 || āśum dūtām vivāsvato viśvā yāś carshaṇír abhi | ā  
 jabhruḥ ketum āyāvo bhrīgavāṇam viśé-viśe || 4 || tám īm  
 hótāram ānushák eikitvánsam ní shedire | raṇvām pāvaká-  
 ṣocisham yājishṭham sapta dhāmabhiḥ || 5 ||

॥३॥

तं शश्वतीषु मातृषु वन आ वीतमश्रितम् ।  
 चित्रं सन्तं गुहां हितं सुवेदं कृचिदर्थिनम् ॥६॥  
 ससस्य यद्विद्युता सस्मिन्नूधन्नृतस्य धामन्नणयन्त देवाः ।  
 महौ अग्निर्ममसा रातहव्यो वेरध्वराय सदमिद्वतावा ॥७॥  
 वेरध्वरस्य दृत्यानि विद्वानुभे अन्ता रोदसी संचिक्त्वान् ।  
 दूत इयसे प्रदिवा उरणो विदुष्टरो दिव आरोधनानि ॥८॥

tām śasvatishu mātṛishu vāna ā vītām āśritam | citrām  
 śantam gūhā hitām suvedam kūcidarthīnam || 6 || sasāsya  
 yād víyutā sásminn ūdhann ṛitāsya dhāman raṇáyanta de-  
 vāḥ | mahāñ agnír nāmasā rātāhavyo vér adhvarāya sādām  
 íd ṛitāvā || 7 || vér adhvarāya dūtyāni vidvān ubhé antā  
 ródasī saṃeikitván | dūtā iyase pradīva uraṇó vidúshṭaro  
 divā āródhanāni || 8 ||

O fire-cosmic, when shall your glory, as the shining lord, be manifested, since mortal men have accepted you to be adored in their hearts and homes. 2

You are known to be true to natural laws, intelligent, most sapient like the starry heavens, illumining with cheerful rays each solemn activity in every home. 3

Wise men have enshrined you, O cosmic fire, in each and every individual. You are banner and representative of the sun, the source of universal light. 4

The worshippers enshrine him with delight who is the invoker of Nature's bounties, the intelligent, the graceful, purifying and radiant in seven regions. 5

Worshippers enshrine him as he abides in motherly cosmic elements of sky, and in the woods. He is loved, yet unapproachable, wonderful, hidden in a cave, endowed with knowledge, and accepts oblations from all quarters. 6

The enlightened devotees propitiate him every morning at his very source of cosmic water. Great cosmic fire, when served with reverence, accepts oblations readily as if by flying. 7

You, being a knower, are aware of the functions of a messenger; you are widely present in both heaven and earth, and that which lies between them. You go up the ascents of heaven, as you are one among the earliest and an envoy, amplifying and willing. 8

कृष्णं तु एम नञतः पुरो भाश्चरिष्वर्चिर्वपुषामिदकम् ।  
 यदप्रवीता दधते ह गमे सद्यश्चिजातो भवसीदु दूतः ॥९॥  
 सुद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः ।  
 वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदज्ञा दयते वि जम्भैः ॥१०॥  
 तृषु यदज्ञा तृषुणा ववक्षे तृषु दूतं कृणुते यद्धो अग्निः ।  
 वार्तस्य मेळि संचते निजुर्वेजाशुं न वाजयते हिन्ये अवी ॥११॥

krishṇām ta éma rūṣataḥ puró bhās  
 carishṇv āreír vāpushām id ékam | yád āpravītā dádhate  
 ha gárbhām sadyás cij jātó bhávasíd u dūtáḥ || 9 || sadyó  
 jātásya dádriṣānam ójo yád asya váto anuváti śocīḥ | vṛi-  
 nákti tigṃām ataséshu jihvām sthirā cid ánnā dayate ví  
 jámbhaiḥ || 10 || tṛishú yád ánnā tṛishúnā vaváksha tṛishúm  
 dūtám kṛiṇute yahvó agníḥ | vātasya melím sacate nijúr-  
 vānn āśúm ná vājayate hinvé árvā || 11 ||

( ८ ) अष्टमं सूक्तम्

(१-८) अष्टमस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥८॥ दूतं वो विश्ववेदसं हव्यवाहुममर्त्यम् । यजिष्ठमुज्जसे गिरा ॥१॥  
 स हि वेदा वसुधितिं मुहूर्त्तं आरोधनं दिवः । स देवां एह वक्षति ॥२॥  
 स वेद देव आनमं देवां क्रतायते दमे । दाति प्रियाणि चिदसु ॥३॥

8.

Dūtám vo viśvávedasaṃ havyavāham ámartyam | yáji-  
 shtham riñjase girá || 1 || sá hí védā vásudhitim mahāñ āró-  
 dhanam diváḥ | sá devāñ éhá vakshati || 2 || sá veda devā  
 ānāmam devāñ ritāyaté dāme | dáti priyāṇi cid vásu || 3 ||

O bright Lord, dark is your path, the light is before you, and your moving radiance is the chief of all luminous bodies. When the worshippers take up the germ, you are generated by attrition from sticks and then become indeed the messenger. 9

The light of the speedily generated is apparent, and when the wind fans the fire, he spreads his blazing tongue-like flames amongst the vegetation, and between his grinding jaws consumes at will the standing fuel as his food. 10

When quickly, with rapid radiance, he consumes all forms, the mighty sacred fire makes (himself) the speedy envoy of the worshippers; he follows the rustling of the wind, and as a horse-man drives the swift horse onwards, so the rapid-going fire-divine invigorates and urges his flames. 11

## 8

I propitiate with praise the omniscient, the bestower of blessings, immortal, the ordainer, the dispeller of gloom. 1

The mighty one knows how to bestow the desired wealth upon the worshipper. He knows the deep recesses of the heavenly world. May He inspire and guide Nature's bounties in this creation. 2

He, the divine, knows how Nature's bounties are to be guided to the sincere worshipper; in His dwelling, He gives them treasures that He loves. 3



स होता मेढुं दृढ्यं चिकित्वाँ अन्तरीषते । विद्वाँ आरोधनं दिवः ॥४॥  
 ते स्याम ये अग्नये ददाशुर्हव्यदीतिभिः । य ई पुष्यन्त इन्धने ॥५॥  
 ते राया ते सुवीर्यैः ससवांसो वि श्रृण्विरे । ये अग्नौ दधिरे दुवः ॥६॥  
 अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः । अस्मे वाजास ईरताम् ॥७॥  
 स विप्रश्चर्षणीनां शर्वसा मानुषाणाम् । अति क्षिप्रेव विश्वनि ॥८॥

sā hótā sēd u dātyām cikitvāñ antār iyate | vidvāñ ārō-  
 dhanam divāḥ ॥ 4 ॥ té syāma yé agnāye dadāśūr havyādā-  
 tibhiḥ | yā im pūshyanta indhaté ॥ 5 ॥ té rāyā té suvīryaiḥ  
 sasavāñso ví śṛiṇvire | yé agnā dadhiré dúvaḥ ॥ 6 ॥ asmé  
 rāyo divé-dive sām carantu purusprīhaḥ | asmé vājāsa īra-  
 tāṃ ॥ 7 ॥ sá vípraś carshaṇīnām śāvasā mánushāṇām | āti  
 kshipréva vidhyati ॥ 8 ॥

( ९. ) नवमं सूक्तम्

(१-८) अष्टर्षस्यास्य सूक्तस्य गीतमो वामदेव ऋषिः । अग्निदेवता । गायत्री उन्मः ॥

॥१॥ अस्मै मृळ मृहोँ असि य ईमा देवयुं जनम् । इयेथ बर्हिःसदम् ॥१॥  
 स मानुषीषु दूळभो विक्षु प्रावीरमर्त्यः । दूतो विश्वेषां भुवत ॥२॥  
 स सद्यः परि णीयते होता मन्द्रो दिविष्टिषु । उत पोता नि शीदति ॥३॥  
 उत मा अग्निरध्वर उतो गृहपतिर्दमे । उत ब्रह्मा नि शीदति ॥४॥

9.

Āgne mṛilā mahāñ asi yā im ā devayūm jānam | iyé-  
 tha barhír āśādam ॥ 1 ॥ sá mánushīshu dūlābho vikshú prā-  
 vīr āmartyaḥ | dūtó viśveshām bhuvat ॥ 2 ॥ sá sādma pári  
 ṇīyate hótā mandró divishṭishu | utá pótā ní shīdati ॥ 3 ॥  
 utá gnā agnír adhvará utó gṛihápatir dāme | utá brahmā  
 ní shīdati ॥ 4 ॥

He is the guide of Nature's bounties, and He knows well the art of dispelling gloom, and knows the deep recesses of heaven. 4

May we be dear to you, like those who propitiate you with devotion and cherish and enkindle you to enhance your glory. 5

They are renowned for wealth and for progeny who serve adorable Lord reverently. 6

My riches, craved by all, come to us day by day, and may abundant strengthening food spring up for us. 7

May the wise adorable Lord entirely obviate and destroy by his swift arrows the evils of farsighted men. 8

## 9

O adorable Lord, make us happy. Supreme is your power. May you come to the pious devotee and be enshrined in his heart. 1

May that adorable Lord, who is invincible, immortal, pre-eminent among men, become dispeller of distress. 2

His glory is established all around the works to be adored. As a sanctifier He is enshrined in the hearts of men. 3

Adorable Lord is the tune of voice of sacred worship. He is the master in our homes, and sits down as a sovereign supreme. 4

वेचि ह्यध्वरीयानामुपवक्ता अनानाम् । हव्या च मानुषाणाम् ॥५॥  
 वेषीहेत्य दूत्यं वत्स जुजोषो अध्वरम् । हव्यं मतेस्व वाजस्यै ॥६॥  
 अस्माकं आप्यध्वरमुष्माकं यज्ञमङ्गिरः । अस्माकं शृणुधी हव्यम् ॥७॥  
 परि ते दूढभो रथोऽस्मा अश्वानु विधत्तः । येन रक्षसि दाशुषः ॥८॥

véshi hy ádhvarīyatām upavaktā jānānām  
 havyā ca mānushāṇām ॥ 5 ॥ véshīd v asya dūtyāni yāsya  
 jūjoshō adhvarām | havyām mātasya vājasya ॥ 6 ॥ asmā-  
 kam joshy adhvarām asmākam yajñām angirah | asmākam  
 śṛiṇudhī hāvam ॥ 7 ॥ pári te dūḷābho rátho 'smān aṣnotu  
 viśvátah | yéna rákshasi dāśuṣah ॥ 8 ॥

( १० ) दशमं सूक्तम्

(१-८) अष्टवत्यास्य मृतस्य गीतमो वामदेव क्रयिः । अग्निदेवता । (१-३) प्रथममृतस्य ऋषिः ।

(४, ६, ७) चतुर्थमर्षिः (समर्चनामृतां पदपङ्क्तिर्होम्यया, (५) पञ्चमया महापदपङ्क्तिः ।

(८) अष्टव्याधोम्यिक उन्दांसि ॥

॥१०॥ अग्ने तमद्याश्च न स्तोमिः क्तुं न भुद्रं हृदिस्पृशाम् । ऋध्यामा त अंहिः ॥१॥  
 अथा ह्यग्निं कर्तामिद्रस्य दक्षस्य साधोः । रथीकृतस्य बृहतो बभूव ॥२॥  
 एभिर्नो अर्केर्भवा नो अर्वाद् स्वर्णं ज्योतिः । अग्ने विश्वेभिः सुमना अनीकिः ॥३॥  
 अमिष्टे अद्य नीभिर्गुणन्तोऽग्ने दाशेम । प्र ते दिवो न स्तनयन्ति शुष्मोः ॥४॥

10.

Ágne tám adyāśvam ná stōmaiḥ krátum ná bhadram  
 hṛdisprīṣam | ṛidhyāmā ta óhaiḥ ॥ 1 ॥ ádhā hy āgne krátor  
 bhadrásya dākshasya sādhoḥ | rathīr ṛitāsya bṛihatō babhū-  
 tha ॥ 2 ॥ ebhīr no arkaír bhāvā no arvān svār ná jyótiḥ |  
 ágne viśvebhiḥ sumánā ánikaiḥ ॥ 3 ॥ ábhīsh te adyā gīrbhīr  
 grīṇántó 'gne dāśema | prā te divó ná stanayanti śuśmāḥ ॥ 4 ॥

You cherish the oblations offered by devotees, who perform sacred benevolent deeds and you lead them on right path. 5

You bless the sacrifices of the devotee who offers you sincere devotion and you dispell his gloom. 6

Be pleased by our dedication, O supreme vital force, give ear to our invocations. 7

May your inviolable chariots, whereby you continue to guard the dedicated, be everywhere around us. 8

## 10

We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection. 1

O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths. 2

O adorable Lord, you are bright as the sun, and well disposed. May you, propitiated by these our hymns, come to meet us, with all your hosts of radiance. 3

Glorifying you, O adorable Lord, today, with these our praises, may we offer you, our dedications. You are brilliant and roaring like a celestial thunder. 4



तव स्वादिष्ठिर्हि संदीष्टि रिदा चिदहं इदा चिदुक्ताः । श्रिये रुक्मो न रोचत उपार्के ॥५॥  
 घृतं न पूतं तनुरेषाः शुचिं हिरण्यम् । तन्ते रुक्मो न रोचत स्वधावः ॥६॥  
 कृतं चिदि प्मा सनेमि द्वेषोऽमं इमोषि मनीत । इत्था यजमानादृतवः ॥७॥  
 शिवा नः सख्या सन्तु आत्रामे देवेषु युष्मे । सानोनाभिः सदेने समिद्धवः ॥८॥

táva svādishthāgne sām̐drishtir idā cid āhna idā cid  
 aktóḥ | śriyē rukmó ná rocata upāke || 5 || ghṛitám ná pū-  
 tām tanūr arepāḥ śuci hīraṇyam | tát te rukmó ná rocata  
 svadhāvaḥ || 6 || kṛitám cid dhī shmā sānemi dvéshó 'gna  
 inóshi mártāt | itthá yájamānād ṛitāvaḥ || 7 || śivā naḥ sa-  
 khyā sántu bhrātrāgne devéshu yushmé | sá no nābhīḥ sá-  
 dane sāsminn ūdhan || 8 ||

( ११ ) पञ्चादशं सूक्तम्

( १-६ ) पञ्चभस्वाभ्यां मृतस्य गौतमो वामदेव ऋषिः । अग्निर्देवता । त्रिगुण छन्दः ॥

॥१॥ भद्रं ते अग्ने महसिन्ननीकमुपाक आ रोचते सूर्यस्य ।  
 रुशद्दशे दहशे नक्तया चिदरुक्षितं दृश आ रूपे अन्नम् ॥१॥  
 वि षोह्यग्ने गृणते मनीषां खं वेपसा तुविजातु स्तवानः ।  
 विश्वेभिर्यज्ञावनः शुक्र देवेस्तन्नो रास्य सुमहो भूरि मन्म ॥२॥

11.

Bhadrām te agne sahasinn ānikam upākā ā rocate sūr-  
 yasya | rūṣad dṛiṣé dadṛiṣe naktayā cid ārūkshitam dṛiṣā  
 ā rūpé ānnam || 1 || ví shāhy agne gṛiṇaté manishām khām  
 vepasā tuvijāta stāvānaḥ | viṣvebhir yād vāvānaḥ śukra de-  
 vaís tán no rāsya sumaho bhūri mánma || 2 ||

O adorable Lord, whether by day or by night, your sweet radiance shines like an ornament to grant us glory. 5

O granter of sustenance, your favour is free from fault, like purified butter; your pure lustre shines like gold ornament. 6

O ever-true, adorable Lord, verily you remove from the devoted mortal, whatever hate and mischief, if committed by him in the past. 7

O adorable Lord, may our friendly and fraternal kinship to you and to Nature's bounties, be a blessing to us. May this our bond of kinship be the central focus of our benevolent deeds. 8

## 11

O powerful fire divine, your auspicious radiance shines upon the proximity of the sun by day; your bright and visible lustre is conspicuous even by night. The food offered to you becomes the part of you while it passes through flames. 1

O adorable, engendered repeatedly, and glorified by worship, set open heaven to him, who offers you adoration. O resplendent, may you bestow upon us that ample and acceptable wealth, which you, along with other Nature's bounties, have given to other worshippers. 2

त्वदंशे काव्या त्वन्मनीषास्त्वदुक्था जायन्ते सव्यानि ।  
 त्वदंति द्रविणे वीरपेशा इत्याधिधे दाशुषे सत्वीय ॥३॥  
 त्वद्वाजी वाजंशुरे विहाया अभिशृङ्गायते सुत्वशुष्मः ।  
 त्वद्विदेवजुते मयोभुस्त्वदाशुजुजुवौ अग्ने अर्वा ॥४॥  
 त्वामग्ने प्रथमं देवयन्ते देवं मतीं अगृत मन्द्रजिह्वम् ।  
 द्वेषोयुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम् ॥५॥  
 आरे अस्मदमतिमारे अहं आरे विश्वां दुर्गतिं यज्ञिपासिं ।  
 दोषा शिवः सहसः सूतो अग्ने यं देव आ चित्सर्वमे स्वस्ति ॥६॥

tvád agne

kávyā tvān manishās tvád ukthā jāyante rādhyāni | tvád  
 eti draviṇam virāpeṣā itthādhiye dāśe mātyāya || 3 ||  
 tvád vājī vājambharō vihayā abhishtīkrj jāyate satyāsu-  
 shmah | tvád rayīr devājūto mayobhūs tvád āśūr jūjuvān  
 agne ārvā || 4 || tvām agne prathamāṃ devayānto devām  
 mātā amṛita mandrājihvam | dveshoyutam ā vivāsanti dhī-  
 bhīr dāmūnasam grīhāpatim āmūram || 5 || āre asmād āma-  
 tim āre ānha āre vīśvām durmatīm yān nīpāsi | doṣhā śivāḥ  
 sahasaḥ sūno agne yām devā ā eit sácase svastī || 6 ||

( १२ ) द्वादशं सूक्तम्

( १-६ ) पशुचत्वारस्य सूक्तस्य गीतमो वामदेव ऋषिः । अग्निर्देवता । विष्णु उक्तः ॥

॥१२॥ यस्त्वामग्ने इनुर्धते यतस्तुक्त्रिस्ते अद्वौ कृणवत्सस्मिन्नहन् ।  
 स सु सुजेरभ्यस्तु प्रसक्तव कत्वा जातवेदश्चिकित्वा ॥१॥

12.

Yās tvām agna inādhate yatāśruk trīs te ānnam kṛiṇā-  
 vat sāsminn āhan | sā sū dyumnaīr abhy āstu prasākshat  
 tāva krātvā jātavedaṣ cikityān || 1 ||

O adorable, from you springs poetic wisdom; from you come effective thoughts and hymns of praise, and from you flow fame and wealth to the man, who worships with sincerity and offers oblations. 3

O adorable Lord, you are vigorous, sustainer of food and power, extensive, fulfiller of aspirations, and possessor of lasting courage. From you springs wealth, which is divine, and source of happiness; also from you comes vigour which is swift and impetuous. 4

O immortal Lord, devout mortals worship you with holy actions, as you are the foremost divine. Your tongue like flames are exhilarating. You are dissipator of sin, the humiliator of evil forces and unerring. You are the Lord of their household. 5

O adorable Lord, the source of strength, since you protect your worshippers, may you remove far from us all iniquity; remove far from us sin, and remove far from us all evil thoughts. Verily blessed is he, whom you brighten even at night, and promote his well-being. 6

## 12

O omniscient Lord, just as sacrificial fire is kindled by uplifted ladle (full of butter), similarly you are invoked thrice every day by devotional prayers. May your devotee be blessed by you, so that he may excell all others in his attainments. 1



इधमं वसेत जभरच्छधमागो महो अग्निं अनीकमा संपर्यत ।  
 स इधानः प्रति दोषामुषासं पुष्यत्रयं संचते घ्नन्मित्राव ॥२॥  
 अमिरीशो बृहतः क्षत्रियंस्मान्निर्वाजस्य परमस्य गयः ।  
 दधाति रत्नं विधत्ते यविष्ठो व्यन्तिपञ्चात्यय - स्वधावान् ॥३॥

idhmām yās te jabhā-  
 rac chaṣramāṇó mahó agne ánikam á saparyán | sá idhā-  
 náh prāti doṣhām ushāsam puṣhyān rayīm sacate ghnānn  
 amitrān || 2 || agnir īṣo brihatáh kshatryasāgnir vājasya  
 paramāsya rāyáh | dádhāti rātnam vidhaté yávishtḥo vy  
 ānushān mārtyāya svadhāvān || 3 ||

यच्चिदि ते पुरुषा यविष्ठाचित्तिभिश्चक्रमा कच्चिदग्नः ।  
 कृधी प्वस्माँ अदितेरनागान्व्येतामि शिश्रथो विश्वगग्ने ॥४॥  
 महश्चिदस एनसो अभीक उर्वदेवानामुत मर्त्यानाम् ।  
 मा ते सखायः सद्रुमिद्रिषाम् यच्छा तोकाय तनयाय शं वोः ॥५॥  
 यथा ह त्यदमयो गौर्यं चित्पदि पिताममुञ्चता यजत्राः ।  
 एवो प्वस्मन्मुञ्चता व्यंहः प्र तार्यसे प्रतरं न आयुः ॥६॥

yāc cid' dhí te puruṣha-  
 trá yavishthácittibhiṣ cakṛimá kác cid' āgaḥ | kṛidhí shv  
 āsmān áditer ánāgān vy énánsi ṣiṣratho víshvag agne  
 || 4 || mahás cid' agna énaso abhíka ūrvád devānām utá  
 mārtyānām | má te sákhāyah sádam íd rishāma yáchā to-  
 káya tánayāya śāp yóh || 5 || yáthā ha tyád vasavo gau-  
 ryām eit padí shitām āmuñcatā yajatrāḥ | evó shv āsmán  
 muñcatā vy ánhah prá tāry agne pratarām na áyuh ||  
 6 ||

O adorable, mighty and glorious Lord, whosoever serving diligently offers you oblations and who invokes you, just as the sacrificial fire is kindled in the evening and at dawn, may he be prosperous, and may he be able to destroy his enemies, and acquire riches. 2

Adorable Lord is the possessor of sublime strength nourishing food and other riches. He is ever young, ever inspiring and self-sustained. He gives to the mortal devotee precious treasures according to his merit. 3

O adorable, ever young Lord, whatever sin through folly, we, as human beings, have committed against you, make us free from that. In sight of Mother Infinity, O Lord, may you efface entirely our offences. 4

O adorable Lord, we are your devoted friends. Let us not ever suffer harm from any great or comprehensive offence against either Nature's divinities or mankind. May you bestow health and happiness upon our sons and grandsons. 5

O adorable bounteous divines, as you have been always liberating the bonded intellects, the same way set us free entirely from affliction; may our long life be further extended. 6

( १३ ) ज्योत्स्नां मूलम्

( १-५ ) पञ्चर्षयश्च मूलस्य गीतसो यस्मिन्नेव कविः । अग्निविहङ्गेना वा देवता । विदुषु छन्दः ॥

॥ १३ ॥

प्रत्यग्निरुपसामग्रं नखद्विभार्त्तानां सुमनां रज्येवमे ।  
 यातमश्विना सुकृतो दुरोणमुत्सूर्यो ज्योतिषा देव एति ॥ १ ॥  
 ऊर्ध्वं भानुं सविता देवो अश्रेष्ठस्स दविध्वद्गविषो न सत्वा ।  
 अनु व्रतं वरुणो यन्ति मित्रो यत्सूर्यं दिव्यांगेहयन्ति ॥ २ ॥  
 यं सीमकृष्णन्ममसे विपृचे ध्रुवभेमा अनावस्यन्तो अर्थम् ।  
 तं सूर्यं हरितः सप्त यद्धीः स्पशं विश्वस्य जगतां वहन्ति ॥ ३ ॥

13.

Praty agnir ushāsām āgram akhyad vibhātīnāṃ suṃānā  
 ratnadhéyam | yātām asvinā sukrīto duronām ūt sūryo jyō-  
 tishā devā eti || 1 || ūrdhvām bhānūṃ savitā devō aśred  
 drapsām dávidhvaḥ gavishó ná sátvā | ānu vratām vāruṇo  
 yanti mitró yāt sūryam divy ārohāyanti || 2 || yām sīm ākri-  
 ṇvan tāmase viprīce dhruvākshemā ānavasyanto ārtham |  
 tām sūryam haritaḥ saptā yabvī spāśam viśvasya jāgato  
 vahanti || 3 ||

वहिष्ठिभिर्विहरन्त्यासि तन्तुमवव्ययत्नसितं देव वरमे ।  
 दविध्वतो रश्मयुः सूर्यस्य चर्मैवावाधुस्तमो अस्वहन्तः ॥ १ ॥  
 अनायतो अनिवद्धः कथायं न्यङ्कुत्तानोऽयं पद्यते न ।  
 कयो याति स्वधया को ददर्श दिवः स्कम्भः समृतः पति नार्कम् ॥ २ ॥

vāhishṭhebbhir viháran yāsi tāntum avavyáyaṇu  
 āsitam deva vāsma | dávidhivato raśmāyaḥ sūryasya cārme-  
 vāvādhus tāmo apsv āntāḥ || 4 || ānāyato ānibaddhah katbā-  
 yām nyāññ uttānó 'va padyate ná | káyā yāti svadhāyā kó  
 dadarṣa divā skambhāḥ sāmritaḥ pāti nākam || 5 ||

Benevolent cosmic fire manifests its radiance by bestowing its constant light to the resplendent dawns; proceed, O pair of twin divines (wind and lightning), to the homes of the pious worshippers. The divine sun is rising with his splendour. 1

Like a vigorous bull arden for the cow, the divine sun diffuses his light on high, dispersing the dew. Then cosmic forces, such as cosmic light and plasma, and other divinities hasten to perform their function while the sun is ascending in the sky. 2

Seven great coursers convey the sun, the animator of the whole world. Then cosmic forces, occupants of enduring regions, diligently perform their assigned functions, for driving away darkness from the world. 3

O radiant sun, you proceed with most powerful horses, spreading your web of rays, and cutting down the black mantle of night. The tremulous rays of the sun throw off the darkness, which is spread like a skin over the mid-region. 4

How is it that the unbound and unsupported sun does not fall, although directed downwards ? By which self-sustenance does he moves ? Who has really seen him, who guards the vault of heaven, as if a close-set pillar ? 5



( १४ ) चतुर्दशं सूक्तम्

( १-५ ) पञ्चवत्स्यास्य सूक्तस्य गीतम् । वामदेवः कर्त्तुः । अग्निर्विद्योतिता वा देवताः । ( त्रिपुष्पं छन्दः ॥

॥ १ ॥

प्रत्यग्निरुषसो जातवेदा अग्न्येदेवो रोचमाना महोभिः ।  
 आ नासत्योरुगाया रथेनमे यज्ञमुषं नो वातमच्छे ॥ १ ॥  
 ऊर्ध्वं केतुं सविता देवो अश्रेज्योतिर्विश्वस्मै भुवनाव कृष्वन् ।  
 आप्रा द्यावापृथिवी अन्नमिक्षं वि सूर्या रश्मिभिश्चेकितानः ॥ २ ॥

14.

Práty agnir ushásō jātāvedā ákhyad devó rócamānā  
 máhobhiḥ | á nāsatyorugāyā rāthenemām yajñām ūpa no  
 yātam ácha || 1 || ūrdhvām ketūm savitā devó aśrej jyótir  
 víśvasmai bhúvanāya kṛiṇvān | āprā dyāvāpṛithivī antári-  
 kṣhaṃ ví sūryo raśmíbbhiḥ cékitānaḥ || 2 ||

आवहेन्त्यरुणीज्योतिषागन्मही चित्रा रश्मिभिश्चेकिताना ।  
 प्रबोधयन्ती सुविताय देव्युषा इयते सुयुजा रथेन ॥ ३ ॥  
 आ वां वहिष्ठा इह ते वहन्तु रथा अश्वास उपमा व्युष्टौ ।  
 इमे हि वां मधुपेयाय सोमा अस्मिन्यज्ञे वृषणा मादयेधाम ॥ ४ ॥  
 अनायतो अनिवद्धः कथायं न्यहुत्तानोऽयं पथते न ।  
 कयो याति स्वधया को ददर्श दिवः मृग्मः समृतः पाति नाकम् ॥ ५ ॥

āvāhanty aru-

nīr jyótishágūn mahī citrā raśmíbbhiḥ cékitānā | prabodhā-  
 yanti suvitāya devy ūshā iyate suyujā rāthēna || 3 || á vām  
 vāhiṣṭhā ihā té vahantu rāthā āśvāsa uśhāso vyūṣṭau |  
 imé hí vām madhupéyāya sōmā asmín yajñē vṛiṣhaṇā mā-  
 dayethām || 4 || ánāyato — || 5 ||

The resplendent fire-divine, by whom all is known, manifests dawns, radiant with lustre. Come with your chariot, O widely travelling non-ephimara twins, to our place of worship. 1

The divine creator displays his banner on high, illuminating the entire creation. Making his presence effective, the sun has filled the firmament, the earth and heaven with his rays. 2

The great and intelligent dawn, variegated with many coloured rays of purple tint, bringing opulence, has come with her lustre. The divine dawn, awaking men, proceeds with her well-harnessed chariot to bestow happiness. 3

May those robust and active horses and chariot bring you (O pair of divines, the morning breeze and morning light) hither, at the breaking of the dawn, and may these morning splendours delight you at our places of work and worship. 4

How is it that the unbound and unsupported sun does not fall, although directed downward ? By which self-sustenance does he move ? Who has really seen him, who guards the vault of heaven, as if a close-set pillar. 5

( १५ ) पञ्चदश सूक्तम्

( १-१० ) दशार्चस्वान्न सूक्तस्य शीतमो दामदेव कविः । ( १-६ ) अथमादिषद्व्यामणिः ( ७-८ ) सतस्यहन्तोः साहदेव्यः मोमकः ( ९-१० ) नवमीदशस्योधाश्विनौ देवताः । गावधी छन्दः ॥

॥१५॥ अग्निर्होता नो अध्वरे वाजी सन्परि णीयते । देवो देवेषु युजिषः ॥१॥  
 परि त्रिविष्टप्यध्वरं यात्यग्नी रयीरिव । आ देवेषु प्रयो दधत् ॥२॥  
 परि वाजपतिः कविर्गमिर्हव्यान्यक्रमीत् । दधद्भानि दाक्षुषं ॥३॥  
 अयं यः सृज्ये पुरो देववाने समिध्यते । द्युमाँ अमित्रदम्भनः ॥४॥  
 अस्य वा वीर ईवतोऽभेरीशीत् मर्त्यैः । तिम्रजम्भस्य मीळहुषः ॥५॥

15.

Agnīr hōtā no adhvaré vājī sán pári ṇīyate | devó devē-  
 śhu yajñīyah || 1 || pári trivishṭy ādhvarám yāty agnī ra-  
 thīr iva | ā devēśhu prāyo dādhat || 2 || pári vājapatih ka-  
 vīr agnīr havyañy akramīt | dādhat rātnāni dāśúshe || 3 ||  
 ayám yāḥ sṛñjaye puró daivavāté samidhyáte | dyumāñ  
 amitrādāmbhanah || 4 || āsya ghā vīrá ívato 'gnér īṣīta mār-  
 tyah | tigmājambhasya mīlūśah || 5 ||

॥१५॥ तमर्धन्ते न सानसिमरुषं न दिवः शिशुम् । समृज्यन्ते दिवेदिवे ॥६॥  
 बोधयन्मा हरिभ्यां कुमारः साहदेव्यः । अच्छा न हत उदरम् ॥७॥  
 उत त्या वज्रता हरी कुमारत्साहदेव्यात् । प्रयता सद्य आ ददे ॥८॥

tām ārvantam ná sānasīm arushām ná divāḥ śīṣum |  
 marmrijyānte divé-dive || 6 || bódhat yān mā hāribhyām  
 kumārāḥ sāhadevyāḥ | āchā ná hūtā úd aram || 7 || utā tyā  
 yajatā hārī kumārāt sāhadevyāt | prāyatā sadyā ā dade || 8 ||

The fire of the altar, the herald like a horse, and most illuminating amidst all luminaries is brought to our place of ceremony. 1

The fire is brought to our place of ceremonial altar; thrice a day it carries the essence of the oblation to the environmental Nature's bounties with swiftness of the charioteer. 2

This sage, fire of the altar, the source of strength, encompasses the essences of oblation, giving precious boons to the offerer. 3

This resplendent fire of the altar, the subduer of foes, is kindled in the east as has been always kindled for the victories performed by enlightened devotees. 4

That mortal becomes hero, who strenuously worships this fire of the altar, the possessor of sharp flames and bounteous. 5

They, the devotees, diligently serve him day to day, as they clean a horse. He is liberal and resplendent as the child of heaven. 6

When fire, most youthful among sub-natural forces, along with fast-moving twins (wind and light), assures me its help and summons me, I do not decline. 7

I immediately accept the favour of those two excellent and well-trained twins, the associates of the spiritual fire, most youthful among sub-natural forces. 8



पुप वीं देवावश्विना कुमारः साहदेव्यः । दीर्घायुरस्तु सोमकः ॥९॥  
 तं युवं देवावश्विना कुमारं साहदेव्यम् । दीर्घायुषं कृणोतन ॥१०॥

eshā vām devāv aśvinā kumārāḥ sāhadevyāḥ | dīrghā-  
 yur astu sōmakah || 9 || tāṁ yuvāṁ devāv aśvinā kumārāṁ  
 sāhadevyām | dīrghāyusham kṛṇotana || 10 ||

( १६ ) षोडशं सूक्तम्

( १-११ ) एकविंशत्युपमन्त्रस्य शतस्य गीतमो वामदेवः कविः । इन्द्रो देवता । विष्णुः उच्यते ॥

॥१०॥ आ सत्वो यातु मघवीं कनीषी द्रवंत्वस्य हरय उप नः ।  
 तस्मा इदन्धः सुपुमा सुदक्षमिहाभिपित्यं करते गृणानः ॥१॥  
 अयं स्य शुराध्वनो नान्तेऽस्मिन्नो अद्य सर्वं मन्दधै ।  
 शंसोत्युक्थमुशनेव वेधाश्चिक्नुषे असुर्याय मन्म ॥२॥  
 कविर्न निष्यं विदधानि साधन्वृषा यत्सेकं विपिपानो अचीत ।  
 दिव इत्या जीजनत्सप्त कारुनह्ना चिचकुर्वन्ता गृणन्तः ॥३॥  
 स्वयदेदि सुदृशीकमुर्कर्महि ज्योतीं रुचुर्यद् वस्तोः ।  
 अन्धा तमोसि दुधिता विचक्षे नृभ्यश्चकार नृतेमो अभिष्टौ ॥४॥

16.

Ā satyó yātu maghāvān riṣishī drávantv asya hāraya  
 ūpa naḥ | tāsmā id āndhaḥ sushumā sudāksham ihābhipi-  
 tvām karate gṛiṇānāḥ || 1 || āva sya śūrādhvano nānte 'smín  
 no adyā sāvane mandādhyai | śānsāty ukthām uśāneva ve-  
 dhāś eikitúshe asuryāya mánma || 2 || kavir ná ninyām vi-  
 dáthāni sádhan vṛishā yát sékaṁ vivipānó ārcāt | divā itthā  
 jījanat saptā kārūn āhnā cie eakrur vayūna gṛiṇāntaḥ || 3 ||  
 svār yád védi sudṛśīkam arkaír máhi jyóti ruruenr yád  
 dha vástoḥ | andhā támānsi dúdhitā vicāksho nṛibhyaś ca-  
 kāra nṛítamo abhīshṭau || 4 ||

O twin-divines, may this spiritual fire, most youthful among sub-natural forces be gladdening and of long durability. 9

O twin-divines, may this spiritual fire, most youthful among sub-natural forces long live. 10

## 16

O ever true, ever righteous, bounteous Lord, may you come to us. May your blessings hasten to us. To Him we surrender our worldly possessions. When sincerely praised, He fulfils all our aspirations. 1

O brave resplendent Lord, allow us to delight you at the end of this worship. May the worshipper repeat an agreeable prayer, to you, the all-wise, the destroyer of infidels, like the brilliant pious sage. 2

Like a sage, knowing the secret of wisdom, and who performs all sacred ceremonies, the resplendent sun drinking copiously the effused herbal essence, exults in the draughts, and thus generates the seven rays from celestial regions. Then devotees perform their duties in the light of day. 3

When the vast luminous heaven, manifested by the rays of light, is displayed, then homes of men also shine at the break of morning. He, the illustrious leader—the sun, having risen scatters thick gloom, so that men may see clearly. 4

ववक्ष इन्द्रो अमितमृजीष्युभि आ पप्रा रोदसी महित्वा ।  
अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा भुवना बभूव ॥५॥

vavakshā indro ámitam r̥ijishy  
ūbhē ā paprau ródasī mahitvá | átaṣ eid asya mahimā ví  
reecy abhi yō víśvā bhavanā babhúva || 5 ||

११८७

विश्वानि शक्रो नर्याणि विद्वानपो रिचि सखिभिर्निकामैः ।  
अश्मानं चित्ये विभिर्दुर्वचोभिर्ब्रजं गोमन्तमुज्जितं वि वव्रुः ॥६॥  
अपो वृत्रं वव्रिवांसं पगंहन्प्रावत्ते वज्रं पृथिवी सचेताः ।  
प्राणींसि समुद्रियोन्धेनोः पतिर्भवञ्ज्वसा शूर धृष्णो ॥७॥  
अपो यदद्रिं पुरुहूतं ददर्शविर्भुवत्सर्मा पृथ्वी तैः ।  
स नो नेता वाजमा दर्शि भूरिं गोत्रा रुजन्नङ्गिरोभिर्गृणानः ॥८॥  
अच्छा कविं नृमणो गा अभिष्टो स्वर्पाता मघवन्नाथमानस ।  
ऊतिभिस्तमिपणो युन्नहृतो नि मायावानब्रह्मा दस्युरर्ता ॥९॥  
आ दस्युघ्ना मनसा याह्यस्तं भुवन्ते कुत्सः सख्ये निकामः ।  
स्वे योतो नि पदन्ते सरूपा वि वा चिकित्सद्वत्चिद् नारी ॥१०॥

vīśvāni śakrō nāryāṇi vidvān apó r̥iceca sākhibhir ní-  
kāmaih | āśmānam eid yē bibhidúr vácobhir vrajām gó-  
mantam uṣījo ví vavruḥ || 6 || apó vṛitrām vavrivāṅsam pá-  
rāhan prāvat te vājram pṛithivī sācetāḥ | prārṇāṅsi samu-  
drīyāṇy ainoḥ pátir bhávañ chávasā sūra dhr̥ishṇo || 7 ||  
apó yád ádrim puruhūta dārdar āvīr bhavat sarāmā pūr-  
vyām te | sá no netā vājam ā darsbi bhūrim gotrá rujānn  
āṅgīrobhir gr̥iṇānāḥ || 8 || áchā kavīm nṛmanō gā abhishtan  
svārshātā maghavan nādhmānam | ūtibhis tām ishano d̥yā-  
mnāhūtan ní māyāvān ābrahmā dāsyur arta || 9 || ā dasyu-  
ghnā mānasā yāhy ástan bhúvat te kútsaḥ sakhyé níkā-  
mah | svē yónau ní shadatam sārāpā ví vāp cikitsad r̥ita-  
eid d̥ba nārī || 10 ||

Resplendent sun, who relishes the effused saps of plant juices, sustains infinite greatness and with his vastness fills earth and heaven. And beyond this, his majesty extends in magnitude. 5

The radiant sun, knowing all human actions, has let loose the waters, in association with his friends—the cloud bearing winds. They with their loud shouts cleave even the clouds open and desiring to fulfil their work, take over the control of pastures of cattle. 6

Your protecting thunder-bolt destroys the dark clouds, obstructing the flow of waters; the conscious earth co-operates with you. O valiant hero, preserver of the earth, may you through your power, send down the waters of the firmament. 7

Invoked by all, when you divide the obstructing clouds of ignorance sending rain water down, the dawn of wisdom makes her appearance. And you, glorified by fire-priests, the granter of abundant food, shows us favour, breaking open the cluster of clouds. 8

O bounteous Lord, friend of men, the sage, come to the devotee for bestowing wealth, who solicits your aid in contest for sun-light. May you speed him with help in his inspired invoking, and defeat the purposes of guileful wicked outlaws. 9

May you come to us resolving to destroy the outlaws. The wise sage is eager to win your friendship. Now alike in form, you both (wicked and virtuous) sit in the same dwelling. And the lady (the intellect) finds it difficult to have her choice between the two. 10



॥११॥

यामि कुत्सेन सरथमवस्युस्तदो वार्तस्य हयैरिजानः ।  
 कञ्चा वाजे न गध्वं युयुषन्कविर्यदहन्पार्श्वं भृषात् ॥११॥  
 कुत्साय शुष्णमशुषं नि बर्हिः प्रपित्वे अह्नः कुर्वन् सहस्रं ।  
 सद्यो दत्सुन्ध मृण कुत्सेन प्र सरश्चक्रं वृहतादुर्भीकं ॥१२॥  
 त्वं पिप्रु मृगयं शुशुवांसमुजिह्वानं वेदधिनायं रन्धीः ।  
 पन्नाजत्कुत्सा नि वपः सहस्रात्कं न पुरो जरिमा वि दर्दः ॥१३॥  
 सूर उपाके तन्वं दधानो वि यत्ते चेत्यसृतस्य वर्षः ।  
 पुष्पो न हस्ती तविप्रीमुपाणः सिंहो न भीम जायुधात्ते विज्रत् ॥१४॥  
 इन्द्र कामा वसुयन्तो अगमन्त्वर्भीजिह्वे न सर्वाने चकानाः ।  
 श्रवस्यवः शशमानास उक्थैरोको न रप्त्वा सुदृशीव पुष्टिः ॥१५॥

yāsi kútsena sarātham avasyūr todō vātasya hāryor īṣā-  
 nah | ṛijrī vājam nā gādhyam yúyūshan kavír yád āhan  
 pāryaya bhūshāt || 11 || kútsāya śuśṇam aśuśham ní barhiḥ  
 prapitvé āmah kúyavam sahásrā | sadyó dāsyūn prá mṛiṇa  
 kutsyēna prá sūraś cakrām vṛihatād abhīke || 12 || tvām  
 píprum mṛigayam śūśuvāṁsam ṛijīṣvane vaidathināya ran-  
 dhīh | pañeāśāt kṛishnā ní vapah sahásrātkam nā puro ja-  
 rimā ví dardah || 13 || sūra upāké tanvām dādhanō ví yāt  
 te céty amṛitasya vārpah | mṛigó ná hastí távishīm ushānāh  
 siñhó ná bhímā áyudhāni bíbhrat || 14 || índram kāmā vasū-  
 yānto agman svārmilhe ná sāvane cakanāh | śravasyā-  
 vah śaśamānása ukthair óko ná ranvā sudrīśīva pushtīh  
 || 15 ||

॥१६॥

तमिह इन्द्रं सुहवं हुवेम यस्ता चकार नर्यां पुरुषि ।  
 यो मार्यते जरित्रे गध्वं चिन्मधू वाजं भरति स्पृहरोधाः ॥१६॥

tām íd va índram suhávam huvema yās tá cakāra ná-  
 ryā purīṇi | yó māvate jaritrē gādhyam ein makshū vājam  
 bhārati spārhārādhāh || 16 ||

On the day when discriminating mind prepares to cross over the sea of perturbation, you, the destroyer of evil forces, yoke your straight-going powerful wind-like speedy steeds (sense organs) to the chariot (of body) and take the disturbed mind along with you to defend him. 11

For the protection of disturbed discriminating mind, you destroy the powerful devil of pettiness, and in the very start of the day thousands of longings and lingerings and with your adamant determination, you instantly lay off the rest of the evil tendencies and with the solar wheel, cut them to pieces in the struggle. 12

You subjugate egoistic and extremely violent destructive forces for the sake of righteous and disciplined pious men. You destroy the fifty thousand (innumerable) other dark forces, and, as age consumes garments, you demolish the strongholds of law-breakers. 13

While you set in proximity of the sun, your form, immortal one, seems expanding and you look like a mighty wild elephant; and when you wield your weapon, you are like a terrible lion, capable of consuming the strength of strong foes. 14

In the struggle of life, as if shining in battle, relying upon resplendent Lord for protection, desirous of riches, and food, (the devoted ones) approach Him, for the Lord is the refuge of His worshippers, and is the semblance of the lovely maiden of nutrition. 15

Let us invoke that gracious resplendent Lord, who does so much for the benefit of man; who, bestowing enviable opulence, quickly grants agreeable food to a worshipper like myself. 16

तिग्मा यदन्तराक्षानिः पतति कस्मिन्निच्छर मुहुके जनानाम् ।  
 घोरा यदर्थं सृष्टिर्भवात्यर्थं सा नस्तन्वी बोधि गोपाः ॥१७॥  
 भुवोऽविता वामदेवस्य धीनां भुवः सत्त्वको वाजसातो ।  
 त्वामनु प्रमतिमा जगन्मोक्षंसी जरित्रे विश्वार्थं स्याः ॥१८॥  
 एभिर्नृभिरिन्द्र त्वायुभिर्द्वा मघवद्विर्मघवन्विश्वं आजौ ।  
 यापो न द्युक्षेरणि सन्तो अर्थः क्षपो मदेम शरदंश्च पूर्वीः ॥१९॥

tigmā yād antār asāniḥ pātāti  
 kāsmiṇ eie chūra muhuké jānānām | ghorā yād arya sāmri-  
 tir bhāvāty ādha smā nas tanvò bodhi gopāḥ || 17 || bhūvo  
 'vitā vāmādevasya dhinām bhūvaḥ sakhāvṛikò vājasātau |  
 tvām ānu prāmatim ā jaganmorasāṅso jaritré viśvādha syāḥ  
 || 18 || ebhir nṛibhir indra tvāyūbhish ṭvā maghāvadbhir ma-  
 ghavan viśva ājaú | dyāvo ná dyumnair abhi sānto aryāḥ  
 kshapo madema śaradaṣ ca pūrvāḥ || 19 ||

पुवेदिन्द्राय वृषभाय वृष्णे ब्रह्माकर्म भृगवो न रथम् ।  
 नू चिद्यथा नः सख्या विद्योपदसन्न उग्रोऽविता तनुपाः ॥२०॥  
 नू पुन इन्द्र नू गृणान इषं जरित्रे नद्योऽ न पीपिः ।  
 अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥२१॥

evéd indrāya vṛi-  
 shabbhāya vṛiṣṇe brāhmākarma bhṛīgavo ná rātham | nū  
 cid yāthā naḥ sakhyā viyóshad āsan na ugrò 'vitā tanū-  
 pāḥ || 20 || nū shtutā indra nū gṛiṇānā ísham jaritré nadyò  
 ná pīpeḥ | ākāri te harivo brāhma nāvyam dhiyā syāma  
 rathyāḥ sadāsāḥ || 21 ||

O resplendent Lord, when in any conflict of men, the calamity like a sharp pointed arrow falls in the midst of them, and when, O Lord, there is a terrible encounter among them, then, may you be the defender of our persons. 17

May you be the preserver of the pious acts of charming intellectuals; may you be an unfailing friend in the battle of their lives. O eminently wise Lord, we come to you; may you be ever benignant to your worshippers, O sustainer of the world. 18

O bounteous resplendent Lord, may we, in every conflict of life, along with those men, who trust in you and offer rich gifts, and those who are abundantly rich, triumph over our adversaries and glorify you many nights and years. 19

Now, just like a genius person constructs his car, in the same manner we fashion our prayers for the vigorous resplendent Lord, the showerer of benefits, so that He may never withdraw from us His friendly favours and may ever remain powerful protector of our persons. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshippers as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-bornes, be victors for ever. 21



॥ १७ ॥ अथ यज्ञस्य

(१-२३) एकविंशत्युत्तराख्य सूक्तस्य गौतमो पानदेव कालः । १७-१८, १९-२१ ।  
प्रथमारिचतुर्दशो बोधरात्रिपञ्चाश विपुलः । (२५) पञ्चदशमोऽथ विपुलः । अदसो ॥

॥ २३ ॥

त्वं महा ईन्द्र तुभ्यं ह आ अनु कश्च भं हन्ता मन्वात द्यौः ।  
त्वं वृत्रे शयसा जघन्वानमृजः सिन्धुराजना जगन्मान ॥१॥  
तव त्विषो जनिमन्त्रेजत यो रजद्रुमिभिवना स्वस्य सन्धोः ।  
ऋचावन्तं मुन्धोः पर्वतासु आवृन्वन्तानि सरयन्त आपः ॥२॥  
भिनद्गिरि शयसा वज्रेभिष्णत्तोविष्णुमानः सहस्रान ओजः ।  
वधीद्वज्रे वज्रेण मन्त्रमानः सरशाणे जघमा हनवृष्णीः ॥३॥

17.

Tvám mahāṁ indra tubhyam ha kshā ānu kshatrām  
mañhānā manyata dyaūḥ | tvām vṛitrām śavasā jaghanvān  
srijāḥ śīndhūṁ āhinā jagrasānān || 1 || tāva tvishō jānīman  
rejata dyaū réjad bhūmir bhiyāsā svāsya manyōḥ | ṛighā-  
yānta subhvāḥ pārvatāsa ārdan dhānvāni sarāyanta āpaḥ  
|| 2 || bhinād girīm śavasā vājram ishṇān āvishkṛiṇvānāḥ  
sahasānā ōjah | vādhīd vṛitrām vājreṇa mandasānāḥ sārann  
āpo jāvasā hatāvṛishṇīḥ || 3 ||

सुवीरिस्ते जनिता मेन्वत यौरिन्द्रस्य कृती स्वपस्तमो भूत ।  
य ई जजान स्वयं सुवज्रमनपच्युतं सदसो न भूमं ॥१॥  
य एक इच्छ्यावयति प्र भूमा राजा कृष्टिनां पुष्टुत इन्द्रः ।  
सुत्वमेतमनु विश्वे मदन्ति रतिं देवस्य गृणतो मुद्योतः ॥२॥

suvíras te janitá manyata  
dyaúr indrasya kartá svápastamo bhūt | yá īm jajāna svar-  
yām suvājram ānapacyutam sādaso ná bhūma || 4 || yá éka  
ic cyāváyati prá bhūmā rájá kṛishṭīnām puruhūtá indrah |  
satyām enam ānu víṣve madanti rātīm devásya gṛinató ma-  
ghónah || 5 ||

Great are you, O resplendent self, the earthly body and the illuminated mind accept your superiority. You by your vigour destroy evils and set free the streams of noble thoughts from the clutches of dragon of evil desires. 1

On your awakening, the earthly body and mind tremble through fear of your wrath; the mighty mountains of sin get shaky; the stream of free thoughts flow through the arid land (barren mind). 2

The subduer of foes, manifesting his energy and hurling his adamantine will power, shatters the mountain of darkness by his strength; he in exhilaration lays off evil forces with the bolt of his will, and the thoughts, whose obstructor was destroyed, rush forth with rapidity. 3

You are the progenitor of your grandeur like the sun of his own effulgence. May you, resplendent self, be the accomplisher of a most excellent work; you furnish yourself with undecaying adamantine will power for attaining happiness. Indeed you are endowed with supreme greatness. 4

He is sovereign king of men and adored by all, who alone casts down many evils. All godly men, speak high of the munificence of this divine and bounteous self. 5

॥२२॥

सुत्रा सोमा अभवन्नस्य विश्वे सुत्रा मदासो बृहतो मदिष्ठाः ।  
 सुत्राभवो वसुपतिर्वसूनां दत्ते विश्वा अधिधा इन्द्र कृष्टाः ॥६॥  
 त्वमधं प्रथमं जायमानोऽमे विश्वा अधिया इन्द्र कृष्टाः ।  
 त्वं प्रति प्रवत आशयानुमहि वज्रेण मघवन्वि वृधः ॥७॥  
 सत्राहणं दार्षिणि तुभ्रमिन्द्रं महामपारं वृषभं सुवज्रम् ।  
 हन्ता यो वृत्रं सनितोत वाजं दाता मघानि मघवा सुरधाः ॥८॥  
 अयं वृत्तश्चातयते समीचीर्य आजिषु मघवा शृण्व एकः ।  
 अयं वाजं भरति यं सनोत्यस्य प्रियासः सख्ये स्याम ॥९॥  
 अयं शृण्वे अघ जयन्नुत प्रज्ञयमुत प्र कृणुते युधा गाः ।  
 यदा सत्यं कृणुते मन्युमिन्द्रो विश्वं दृढहं भयत एजदस्मात् ॥१०॥

satrá sómā abhavann asya vīṣve satrá mādāso bṛihatō  
 mādishthāḥ | satrábhavo vāsapatir vāsūnām dātre vīṣvā  
 adhithā indra kṛishṭīḥ || 6 || tvām ādha prathamam jāya-  
 mānō 'me vīṣvā adhithā indra kṛishṭīḥ | tvām prāti pra-  
 vāta āśáyānam āhim vājreṇa maghavan ví vṛiṣeḥ || 7 || sa-  
 trāhāṇam dādbrishim tūmram índram mahām apārām vṛi-  
 shabhām suvājram | hantā yó vṛitrām sánitotā vājam dātā  
 maghāni maghāvā surādhāḥ || 8 || ayām vṛitaṣ cātayate sa-  
 mīcīr yā ājīshu maghāvā śṛiṇvā ékaḥ | ayām vājam bharatī  
 yām sanóty asyā priyāsaḥ sakhyé syāma || 9 || ayām śṛiṇve  
 ādha jāyann utā ghuānn ayām utā prā kṛiṇute yudhá gāḥ |  
 yadā satyām kṛiṇuté manyúm índro vīṣvam dṛiḥhām bha-  
 yata éjad asmāt || 10 ||

॥२३॥

समिन्द्रो गा अजयत्सं हिरण्या समश्चिया मघवा यो ह पूर्वीः ।  
 पुभिर्नृभिर्नृतमो अस्य शाकै रायो विभक्ता रभश्च वस्यः ॥११॥

sām índro gā ajayat sām hīraṇyā sām aśviyā maghāvā  
 yó ha pūrvīḥ | ebhīr nṛibhir nṛitamo asya śākai rāyó vi-  
 bhaktā sambharāṣ ca vāsvali || 11 ||

Truly, he deserves all loving devotion; all these exhilarating experiences are centred in the mighty soul. Indeed you are the Lord of treasures; you support all people devoted to cultivation and reward them with riches. 6

O resplendent self, as soon as you enter body, you strike terror into all the other physical forces; you strike with your adamantine will power, the dragon of sinful mind, who obstructs the flow of divine thoughts. 7

We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamantine will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures. 8

This bounteous soul alone enlightens the ignorant, and sustains right type of desires; in the inner struggles he procures nourishment which he provides. May we be held dear in his friendship. 9

This soul is renowned, whether conquering or slaying evils or whether in conflicts, he recovers wisdom. When he shows his wrath, all that is stationary or movable is afraid of him. 10

The resplendent self, the Lord of opulence, completely recovers the cow of wisdom, prosperity, and vitality. With all his vigour, he is the chief leader. Praised by all his worshippers, he distributes riches, still with his treasures full. 11



किर्यत्स्विद्विद्रो अर्धेति मातुः किर्यत्पितुर्जनिनुर्यो जज्ञानं ।  
 यो अस्य शुष्मं सुहृदैर्यति वातो न जूतः स्तनयद्विभ्रः ॥१२॥  
 क्षियन्तं त्वमक्षियन्तं कृणोतीर्यति रेणुं मधवा समोहम् ।  
 विभ्रज्जुनुरशनिमौ इव यो हत स्तोतारं मधवा वसौ धातु ॥१३॥  
 अयं चक्रमिषणत्सूर्यस्य न्येतशं रीरमत्ससृमाजम् ।  
 आ कृष्ण ई जुहुराणो जिघर्ति त्वचो बुभ्रे रजसो अस्य योनी ॥१४॥  
 असिकन्या यजमानो न होतौ ॥१५॥

kiyat svid indro ádhy

eti mātūḥ kiyat pītūr janītūr yó jajāna | yó asya śúshmam  
 mubukaír iyartī vāto ná jūtá stanáyadbhir abhraih || 12 ||  
 kshiyántam tvam ákshiyántam kṛṇotīyartī reṇum maghávā  
 samóham | víbhañjanúr aśanimāñ iva dyaúr utá stotáram  
 maghávā vásau dhāt || 13 || ayám cakráṁ ishānat sūryasya  
 ny étaṣam rīramat sasṛimāṇām | á kṛishṇá īm juburāṇó ji-  
 gharti tvacó budhné rájaso asyá yónau || 14 || ásiknyām  
 yájamāno ná hótā || 15 ||

॥१४॥

गव्यन्त इन्द्रं सख्याया विप्रांश्चावयन्तो वृषणं वाजयन्तः ।  
 जनीयन्तो जनिदामक्षितोतिमा च्यावयामोऽवते न कोशम् ॥१६॥  
 व्राता नो बोधि ददृशान आपिरभिरव्याता मर्दिता सोम्यानाम् ।  
 सखा पिता पितृन्तमः पितॄणां कर्तॄषु लोकमुज्जते वयोधाः ॥१७॥  
 सखीयतामर्दिता बोधि सखा गृणान इन्द्र स्तुवते वयो धाः ।  
 वयं ह्य ते चक्रमा सबाध आभिः शमीभिर्महयन्त इन्द्र ॥१८॥

gavyánta indram sakhyāya viprā aṣvāyānto vṛiṣhaṇam  
 vājāyantaḥ | janiyānto janidām ákshitotim á cyāvayāmo  
 'vaté ná kōṣam || 16 || trātā no bodhi dādṛiṣāna āpír abhi-  
 khyātā marditā somyānām | sákhā pitā pitrítamaḥ pitrīṇām  
 kártem u lokám uṣaté vayodhāḥ || 17 || sakhiyatām avitā  
 bodhi sákhā gṛiṇāná indra stuvaté váyo dhāḥ | vayám hy  
 á te cakrimā sabādha ābhīḥ sámibhir maháyanta indra

Some portion of his strength, the self derives from mother (physical realm); and from his father (spiritual realm). He, the supreme progenitor, has created the world and animates its vigour repeatedly as the wind is animated by thundering clouds (mental realm). 12

You are the bounteous one, who makes destitute prosperous, who scatters from his worshipper the accumulated dust of sin. He is the destroyer of evils, like the lightning of cloud. He is bounteous, who enriches the devotee. 13

He urges forward the wheel of intellect—the sun, source of illumination, and stops horses of vital senses in inner conflicts. The dark undulating clouds of physical form keep the self, the root of radiance, within the inner-space (between mental and physical realms). 14

Like the worshipper, the householder, at night (rejoicing whilst performing daily duties). 15

May we who are wishing for cows, for horses, for nourishment and for women through his friendship induce the inner self, the showerer of benefits, the giver of wives (or mothers), the unwearied granter of protection, to come down, as a bucket is lowered into a well. 16

May you be our preserver, watching and blessing all and bestowing felicity on those who are worthy and offer libations. May you be a friend, a sire, most fatherly of fathers, giver of food, bestowing heavenly bliss upon him who desires it. 17

O resplendent self, may you regard yourself as a protector of those who seek your friendship. Be a friend deserving of commendation and grant food to him who praises you. Suffering difficulties, we make our supplications to you, glorifying you with these holy hymns. 18

स्तुत इन्द्रो मघवा यद दधा वृत्रा भूरीण्येको अप्रतीनि हन्ति ।  
 अस्य प्रियो जगिता यस्य शर्मन्किदेवा वारयन्ते न मर्ताः ॥१९॥  
 एवा न इन्द्रो मघवा विरप्सा करत्सत्वा चर्षणीधृदनुवा ।  
 त्वं राजा अनुषां घेहस्मे अधि श्रो माहिन् चरित्रि ॥२०॥  
 न हृत इन्द्र न गुणान इषं चरित्रे नयोऽ न पीपिः ।  
 अकारि ते हरियो ब्रह्म नव्यं धिया स्याम मुख्यः सदासाः ॥२१॥

stutá indro magháva yád dha vṛitrā bhūriṇy éko  
 apratīni hanti | asyā priyō jaritā yāsyā śarman nákir devā  
 vārayante na mārtaḥ || 19 || evā na indro maghāvā virapśā  
 kárat satyā carshanīdhṛid anarvā | tvām rájā janúshām  
 dhehy asmé ádhi grávo máhinam yāj jaritré || 20 || ná shṭutá  
 indra — || 21 ||

( १८ ) अष्टादशं सूक्तम्

(१-१३) प्रयोदशचर्षणस्य सूक्तस्य (१) प्रथमचं इन्द्रः (२-३, ४, ८-१३) द्वितीयातृतीययोश्चतुर्थ्याः  
 पूर्वार्धस्याष्टम्याद्विषण्णाच्च गौतमो वामदेवः ऋषीः (४, ९-१०) चतुर्थ्यां उत्तरार्धस्य पञ्चम्याद्वि-  
 त्वस्य चादितिकर्षकाः (१, ४, ९-१०) प्रथमचं चतुर्थ्यां उत्तरार्धस्य पञ्चम्याद्वि-  
 त्वस्य चादितिकर्षकाः (१, ४, ९-१०) द्वितीयातृतीययोश्चतुर्थ्याः पूर्वार्धस्याष्टम्याद्वि-  
 त्वस्य चादितिकर्षकाः (१, ४, ९-१०) द्वितीयातृतीययोश्चतुर्थ्याः पूर्वार्धस्याष्टम्याद्वि-  
 त्वस्य चादितिकर्षकाः (१, ४, ९-१०) द्वितीयातृतीययोश्चतुर्थ्याः पूर्वार्धस्याष्टम्याद्वि-

पण्णाद्येन्द्रो देवते । विष्णु उन्द्रः ॥

॥२५॥ अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे ।  
 अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवः कः ॥१॥  
 नाहमतो निरया दुर्गहृतस्तिरश्चतो पार्श्वाग्निर्गमाणि ।  
 ब्रह्मणि मे अहृता कर्त्वाणि युध्यं त्वेन सं त्वेन पृच्छे ॥२॥

18.

Ayám pánthā ánuvittah purāṇó yáto devā udájāyanta  
 víṣve | átaṣ cid á janishīṣṭa prāvṛiddho má mātáram  
 amuyā páttave kaḥ || 1 || nāhám áto nír ayā durgáhaitát  
 tīraścátā pārsván nír gamāni | bahúni me ákritā kártvāni  
 yúdhyaí tvena sám tvena prichai || 2 ||

When the opulent inner self is glorified, he singly destroys many unyielding formidable evils. That worshipper is dear to him, who relies on his protection. Neither Nature's forces nor men can molest him. 19

Only the possessor of manifold power and opulence, the sustainer of men, the irresistible self may truly fulfil our aspirations, as he is the divine ruler of our existence. May he grant abundant wealth and fame which is rightly due to a worshipper. 20

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 21

## 18

This hymn deals with the first dawn of creation. Dialogue between Resplendent Lord, the creator, and the soul and the Mother Nature.

(Resplendent Lord) This is the ancient and accepted path, by which all divine luminaries come into existence. So, however mighty he be, let him (bonded individual soul) be born in the same manner; let him not injure, otherwise, the mother (the embryo of his mother). 1

(The individual self speaks) I shall not come forth by this path, for this passage is hard to break; let me come forth obliquely from the side. Many acts unperformed by others are to be accomplished by me; let me contend (in one life) with one opponent. 2



परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमाति ।  
 त्वष्टुर्गृहे अपिबन्तोमिन्द्रः शतधन्यं चम्वोः सुतस्य ॥३॥  
 किं स ऋधकृणवयं सहस्रं मासो जगारं शरदश्च पूर्वीः ।  
 नही न्वस्य प्रतिमानमस्त्वन्तर्जतिषुत ये जनित्वाः ॥४॥  
 अवद्यमित्र मन्वमाना गुहाकरिन्द्रं माता वीर्येणा न्वृष्टम् ।  
 अधोदस्थात्स्वयमत्कं वसान आ रोदसी अपृणाजयमानः ॥५॥

parāyatīm mātāram

ānv acashta ná nānu gāny ānu nū gamāni | tvāshtur grīhé  
 apibat sómam índrah śatadhanyāṃ camvoh sutasya || 3 ||  
 kíṃ sá řidhak kṛiṇavad yāṃ sahásram māsó jabhára śarā-  
 daṣ ca pūrvīḥ | nahí nv āsya pratimānam ásty antár jāté-  
 shūtá yé jánitvāḥ || 4 || avadyām iva mányamānā gúhākar  
 índram mātá viryēnā nyṛishṭam | áthód asthāt svayám  
 átkam vásāna á ródasi aprīṇāj jáyamānaḥ || 5 ||

॥२६॥ पुता अर्षन्त्यललाभवंन्तीऋतावरीरिव संकोशमानाः ।  
 पुता वि पृच्छु किमिदं भनन्ति कामपो अद्रिं परिधिं रुजन्ति ॥६॥  
 किमु प्विदस्मै निविदो भनन्तेन्द्रस्यावयं दिधिपन्त आपः ।  
 ममेतान्पुत्रो महता वधेन वृत्रं जघन्वाँ अष्टजुहि सिन्धूव ॥७॥  
 ममचून त्वा युवतिः परामु ममचून त्वा कुषवा जगारं ।  
 ममच्चिदापः शिशवे ममृक्षुर्ममच्चिदिन्द्रः सहसोदतिष्ठत् ॥८॥

etā arshanty alalābhāvantīr řitāvarīr iva saṃkrōṣamā-  
 nāḥ | etā ví pṛicha kíṃ idám bhananti kām āpo ádrim pa-  
 ridhīm rujanti || 6 || kíṃ u shvid asmai nivído bhanantén-  
 drasyāvadyām didhishanta āpaḥ | māmaitān putró mahatá  
 vadhéna vṛitrām jaghanvāँ asṛijad ví síndhūn || 7 || māmāc  
 caná tvā yuvatīḥ parāsa māmāc caná tvā kushāvā jagāra |  
 māmāc cid āpaḥ śiśave mamṛidyur māmāc cid índrah sá-  
 hasód atishṭhat || 8 ||

(Soul) It may cause the death of my mother; let me not proceed by the usual way, but proceed quickly, according to my will. In the nearness of creator, he enjoys the exhilaration of life in hundredfold ways. 3

(Mother Nature) What irregular act does he commit, whom, I, his mother, bear him (the impregnated life) for a thousand months and for many years? There is no analogy between him and those who have been or will be born hereafter. 4

Deeming it a strange act, his Mother Nature endowed him (the impregnated life) with extraordinary vigour; therefore, as soon as born, he assumes his vesture and fills both heaven and earth (physical and mental realms). 5

These rivers filled with water, flow whispering, as if, expressing the feeling of joy. Ask them to let you know what the streams of water, have been saying, what rocks they have been encircling and break through, whilst they move forward. 6

What do these prayful whispers speak to us? They speak of the glory of the resplendent Lord.

Resplendent Lord speaks : My son, the sun, destroys obstructing clouds with his mighty thunderbolt and sets those rivers free. 7

Resplendent Lord to the personified new born life : Once the exulting, youthful mother eternity has brought you in existence, while the unfavourable environments have tried to swallow you, but exulting waters provided delight to the infant, and once again the resplendent life has arisen by its innate strength. 8

ममञ्चन ते मघवन्वयसी निविधिव्या अप हनू जघान ।  
 अथा निविद्ध उत्तरो वभूदाजिह्वो दासस्य सं पिणरपधेनं ॥९॥  
 गृष्टिः संसृज स्थविरं तत्रागामेनावुष्यं वृषभं तुग्रमिन्द्रम् ।  
 अरीर्द्धं वत्सं चरथाय माता स्वयं गातुं तन्व इच्छमानम् ॥१०॥  
 उत माता महिषमन्विषेनदुमी त्वा जहति पुत्र देवाः ।  
 अपाश्रयीद्वप्रमिन्द्रो हनिष्यन्त्सत्वे विष्णो वितरं वि क्रमस्य ॥११॥

māmae canā te maghavan vyāṁso ni-  
 vividhvāñ āpa hānū jaghāna | ādhā nividdha úttaro babhū-  
 vāñ chíro dāsasya sám piṇak vadhéna || 9 || grīṣṭīḥ sasūva  
 sthāvīram tavāgām anādhrishyām vṛishabhām tūmram in-  
 dram | ārīḥam vatsām carāthāya mātā svayām gātūm tanvā  
 ichāmānam || 10 || utā mātā mahishām ānv avenad amī tvā  
 jahati putra devāḥ | āthābravid vṛitrām indro hanishyān  
 sákhe vishṇo vitarām ví kramasva || 11 ||

कस्ते मातरं विधवामचकच्छुयुं कस्त्यामजिघांसुचरन्तम् ।  
 कस्ते देवो अवि मर्दिक आसीच्चत्प्राक्षिणाः पितरं पादगृह्य ॥१२॥  
 अवर्त्या जुने आन्वाणि पेचे न देवेषु विविदे मर्दितारम् ।  
 अपश्यं जायाममहीयमानामघा मे श्येनो मध्वा जभार ॥१३॥

kās te mātāram  
 vidhāvām acakrae chayūm kās tvām ajighāṁsae cārantam |  
 kās te devó ādhi mārḍikā āsīd yāt prākshināḥ pitāram pā-  
 dagṛīhya || 12 || āvartyā śūna āntrāṇi pece ná devéshu vi-  
 vide mardītāram | āpaśyam jāyām āmahīyamānām ādhā me  
 syenó mādhv ā jabhāra || 13 ||

O bounteous life, once the ravaging force again tries to smite upon your face, whereupon, being so smitten, you prove stronger, and crush the head of the ravaging forces, with your adamantine will to survive. 9

As a heifer bears a calf, the eternal Mother Nature bears the organic life, mature (in years), strong, irresistible, vigorous, energetic, invincible, destined to follow his own course and heedful of its own person. 10

Then from the evolved organic life, the Mother enquired : My son, do Nature's forces desert you and try to harm? Then the personified life answering in affirmative further speaks to the omnipresent Father : May you exert your prowess with a desire to destroy demonic obstructing forces. 11

Who has made your Mother Nature a widow? Who has been the person who tried to slay you whilst you were unconscious or in sleep in wakeful state?

O Child, you have neglected your father as if having seized him by foot and not caring for him. Who could have been more gracious to you than He? 12

Finally the self, so lamented, in extreme destitution; What a shame to me that I have committed a heinous crime as if cooking the entrails of a dog (having forgotten my Lord). I could find no comfort among Nature's material forces. Before my own eyes I have seen my wife, the beloved, disrespected. Then the enlightenment, in the form of falcon from heaven, comes down and brings the sweet water. 13



( १६ ) एकोनविंशं सूक्तम्

( १-११ ) एकादशस्यैवास्त्य शुक्लस्य पीतस्यैव वानदेव जतिः । इन्द्रो देवता । विष्णुः पन्थः ॥

॥१॥ पुवा त्वामिन्द्र वज्रिन्न विश्वे देवांसः सुहवास उमाः ।  
 महाभुभे रोदसी वृद्धगृण्यं निरेकमिदृणते वृत्रहर्त्ते ॥१॥  
 अवास्तुजन्त जिब्रयो न देवा भुवः सम्राडिन्द्र सत्ययोनिः ।  
 अहुन्नहिं परिशयानुमर्षः प्र वर्तनीररदो विश्वधेनाः ॥२॥  
 अतृप्नुवन्तं विर्यतमबुध्यन्बुध्यमानं सुषुप्ताणमिन्द्र ।  
 सप्त प्रति प्रवत आशयानुमहिं वज्रेण वि रिणा अपर्वन् ॥३॥

19.

Evā tvām indra vajrinna ātra viṣve dēvāsaḥ suhāvāsa  
 ūmāḥ | mahām ubhé rōdasi vṛiddhān riṣhvām nīr ēkam id  
 vṛiṇate vṛitrahātye || 1 || āvāsrijanta jīvrayo nā devā bhū-  
 vaḥ samrāḥ indra satyāyonih | āhann āhim pariśayānam  
 ārnaḥ prā vartanīr arado viṣvādhenāḥ || 2 || ātripnuvantam  
 vīyatam abudhyām ābudhyamānam sushupāṇām indra | sapta  
 prāti pravāta āśayānam āhim vājreṇa vī riṇā aparvān || 3 ||

अक्षोदयच्छवसा क्षामं बुध्नं वार्षं वातस्तविषीभिरिन्द्रः ।  
 दृब्धान्यौभादुद्रामान् ओजोऽवाभिनत्कृभः पर्वतानाम् ॥२॥  
 अभि प्र दद्रुर्जनयो न गर्भं रथा इन् प्र ययुः साकमद्रयः ।  
 अतर्पयो विसृत उच्च उर्मिन्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥३॥

ākshodayae chāvasā kshāma budhnām vār nā vātas tāvi-  
 shibhir indrah | dṛiḥhāny aubhnād uśāmāna ōjō 'vābhinat  
 kakūbhah pārvatānām || 4 || abhī prā dadrur jānayo nā gār-  
 bham rāthā iva prā yayuh sākām ādrayah | ātarpayo viṣṛita  
 ubjā ūrmīm tvām vṛitān ariṇā indra sīndhūn || 5 ||

O resplendent self, wielder of the adamantine will-power, all the protecting Nature's forces, who are reverently invoked, and both heaven and the earth (physical and spiritual realms of body) glorify you. You are verily unparalleled, eternal and lofty capable of destroying evil forces. 1

As elders urge their young, so the sense-organs urge you to fight evil forces; then you, O inner-self, become the emblem of truth, the sovereign ruler of the human body, and you lay off the morbid impulses and mark out the courses of all delighting channels of thoughts. 2

In no time, you cut down with your adamantine will-power, the insatiable, hard to awaken, ignorant, unapprehending lazy dragon of evil impulses, who obstructs the free flow of seven prone streams of virtuous thoughts. 3

The inner-self with his strength, awakens, the exhausted nerves of body and mind, in the same manner as wind stirs the water with its fury. Striving with strength, he bursts the solid clouds of ignorance asunder and shatters the high walls of obstructing adversaries. 4

The vital principles hasten to you like mothers to their young; and like chariots who rush (in battle); you, O inner-self, refresh the flowing streams of thoughts; and shatter the clouds of ignorance. You set free the obstructed streams of virtuous thoughts. 5

४९॥

त्वं महीमवनिं विश्वधेनां तुर्वीतये वय्याय अरन्तीम् ।  
 अरमयो नमसैजदणीः सुतरणीं अहृणोरिन्द्र सिन्धून् ॥६॥  
 प्राग्रुवो नभन्वोऽ न वक्ता ध्वस्ता अपिन्वयुवतीकैतज्ञाः ।  
 धन्वान्यत्री अपृणक्तृषाणीं अधोगिन्द्रः स्तर्योऽ दंसुपतीः ॥७॥  
 पूर्वोरुपसः शरदश्च गूर्ता वृत्रं जघन्वां अमृज्ज्वाह सिन्धून् ।  
 परिश्रिता अतृणद्वध्वानाः सीरा इन्द्रः स्ववितवे पृथिव्या ॥८॥  
 वम्रीभिः पुत्रमग्रुवो अदानं निवेशनाद्धरिव आ जभर्य ।  
 व्यन्धो अरयदहिमाददानो निर्भृद्वन्निष्ठसमरन्त पर्व ॥९॥

tvām mahīm avāniṃ viśvādhenām turvītaye vayyāya  
 kshārantīm | āramayo nāmasaijad āraṇaḥ sutaranān akṛiṇor  
 indra sīndhūn || 6 || prāgrūvo nabhanvò ná vākvā dhvasrā  
 apinvad yuvatīr ritajñāḥ | dhānvāny ājrañ aprīṇak trishā-  
 nāñ ādhog indra staryò dāmsupatniḥ || 7 || pūrvīr ushāsaḥ  
 śarādaḥ ea gūrtā vṛitrām jaghanvāñ asṛijad ví sīndhūn |  
 párishṭhītā aṭṛiṇad badbadhānāḥ sirā indraḥ śrávitave pṛi-  
 thivyá || 8 || vamríbhiḥ putrām agrúvo adānām nivēṣanād  
 dhariva á jabhartha | vy āndhó akhyad áhim ādadānó nír  
 bhūd ukhachít sám aranta páruva || 9 ||

प्र ते पूर्वाणि करणानि विप्राविद्वाँ आह विदुषे करीसि ।  
 यथायथा वृष्ण्यानि स्वगूर्तापांसि राजन्नर्याविविषीः ॥१०॥  
 नृ द्रुत इन्द्र नृ गृणान इषं जरित्रे नद्योऽ न पीपिः ।  
 अकारि ते हरियो ब्रह्म नर्व्य धिया स्वाम रथ्यः सदासाः ॥११॥

prá te pūrvāni ká-  
 raṇāni viprāvidvāñ āha vidūshe kārāñsi | yāthā-yathā vṛi-  
 śhyāni svágūrtāpāñsi rājan nāryāviveshiḥ || 10 || nū shtutá  
 — || 11 ||

O inner-self, you, for the benefit of vigorously generous and vigilantly learned devotees, make the physical body cherishing and exuberant with abundant wisdom. You control the violent passions and thus make the rivers of life easy to be crossed. 6

Like the fierce army marching on, the resplendent self has let youthful channels of thoughts flow forth which are law-abiding, resourceful and the corroders (of their banks). They inundate the dry lands and the thirsty (mind), and milk out the barren intellect, whom the evil thoughts have become the lords of. 7

Through many a morn and many a lovely autumn, having dispelled dark evils of ignorance, he sets free many channels of dawn-like intuitive thoughts, which were swallowed up by dark prejudices. The inner-self releases the imprisoned rivers of thoughts, encompassed (by clouds) to come out in the world. 8

Lord of vital senses, you extricate out the creative ability of man from its source, where it has been devoured by ants of petty impulses. When extricated, though blind, it distinguishes the dragon of sin. The creative ability is fully restored to health like a creature whose broken joints in the ant-hill have been again fully united. 9

O man of wisdom, I have been knowing and praising the deeds you have been performing ever since. They are generative of rain, spontaneous and beneficial to men. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper and give water. O Lord of vital forces, we continue composing new hymns for you. May we, the car-borne, be victors for ever. 11



( २० ) विंशं सूक्तम्

( १-११ ) एकादशर्षिस्तान्य सूक्तान्य गीतयो वामदेव ऋषिः । इन्द्रो देवता । विष्णु छन्दः ॥

१२॥

आ न इन्द्रो दुरादा न आसादभिष्टिहृदवसे वासदुग्रः ।  
 ओजिष्ठेभिर्नृपतिर्वज्राहुः संगे समस्तु त्वर्षिः पृतन्पून् ॥१॥  
 आ न इन्द्रो हरिभिर्यात्वच्छार्वाचीनोऽवसे राधसे च ।  
 तिष्ठति वज्री मघवा विरप्सीमं यज्ञननु नो वाजसतो ॥२॥  
 इमं यज्ञं त्वमस्माकमिन्द्र पुरो दधत्सन्तिष्यसि क्रतुं नः ।  
 श्वघ्नीव वज्रिन्त्सनये धनानां त्वया वयमर्थ आजि जयेम ॥३॥

20.

Ā na indro dūrād ā na āsād abhishtikrīd āvase yāsad  
 ugrāḥ | ōjishthebhir nṛipātir vājrabāhuḥ saṅgē samātsu tur-  
 vāṇiḥ pṛitanyūn || 1 || ā na indro hāribhir yātv āchārvācīnō  
 'vase rādhasē ca | tishthāti vajrī maghāvā virapsīmām ya-  
 jñām ānu no vājasātan || 2 || imām yajñām tvām asmākam  
 indra purō dādhat sanishyasi krātum naḥ | śvaghnīva va-  
 jrin sanāye dhānānām tvayā vayām aryā ājīm jayema || 3 ||

उशन्नो षु णः सुमना उपके सोमस्य नु सुशुतस्य स्वधावः ।  
 पा इन्द्र प्रतिभृतस्य मध्वः समन्धसा समदः पृष्ठवेन ॥४॥  
 वि यो ररप्श ऋषिभिर्नैवैभिर्वृक्षो न पृक्ः सृण्यो न जेता ।  
 मर्यो न योषामभि मन्यमानोऽच्छा विवकिम पुरुहुतमिन्द्रम् ॥५॥

uśānn u shū naḥ sumānā upāké sōmasya nū sūshutasya  
 svadhāvaḥ | pā indra prātibhṛitasya mādhvah sām āndhasā  
 mamadaḥ pṛishthyēna || 4 || vī yō rarapśā ṛishibhir nāvebhir  
 vṛikshō nā pakvāḥ sṛiṇyo nā jētā | māryo nā yōshām abhī  
 mānyamānō 'chā vivakmi puruhūtām indram || 5 ||

May the resplendent self, the fulfiller of aspirations, the Lord of men, equipped with adamantine forces, subduer of his adversaries, small or big, come to us for our protection whether from far or near. 1

May the resplendent self, affectionately inclined to us, equipped with its vital faculties come to us for our protection. He is the possessor of adamantine will-power bounteous and powerful. He remains always with us to help in our benevolent noble deeds. 2

O resplendent self, may you, honouring our benevolent acts, give us strength and fill us full with courage to acquire the benefits. O holder of adamantine will-power, may we remain with you, and like a hunting creature subdue our evils. May we be victorious in our conflicts. 3

O resplendent self, glorious in your own greatness, may you be favourably disposed, and gracious to us. May you relish the ecstasy of spiritual joy and be pleased to accept the sacrificial homage offered by us at the back (i.e. in silence). 4

I, like a lover boasting of his beloved, glorify that resplendent self, adored by all sages, past and present. He is praised like a tree with ripe fruit and like a victor trained and disciplined. 5

॥४॥ गिरिर्न यः स्वतवौ ऋष्व इन्द्रः सनादेव सहसे जात उग्रः ।  
 आदर्ता वज्रं स्वविरं न भीम उद्वेव कोशं वसुना न्युष्टम् ॥६॥  
 न यस्य वर्ता जनुषा न्वस्ति न राधस आमरीता मघस्य ।  
 उद्ववृषाणस्तविषीव उग्रसन्धौ दद्धि पुरुहूत रायः ॥७॥  
 ईक्षे रायः क्षयस्य चर्षणीनामुत व्रजमपवर्तसि गोनाम् ।  
 शिखानरः समिधेषु प्रहावान्वस्वो राशिर्नभिनेतासि भूरिम ॥८॥

gīrir ná yāḥ svátavāñ ṛishvá īndrah sanād evā sáhase  
 jātá ugrāḥ | ādartā vájraṁ sthāviraṁ ná bhīmá udnéva  
 kōṣaṁ vásunā nyrishtam || 6 || ná yāśya vartā janúshā nv  
 ásti ná rádhasa āmaritā maghāsya | udvāvṛishānās tavishīva  
 ugrāsmābhyam daddhi puruhūta rāyāḥ || 7 || īkṣhe rāyāḥ  
 ksháyasya earshaṇínām utá vrajám apavartási gónām | ṛi-  
 kshānarāḥ samithéshu prahāvān vásvo rāṣim abhinetaśi  
 bhūrim || 8 ||

कया तच्छृण्वे शच्या शचिष्ठो यया कृणोति मुहु का चिदृष्यः ।  
 पुरु दाशुषे विचयिष्ठो अहोऽथा दधाति द्रविणं जरित्रे ॥९॥  
 मा नो मर्धिरा भरा दद्धि तन्नः प्र दाशुषे दातव्ये भूरि यते ।  
 नव्ये देष्णे शस्ते असिन्त उक्थे प्र ब्रवाम वयमिन्द्र स्तुवन्तः ॥१०॥  
 नू द्रुत इन्द्र नू गृणान इषं जरित्रे न्योऽं न पीपिः ।  
 अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम मय्यः सदासाः ॥११॥

kāyā tác chṛiṇve śacyā śacishtho yáyā kṛinóti  
 múhu ká cid ṛishváḥ | purú dāśúshe vícayishtho áñbó 'thā  
 dadhāti dráviṇaṁ jaritré || 9 || mā no mardhīr ā bhara dad-  
 dhí tán naḥ prá dāśúshe dátave bhūri yát te | návye  
 deshñé śasté asmín ta ukthé prá bravāma vayám indra  
 stuvántaḥ || 10 || nū shtutá — || 11 ||

The vast and self-sustained like a mountain, the radiant and formidable resplendent self, ever ready for conquest, is the wielder of the adamantine will-power, and is charged with splendour, like a jar fully filled with water. 6

Whom, from ancient times there has not been one to oppose, none to curtail the riches of His bounty, and who accomplishes pious works, may that powerful resplendent self, the showerer of benefits, invoked by all, pour forth riches on us. 7

You rule over the riches and the dwellings of men; you are the rescuer of the store of wisdom; you are the giver of instructions, the winner in all conflicts; may you lead us to the heaps of riches. 8

By what great wisdom is He renowned as the wisest? Wherewith does the mighty Lord repeatedly perform great deeds? He is the best comforter of manifold sorrows of the worshipper and bestows wealth upon His adorer. 9

Harm us not, but cherish us, O Lord! May you bestow upon us that abundant wealth which you provide to the dedicated worshipper. Praising you, we extol you at this new, well-awarding and excellent ceremony. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water O Lord of vital forces, we continue composing new hymns for you. May we, car-borne, be the victors for ever. 11



( २१ ) एकविंशं सूक्तम्

( १-११ ) एकादशर्चस्यास्य सूक्तस्य गौतमो वामदेव कविः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥

आ या॒त्विन्द्रो॑ऽवस॒ उप॑ न इ॒ह स्तु॒तः स॒ध॒माद॑स्तु शूरः ।  
 वा॒वृ॒ध्वा॒नस्त॑र्वि॒षी॒र्यस्य॑ पूर्वी॒र्योर्न॑ क्ष॒त्रम॒भिभू॑ति पु॒ष्पात् ॥१॥  
 तस्ये॒दि॒ह स्त॑वथ॒ वृ॒ष्पा॒नि तु॒विद्यु॒न्नस्य॑ तु॒विरा॑ध॒सो नृ॒न् ।  
 यस्य॑ क॒तुर्वि॒द्युष्यो॑ऽन स॒म्राट् सा॒ह्यान्तरु॑त्रो अ॒भ्यस्ति॑ कृ॒ष्टीः ॥२॥  
 आ या॒त्विन्द्रो॑ दि॒व आ पृ॑थि॒व्या म॒धू संमु॑द्रादु॒त वा पु॑री॒षात् ।  
 स्वर्ण॑रा॒दव॑से नो म॒रुत्वा॑न्परा॒वतो॑ वा स॒देना॑दु॒तस्य॑ ॥३॥

21.

Ā yātv indró 'vasa úpa na ihá stutáh sadhamád astu  
 sūrah | vāvṛidhānás távishīr yasya pūrvīr dyaúr ná ksha-  
 trām abhībhūti pūshyāt || 1 || tasyéd ihá stavatha vṛishṇyāni  
 tvidyumnāsya tuvirádhaso nṛīn | yasya krátur vidathyò ná  
 samrát sāhvān tārutro abhy ásti kṛishṭīḥ || 2 || ā yātv índro  
 divá á pṛithivyā makshū samudrád utá vā pūrishāt | svār-  
 narād ávase no marútvān parāváto vā sádanād ṛitāsya || 3 ||

स्थू॒रस्य॑ रा॒यो बृ॒हतो॑ य ई॒शे त॑मु॒ एवाम॑ वि॒दथे॑ष्विन्द्र॑म् ।  
 यो वा॒युना॑ जय॑ति गो॒मती॑षु प्र धृ॒ष्णुया॑ नय॑ति व॒स्यो अ॒च्छ ॥४॥  
 उप॒ यो नमो॑ नम॑सि स्त॒भाय॑न्निर्य॑ति वाचं॒ जन॑य॒न्यज॑ध्ये ।  
 ऋ॒ञ्ज॒सानः॑ पु॒रुवार॑ उ॒क्थेरे॑न्द्रं कृ॒ष्वीत॑ स॒देने॑षु हो॒ता ॥५॥

sthūrasya rāyó bṛiható yá īše tám u shtavāma vidátheshv  
 indram | yó vāyúnā jáyati gómatīshu prá dhrishṇuyā náyati  
 vāsyo ácha || 4 || úpa yó námo námasi stabhāyāun íyarti  
 vācam janāyan yájadhīyai | ṛiñjasānāḥ puruvāra ukthair én-  
 dram kṛiṇvīta sádaneshu hótā || 5 ||

May the resplendent self, radiant like sun, intrinsically vigorous, come to us for our protection. May he, being praised, here in this ceremony, enjoy the ecstasy of spiritual joy with us. May he, the possessor of many energies, strengthen his own overpowering force. 1

May you glorify the powerful leader of that renowned and opulent resplendent self, whose victorious and protecting forces rule over men, like a universal sovereign remarkable among mighties. 2

May the resplendent Lord, accompanied by the vital principles, come quickly for our protection, from the sky, from the earth, from the firmament, from the waters, from the blissful regions, and even from the distances far and beyond. 3

In the assembly of pious devotees, we glorify the resplendent Lord who is the sovereign of massive and extensive riches; who by His prowess is victor over hostile/hosts, and who by His munificence brings excellent wealth to the worshippers. 4

Let the priest, with many hymns, invoke that resplendent Lord, who, sustains universe, gives food in return to our offerings, and who, with divine voice, inspires men to worship. He is to be propitiated by praises, and adored by all. 5

॥६॥

धिषा यदि धिष्यन्तः सरण्यान्सदन्तो अद्रिमौशिजस्य गोहे ।  
 आ दुरोषाः पास्त्यस्य होता यो नो महान्तुंवरणेषु वह्निः ॥६॥  
 सुत्रा यदी भार्वरस्य वृष्णः सिषक्ति शुष्मः स्तुवते भराय ।  
 गुहा यदीमौशिजस्य गोहे प्र यद्विधे प्रायसे मदाय ॥७॥  
 वि यद्वरांसि पर्वतस्य वृष्वे पयोभिर्जिन्वे अपां जवीसि ।  
 विदह्वीरस्य गवयस्य गोहे यदी वाजाय सुध्योऽ वहन्ति ॥८॥

dhishā yādi dhishanyāntaḥ saranyān sādanto ādrim au-  
 sijāsya gōhe | ā duróshāḥ pāstyāsya hótā yó no. mahān  
 samvāraṇeshu váhniḥ || 6 || satrá yād im bhārvarāsya vṛ-  
 shṇaḥ śiṣhakti śúshma stuvaté bhārāya | gúhā yād im au-  
 sijāsya gōhe prá yād dhiyé prāyase mādāya || 7 || ví yād  
 várāṇsi párvatasya vṛiṣvé páyobhir jinvé apāṃ jávāṇsi |  
 vidád gaurāsya gavayāsya gōhe yādī vājāya sudhyò vá-  
 hanti || 8 ||

भद्रा ते हस्ता सुकृतोत पाणी प्रयन्तारां स्तुवते राध इन्द्र ।  
 का ते निषत्तिः किमु नो ममत्सि किं नोदुदु हर्षसे दातवा उ ॥९॥  
 एवा वस्य इन्द्रः सत्यः सम्राड्भन्ता वृत्रं वरिवः पूरवे कः ।  
 पुरेष्टुत क्त्वा नः शग्धि रायो भक्षीय तेऽवसो देव्यस्य ॥१०॥  
 नू द्रुत इन्द्र नू गृणान इषं जरित्रे नद्योऽ न पीपिः ।  
 अकारि ते हरिवो ब्रह्म नव्यं धिया स्वांम रथ्यः सदासाः ॥११॥

bhadrā te hāstā sūkṛitotā pāṇī prayantārā stu-  
 vāté rādha indra | kā te nishattiḥ kīm u nó mamatsi kīm  
 nōd-ud u harshase dātavā u || 9 || evā vāsya indraḥ satyāḥ  
 samrād dhāntā vṛitrām vārivaḥ pūrāve kaḥ | pūrushṭuta  
 krátvā naḥ ṣagdhi rāyó bhakshiyá té 'vaso daívyasya || 10 ||  
 nū shṭutá — || 11 ||

When sitting and pondering in deep devotion in the priest's abode, the grinder of juices plies with his pressing stones, may the Lord, who is superb in contests and whose wrath is formidable, come to aid as the house-lord's priest. 6

True it is, that the power of the sustainer of the world, the showerer of benefits, favourably helps the offerer of praises. It prevails upon the secret thoughts of the sincere seeker, lying hidden in the priests abode, for his accomplishments, desires and delights. 7

When he sets asunder the clouds of ignorance, and amply supplies the rapid flow of thoughts, the wise, leads him on to vigorous search of truth, and he thereupon finds in the hidden corner, the manifested intellect and its counterpart, the subconsciousness. 8

O resplendent Lord, your auspicious arms are accomplisners of noble deeds, and your two hands confer wealth to your worshippers. Why is this delay? Why do you not invigorate us? Why are you not delighted for granting us riches? 9

Thus glorified, the resplendent Lord, the truthful, the master of treasures gives freedom to man by dispelling the devil of ignorance. O Lord adored by all, may you grant us strength for doing noble acts, so that we may enjoy the fruits of your protective divine favour. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11



( २२ ) द्वाविंश सूक्तम्

( १-११ ) एकादशर्चयामस्य सूक्तस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । विष्णुः छन्दः ॥

॥ ३॥

यज्ञ इन्द्रो जुजुषे यज्ञं वष्टि तन्नो महान्करति शुष्म्या चित् ।  
 ब्रह्म स्तोमं मधवा सोममुक्था यो अश्मानं शर्वसा विश्वेदेति ॥ १ ॥  
 वृषा वृषन्धि चतुरश्रिमस्वन्नग्नो बाहुभ्यां नृतमः शर्ववान् ।  
 श्रिये परुष्णीमुपमाणं ऊर्णां यस्याः पर्वाणि सख्याय विष्ट्वे ॥ २ ॥  
 यो देवो देवतमो जायमानो महो वाजेभिर्महद्भिश्च शुष्मैः ।  
 दधानो वज्रं बाह्वोरुशन्तं याममेन रेजयत्य भूम ॥ ३ ॥

22.

Yán na índro jujushé yác ca váshti tán no mahán ka-  
 rati şushmy á cit | bráhma stómam maghávā sómam ukthá  
 yó áşmānam śávasā bíbhrad éti || 1 || vṛishā vṛishandhim  
 cáturaşrim ásyann ugró bāhúbhyām nṛítamāḥ śácivān |  
 şriyé párushñim ushāmāṇa ūrñām yásyāḥ párvāṇi sakhyáya  
 vivyé || 2 || yó devó devátamo jáyamāno mahó vájebhir ma-  
 hádbhiḥ ca śúshmaiḥ | dádhdhāno vájram bāhvór uşántam  
 dyām ámena rejayat prá bhúma || 3 ||

विश्वा रोधोसि प्रवर्तश्च पूर्व्योर्ध्वजनिमन्त्रेजत क्षाः ।  
 आ मात्रा भरति शुष्म्या गोनृवत्परिजमन्नोनुवन्त वाताः ॥ ४ ॥  
 ता तू ते इन्द्र महतो महानि विश्वेष्वित्सर्वनेषु प्रवाच्या ।  
 यच्छ्रैर धृष्णो धृष्टता दधृष्वानहि वज्रेण शक्तुसार्विषीः ॥ ५ ॥

vísṡvā ródhānsi pra-  
 vátaḥ ca pūrvír dyaúr řishváj jániman rejata ksháh | á mā-  
 tārā bhárati şushmy á gór nṛivát párijman nonuvanta vá-  
 tāḥ || 4 || tá tú ta índra maható maháni vísveshv ít śáva-  
 neshu pravácya | yác chūra dhṛishṇo dhṛishatá dadḥrişhván  
 áhim vájreṇa śávasāviveshiḥ || 5 ||

The personality of resplendent great and mighty Lord is manifested along with His punitive justice in His strength. He loves and welcomes our gifts, and desires them to be offered to Him by us. May He, the possessor of opulence, accept our hymns, our praises, our loving devotions and devotional songs. 1

He, the showerer of benefits, the fierce, the foremost, and the brilliant, wields with his power the four-edged justice for granting prosperity. He, dispelling the wickedness of our mind, releases virtues through channels of wisdom and thus inspires us through friendly favours for spiritual progress. 2

He, the divine, most divine as soon as manifested, endowed with glories and great energies, holding, as if, in his arms the adamantine justice makes both heaven and earth oscillate with vigour. 3

As soon as He ordains, all the hills, flooded rivers, heaven and earth start oscillating with vigour. Through His firm determination, the parent-like mighty Lord sustains both heaven and earth. Cosmic winds make loud noise like a crowd of men in mid-region. 4

O resplendent Lord, great are the deeds, to be proclaimed at all our congregations. O brave Lord, the sustainer of universe bearing the adamantine force, you annihilate the dragon of sinful mind. 5

॥८॥

ता तू ते सत्या तृविचृम्ण विश्वा प्र धेनवः सिस्वते वृष्ण उग्रः ।  
 अघां ह त्वद्दृषमणो भियानाः प्र सिन्धवो जवसा चक्रमन्त ॥६॥  
 अत्राह ते हरिवस्ता उ देवीरवोभिस्त्रिन्द्र स्तवन्त स्वसारः ।  
 यत्सीमनु प्र मुचो बद्धधाना दीर्घामनु प्रसिति स्पन्दयथ्यै ॥७॥  
 पिपीळे अंशुर्मयो न सिन्धुरा त्वा शमी शशमानस्य हक्तिः ।  
 अस्मद्रवक्शुशुचानस्य यम्या आशुर्न रश्मि तुव्योजसं गोः ॥८॥

tā tū te satyā tvinṛimṇa vīsvā prā dhenávaḥ sisrate  
 vṛishṇa údhnah | ádhā ha tvád vṛishamaṇo bhiyānāḥ prā  
 síndhavo jávasā cakramanta || 6 || átrāha te harivas tā u de-  
 vír ávobhir indra stavanta svásārah | yāt sīm ánu prā macó  
 badbadhānā dīrghām ánu prásitim syandayádhyai || 7 ||  
 pipīlē aṁśúr mádyo ná síndhur á tvā śāmī śaśamanāsya  
 śaktiḥ | asmadrýāk chuṣucānāsya yamyā āśúr ná raśmīm  
 tuvvyójasam góḥ || 8 ||

अस्मे वषिष्ठा कृणुहि ज्येष्ठा नृम्णानि सत्रा सहसि ।  
 अस्मभ्यं वृत्रा सुहन्तानि रन्धि जुहि वर्ध्वनुषो मर्त्यस्य ॥९॥  
 अस्माकमित्सु शृणुहि त्वमिन्द्रास्मभ्यं चित्रौ उप माहि वाजान् ।  
 अस्मभ्यं विश्वा इषणः पुरंधीरस्माकं सु मघवन्बोधि गोदाः ॥१०॥  
 नू द्रुत इन्द्र नू नृम्णान इषं जरित्रे नद्योऽं न पीपिः ।  
 अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदास्ताः ॥११॥

asmé vārshishthā kṛiṇuhi jyēshthā  
 nṛimṇāni satrá sahure sáhānsi | asmábhyam vṛitrā suhānān-  
 randhi jahí vádhar vanúsho mártasya || 9 || asmákam ít sú  
 ṣṛiṇuhi tvām indrásmábhyam citráñ úpa māhi vājān | asmá-  
 bhyam vīsvā ishānah púramdhír asmákam sú maghavan  
 bodhi godāḥ || 10 || nú shṭutá — || 11 ||

Most powerful Lord, all your accomplishments are verily true. O showerer of benefits, the cows give milk from their udders through your grace. And, O benevolent Lord, the rivers flow with rapidity fearing you at your command. 6

O Lord of speed and vitality, the divine sister-like streams of rivers offer reverence to you for protection, when you set them free to flow, after their having been impeded by the obstructive forces through a long confinement. 7

The exhilarating melodies of devotional songs have been repeatedly sung for you, as if a herb properly crushed beneath stones (for extraction). Now, may the streams of our love flow to you, and so let the expiatory power of the illustrious utterer of praise be directed towards us, as if a horse directed by reins. 8

O victorious Lord, bless us with excellent, superior and overpowering vigour. And may you make evil forces easy to be conquered. May you demolish the weapon of malevolent man. 9

Graciously listen to our praises, O Lord, and bestow upon us many kinds of prosperity and fulfil all our aspirations, and O bounteous, be delighted to grant us wisdom. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. 11



( २३ ) अथोविशे सूक्तम्

(१-११) पञ्चादशार्चनस्य सूक्तस्य गीतमो वामदेव कविः । (१-७, ११) अथमादिसप्तार्च-  
महादेवमभ्यन्दः । (८-१०) अष्टमादितृचम्येन्द्र कर्तुं वा देवता । विदुषु फन्दः ॥

॥१॥

कथा महामवृधत्स्य होतुर्विशं जुषाणो अभि सोममृधः ।  
 पिबन्नज्ञानो जुषमाणो अन्धो ववृक्ष क्रुष्यः शुचते धनाय ॥१॥  
 को अस्य वीरः सधमादमाप समानंश सुमतिभिः को अस्य ।  
 कदस्य चित्रं चिकित्ते कदूती वृधे भुवच्छतमानस्य यज्योः ॥२॥  
 कथा शृणोति ह्यमानमिन्द्रः कथा शृण्वन्नवमामस्य वेद ।  
 का अस्य पूर्विरुपमानयो ह कथेतमाहुः पपुर्णि जरित्रे ॥३॥

23.

Kathā mahām avridhat kāsya hōtur yajñām jushāṇó  
 abhí sōmam ūdhaḥ | pibann uṣāṇó jushāmāno āndho vava-  
 kshā rishvāḥ śucatē dhānāya || 1 || kó asya vīrah sadhamā-  
 dam āpa sām ānaṇṣa sumatībhiḥ kó asya | kād asya citrām  
 cikite kād ūtī vridhé bhuvac eṣamānāsya yājyoh || 2 ||  
 kathā śṛṇoti hūyāmānam indrah kathā śṛṇvānn āvasām  
 asya veda | ká asya pūrvīr ūpamātayo ha kathānam ābuh  
 pápurim jaritré || 3 ||

कथा स्वाधः शशमानो अस्य नशदुभि द्रविणं दीध्यानः ।  
 देवो भुवन्नवेदा म क्रतानो नमो जगृभ्वी अभि यजुजोषत ॥१॥  
 कथा कदस्या उपसो व्युष्टौ देवो मर्तस्य सख्यं जुजोष ।  
 कथा कदस्य सख्यं सखिभ्यो ये अस्मिन्कामं सुयुजं ततसे ॥२॥

kathā sabādhaḥ ṣaṣamāno asya náṣad  
 abhí dráviṇam dídhyanah | devó bhuvan návedā ma řitā-  
 nām námo jagribhvāñ abhí yāj jūjoshat || 4 || kathā kád  
 asyá ushásó vyushtau devó mártasya sakhyām jujosha | ka-  
 thā kád asya sakhyām sákhibhyo yé asmin kāmam suyú-  
 jam tatasré || 5 ||

In what manner should the devotee extol the mighty resplendent Lord and the sacrifice of which worshipper is favoured by the Lord when propitiated? Rejoicing with our devotional emotions and accepting the homage of the devotee, the mighty Lord bestows brilliant prosperity. <sup>1</sup>

Who is that hero, who has enjoyed His fellowship? Who has been a partner in His loving kindness? What do we know of His wondrous acts? How often does He come to enhance the prosperity of the dedicated worshipper? <sup>2</sup>

How does the resplendent Lord listen to the invocations of the worshipper? And after hearing, how does He know what one needs for help? What have been His blessings to us since ever? Why is He called the fulfiller of the wishes of His devotee? <sup>3</sup>

Is it that in spite of adverse and opposing circumstances, he who glorifies and takes delight in the worship of resplendent Lord, obtains rewards? May the divine Lord appreciate my truthful praises, having received the homage which He loves. <sup>4</sup>

When and in what manner, at the break of this dawn, does the divine Lord accept the friendship of a mortal? When and in what manner is His friendship extended to the friends who love Him and entwine in Him their firm affection. <sup>5</sup>

॥१०॥

किमादसं त्रं सुखं सखिभ्यः कदा नु ते आत्रं प्र ब्रवान् ।  
 श्रिये सुदृशो वपुस्तस्य सर्गाः स्वर्णं चित्रतममिष आ गोः ॥६॥  
 दुहं जिघांसन्ध्वरसमनिन्द्रां तेतिक्ते तिग्मा तुजसे अनीका ।  
 ऋणा चिद्यत्र ऋण्या न उग्रो दूरे अज्ञाता उपसो ववाधे ॥७॥  
 ऋतस्य हि शुरुधः सन्ति पूर्वार्कतस्य धीनिर्वृजिनानि हन्ति ।  
 ऋतस्य श्लोको वधिरा ततर्दु कणी बुधानः शुचमान आयोः ॥८॥

kīm ād āmatraṃ sakhyāṃ sākhibhyaḥ kadā nū te bhrā-  
 trām prā bravāma | śriyē sudrīṣo vāpur asya sārgāḥ svār-  
 nā citrātamaṃ isha ā gōḥ || 6 || drūhaṃ jīghāṃsan dhvarā-  
 sam anindrām tétikte tigmā tujāse ānikā | ṛiṇā cid yātra  
 ṛiṇayā na ugrō dūre ājñātā uśhāso babādhē || 7 || ṛitāsya hī  
 śurūdhāḥ sānti pūrvīr ṛitāsya dhītīr vṛijināni banti | ṛitā-  
 sya ślóko badhirā tatarda kāṛṇā budhānāḥ śucāmāna āyōḥ  
 || 8 ||

ऋतस्य दृक्छा धरुणानि सन्ति पुरुणि चन्द्रा वपुषे वपुषि ।  
 ऋतेन दीर्घमिषणन्त पृक्षं ऋतेन गाव ऋतमा विविशुः ॥९॥  
 ऋतं येमान ऋतमिह्नोत्युतस्य शुष्मस्तुरया उ गव्युः ।  
 ऋताय पृथ्वी बहुले गभीरि ऋताय धेनु परमे दुहाते ॥१०॥  
 नृ पुत इन्द्र नृ गृणान इषं जरित्रे नद्योऽु न पपिः ।  
 अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रुथ्यः सदासाः ॥११॥

ṛitāsya dṛiḥhā dharuṇāni santi puruṇi candrā vāpushe  
 vāpūṇshi | ṛitēna dīrghām iṣhaṇanta prīksha ṛitēna gāva  
 ṛitām ā viveṣuḥ || 9 || ṛitāṃ yemānā ṛitām id vanoty ṛitāsya  
 śūshmas turayā u gavyūḥ | ṛitāya prīthvī bahulé gabhīrē  
 ṛitāya dhenū paramē duhāte || 10 || nū śhṭutā — || 11 ||

How and in what manner shall we proclaim your affection to your faithful devotees? When may we make known to every one your fraternal regards? The efforts of lustrous Lord are for the happiness of all. The astonishing glory of the Lord, as also of the sun, is manifest in His entire creation from earth (to the heavenly bodies). 6

Resolving to subdue the rebels and rivals, He sharpens His weapon to destroy them. The powerful Lord holds in abeyance for an indefinite period the payment of debts, till the approach of distant dawning mornings. 7

Multifold are the bounties of eternal law since ever. The real understanding of eternal law destroys all iniquities. The intelligent and glowing tribute of eternal law opens even the deaf ears of living beings. 8

Many are the stable, sustaining and delightful forms of the embodied eternal law. The expectant devotees obtain long lasting food through the eternal law. By eternal law our senses are led to eternal truth. 9

The worshipper, abiding by eternal truth, verily enjoys the fruits of truth. Swift moves the might of law and procures benefits. The law is supreme over the wide and profound, from the depth of earth to the vastness of heaven. The cow is milked for the sake of eternal truth. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11



( २४ ) चतुर्विंशं मृतम्

(१-११) एकादशचोत्पाद्य मृतस्य गीतमो वामदेव अग्निः । इन्द्रो दधना । (१-०, ११)

प्रथमादिनवचमिकादशयाथ त्रिष्टुप् . (१०) दशम्याथानुष्टुप् छन्दसी ॥

॥१४॥

का सुष्टुतिः शर्वसः सुनुमिन्द्रमर्वाचीनं राधम् आ ववर्तत् ।  
 दुदिहिं वीरो गृणते वर्मनि स गोपतिर्निष्पिथो नो जनासः ॥१॥  
 स वृत्रहत्ये हव्यः स ईड्यः स सुष्टुत इन्द्रः सत्वराधाः ।  
 स यामन्ना मघवा मर्त्याय ब्रह्मण्यते सुष्येय वरिवो धातु ॥२॥  
 तमिन्नरो वि ह्वयन्ते समीके रिरिक्वान्सस्तन्वः कृष्वतु त्राम् ।  
 मिथो यत्त्यागमुभयांसो अग्मन्नरस्तोकस्य तनयस्य साता ॥३॥

24.

Kā sushtutiḥ śarvasaḥ sūnūm īndram arvācīnām rādhasa  
 ā vavartat | dadīr hī vīrō gṛiṇatē vāsūni śā gōpatir nishshī-  
 dhām no janāsaḥ || 1 || śā vṛitrahātye hāvyaḥ sa īḍyaḥ śā  
 śushtuta īndraḥ satyārādhāḥ | śā yāmann ā maghāvā mār-  
 tyāya brahmaṇyatē śuśhvaye vārivo dhāt || 2 || tām īn nāro  
 vī hvayante samikē ririkvānsas tanvāḥ kṛiṇvata trām | mi-  
 thō yāt tyāgām ubhāyāso āgman nāras tokāśya tānayasya  
 sātaū || 3 ||

क्रतूयन्ति क्षितयो योगे उग्राशुषाणांसो मिथो अणीसातो ।  
 सं यद्विशोऽववृत्रन्त युध्मा आदिन्नेम इन्द्रयन्ते अभीके ॥१॥  
 आदिद्ध नेमं इन्द्रियं यजन्त आदित्यक्तिः पुरोळाशौ रिरिच्यात् ।  
 आदित्सोमो वि पृथ्यादसुष्वीनादिजुजोष वृषभं यजध्ये ॥२॥

kratūyanti kshītāyo yōga ugrāśushāṇāso mithō  
 āṇasātau | sām yād viśō 'vavṛitranta yudhmā ād īn nēma  
 indrayante abhīke || 4 || ād īd dha nēma indriyām yajanta  
 ād īt paktiḥ puroḷāṣam riricyāt | ād īt sōmo vī papricyād  
 āsushvīn ād īj jujōsha vṛishabhām yājadhyaī || 5 ||

What worthy praise may win the favour of the resplendent Lord, the source of strength, so that He may give us riches. O men, He is the supreme hero and the Lord of wisdom. He takes away the benefits from adversaries to give them to those who glorify Him. 1

He, the resplendent Lord, is to be invoked for the destruction of the devil of ignorance. He is to be adored and worshipped. He is the donor of lasting riches. He, the bounteous Lord, gives wealth to the mortal, who offers Him sincere devotion and dedication. 2

Men verily call upon Him in the times of adversities. When the devotees, men and women both, accept Him as their sole preserver, and approach Him, the bountiful Lord, they are blessed with the gift of sons and grandsons. 3

O powerful Lord, men variously put forth their vigour, striving together in the whirl of conflicts. While struggling against each other, they call upon Him for help. 4

Thereupon the offerer verily worships the powerful resplendent Lord and prepares oblation, as if a buttered cake, to offer to Him. Thereupon, the reciter of the devotional prayers turns out the unbelievers. And finally they take delight in worshipping the Lord, showerer of benefits. 5

॥९॥

कृणोत्वस्मै वरिवो य इत्थेन्द्राय सोममुदति सुनोति ।  
 सध्रीचीनेन मनसाविवेनं तमितस्त्रायं कृणुते समस्तु ॥६॥  
 य इन्द्राय सुनवत्सोममुद्य पचात्यकीरत भृजाति धानाः ।  
 प्रति मनायोहचयानि हर्यन्तस्मिन्दधृदृषणं शुष्मभिन्द्रः ॥७॥  
 यदा समर्थं व्यचैदधावा दीर्घं यदाजिमभ्यख्यद्वयः ।  
 अधिकदृदृषणं पत्यच्छा दुरोण आ निहितं सोममुद्रिः ॥८॥

kṛiṇóty asmai várivo yá itthéndrāya sómam usaté su-  
 nóti | sadhricīnena mānasāvivenan tám ít sákhāyam kṛiṇute  
 samátsu || 6 || yá índrāya sunávāt sómam adyá pácāt paktír  
 utá bhrījāti dhānāḥ | prāti manāyór ucāthāni hāryan tá-  
 smin dadhad vṛishanam gūshmam índrah || 7 || yadā sa-  
 maryām vy áced rīghāvā dīrghām yád ājīm abhy ákhyad  
 aryāḥ | ácikradad vṛishanam pátny áebā duronā á nīsitam  
 somasúdbhiḥ || 8 ||

भूयसा वृक्षमचरत्कनीयोऽधिकीतो अकानिषं पुनयन् ।  
 स भूयसा कनीयो नारिरीचीदीना दक्षा वि दुहन्ति प्र वाणम् ॥९॥  
 क इमे वृक्षाणि जहन्तुदधेनं मे पुनर्ददत् ॥१०॥  
 नू हुत ईन्द्र नू गृणान इषं जरिधे नृयोऽत्र न पीपिः ।  
 अकारि ते हरिवो ब्रह्म नव्यं धिया त्याम रथ्यः सदासाः ॥११॥

bhūyasā vasnām acarat káníyo 'vikrīto  
 akānisham púnar yán | sá bhūyasā káníyo nárirecid dīnā  
 dáksbā ví duhanti prá vānām || 9 || ká imām dasábhīr má-  
 méndram kṛiṇāti dhenúbhiḥ | yadā vṛitrāṇi jāṅghanad áthai-  
 nam me púnar dadat || 10 || nū shṭutá — || 11 ||

Resplendent Lord awards him with blessings, who emotionally worships Him. The Lord, moved by the devotion, makes the devotee an ally in his struggles of life. 6

To one who offers to the resplendent Lord his matured emotions and dedications, just as to a guest are offered refreshing drinks and rich cooked meals along with puffed corns, He, the Lord blesses him with vigour and fulfils his aspirations. 7

When the hero warrior of the cosmic world, destroyer of evils, marks out his opposing forces and when he describes his heroic actions done in the long range planned cosmic creation, the cosmic intelligence as a bride in her own dwelling, encouraged by the tributes offered by devotees, takes delight in the praises. 8

A man bids small price (his material gains) for an article of great value (spiritual). Lord, the seller, speaks to the buyer; this is still unpurchased (and you can have it). But He insists to get full price of the article. The purchaser, however, does not raise the offer. The seller sticks to his demand, and the purchaser on to his offer; both look to their own interests whilst milking the udder. 9

Who can purchase the entire spirituality for the humble price of ten cows? When one has destroyed the devil of malice, through the borrowed spirituality, it has to be returned back to the resplendent Lord. 10

O lauded and glorified resplendent Lord, may you grant ample food to your worshipper, as rivers swell high and give water. O Lord of vital glory, we continue composing new hymns for you. May we, car-borne, be victors for ever. 11



( २५ ) पञ्चविंशं सूक्तम्

( १-८ ) अष्टवैश्वाम्यं सूक्तम् यौतमी वामदेव ऋषिः । इन्द्रो देवता । विष्णु छन्दः ॥

॥१३॥

को अद्य नयीं देवकाम उशन्निन्द्रस्य सख्यं जुजोष ।  
 को वा महेऽवसे पायीय समिधे अग्ने सुतसोम ईद्वे ॥१॥  
 को नानाम वचसा सोम्याय मनावुवी भवति वस्ते उखाः ।  
 क इन्द्रस्य युज्ये कः सखित्वं को भ्रात्रं वष्टि क्वये क ऊती ॥२॥

25.

Kó adyá náryo devákāma usānn índrasya sakhyām ju-  
 josha | kó vā mahé 'vase páryāya sāmiddhe agnaú sutá-  
 soma itte || 1 || kó nānāma vācasā somyāya manāyūr vā  
 bhavati vāsta usrāḥ | ká índrasya yújyam káh sakhitvām  
 kó bhrātrām vashtī kavāye ká ūtī || 2 ||

को देवानामवो अद्या वृणीति क आदित्यौ अदितिं ज्योतिरीद्वे ।  
 कस्याश्विनाविन्द्रो अग्निः सुतस्यांशोः पिबन्ति मनुसाविवेनम् ॥३॥  
 तस्मा अग्निमरितुः शर्म यंसुज्योक्पेयात्सूर्यमुचरन्तम् ।  
 य इन्द्राय सुनवामेत्याहु नरे नयीय नृतामाय नृणाम् ॥४॥  
 न तं जिनन्ति ब्रह्मो न दुभ्रा उर्वस्मा अदितिः शर्म यंसत् ।  
 प्रियः सुकृत्प्रिय इन्द्रे मनावुः प्रियः सुप्रावीः प्रियो अस्य सोमी ॥५॥

kó devānām ávo

adyá vṛṇīte ká ādityāñ āditiṃ jyótir itte | kásyāśvināv ín-  
 dro agnīḥ sutásyāñśoh pibanti ·mánasāvivenam || 3 || tásmā  
 agnīr bhārataḥ śárma yañsaj jyók paśyāt sūryam uccáran-  
 tam | yá índrāya sunávāméty āha náre náryāya nṛitamāya  
 nṛiṇām || 4 || ná táṃ jinanti bahávo ná dabhrá urv āsmā  
 āditiḥ śárma yañsat | priyāḥ sukrīt priyá índre manāyúḥ  
 priyāḥ supráviḥ priyó asya somí || 5 ||

Who is he, who, aspiring to be divine, yearns to enjoy the comradeship of resplendent Lord ? Or who with the extracted medicinal herbs and with enkindled fire (intense devotion and enthusiasm) adores Him to win His great and unbounded protection ? 1

Who has with prayer bowed to the Lord, the lover of devotion ? Who is earnestly devoted to Him ? Who is the admirer of the spiritual radiation emanating out of him ? Who seeks His communion ? His friendship ? His fraternity ? Who has recourse to the sage for help ? 2

Who solicits today the protection of Nature's bounties ? Who seeks eternity and the source of eternal light for spiritual enlightenment ? Propitiated by whose praise the pair of twin-divines—mental and spiritual faculties—the soul and the fire of vital forces, willingly accept the love of devotee ? 3

Whosoever says, "let us offer devotional love to the resplendent Lord, the guide of all ceremonies, the friend of man, the chief amongst leaders," to him the radiant, adorable Lord, the bearer of oblations, grants felicity, and he is blessed with long life to behold the rising sun. 4

Neither many collectively nor few individuals can overcome Him. The eternal Lord grants him infinite happiness. Dear to Him is one with noble acts and the one with noble thoughts and dear to Him is one who is particularly enlightened and the one completely dedicated to Him. 5

॥१४॥

सुप्राव्यः प्राशुषलेष वीरः सुष्वः पक्तिं कृणुते केवलेन्द्रः ।  
 नामुष्वैरुपिर्न सखा न जामिदुष्प्राव्योऽवहन्तेदवाचः ॥६॥  
 न रेवतां पुणिनां सख्यमिन्द्रोऽमुन्वता सुतपाः सं गृणीते ।  
 आस्य वेदः खिदति हन्ति नमं वि सुष्वये पक्तये केवलो भूतः ॥७॥  
 इन्द्रं परेऽवरे मध्यमासु इन्द्रं यान्तोऽवसितासु इन्द्रम् ।  
 इन्द्रं क्षियन्तं व्रत युध्वमाना इन्द्रं नरो वाजयन्तो हवन्ते ॥८॥

suprāvyāḥ prāśushāl eśhā vīrāḥ sūshveḥ paktīm kṛiṇute  
 kévaléndraḥ | nāsushver āpīr ná sakhā ná jāmīr dushprā-  
 vyò 'vahantéd āvācaḥ || 6 || ná revātā paṇīnā sakhyām in-  
 dro 'sunvatā sutapāḥ sām gṛiṇīte | āsya védaḥ khidatī hanti  
 nagnām ví sūshvaye paktāye kévalo bhūt || 7 || indram páre  
 'vare madhyamāsa indram yāntó 'vasitāsa indram | indram  
 kshiyānta utá yúdhya mānā indram náro vājayānto havante  
 || 8 ||

( २६ ) पदार्थो मूलम्

(१-७) सप्तर्षेयस्य मूलस्य (१-३) प्रथमादितृचस्य गीतमो वामदेव इन्द्रो वा, (४-७) चतुर्व्यादि-  
 चतसृणाञ्च गीतमो वामदेव ऋषिः । (१-३) प्रथमादितृचस्येन्द्र भात्मा वा, (४-७) चतुर्व्यादि-  
 चतसृणाञ्च इत्यनो देवते । विष्टुप् छन्दः ॥

॥१५॥

अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः ।  
 अहं कुत्समारजुनेयं न्यञ्जेऽहं कविरुशना पर्यता मा ॥१॥

26.

Ahám mánur abhavam sūryaḥ cāhám kakshīvāñ rīshir  
 asmi vípraḥ | ahám kútsam ārjune yām ny ṛiñje 'hām kavīr  
 uśānā páśyatā mā || 1 ||

This almighty resplendent Lord, the prompt dispeller of darkness, accessible with sincere love, grants maturity to the zealous devotee. (On the contrary) He is neither a brother, nor a kinsman, nor a friend, nor a relation of him who offers no dedication. He is beyond access, and the punisher of him, who pays no tributes. 6

The resplendent Lord, the acceptor of loving devotion, keeps no alliance with the one who, though wealthy, is a black marketeer and who shows no devotion. He forfeits his wealth and destroys him when destitute. He is particularly friendly to him, who offers devotion and homage. 7

The resplendent Lord is invoked by the most exalted, the Lord invoked by the most humble, the Lord invoked by the intermediate ones. The moving ones invoke Him and so the stationary. He is invoked by those staying at home, and by fighters in the field. 8

I, so speaks the Supreme Self, am the prime source of contemplation and divine light. I am the far-seeing sage and centre of cosmic orbit. I am the accomplisher of piercing intellect. I am the poet, the well-wisher of all; so may you all behold me. 1



अहं भूमिमददामार्यायाहं वृष्टिं दाशुषे मर्त्याय ।  
 अहमुपो अनयं वावशाना मम देवासो अनु केतमायन् ॥२॥  
 अहं पुरो मन्दसानो व्यैरं नवं साकं नवतीः शम्बरस्य ।  
 शततमं वेष्टयं सर्वताता दिवोदासमतिथिग्यं यदावम् ॥३॥  
 प्र सु प विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्वा ।  
 अचक्रया यत्स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टम् ॥४॥

ahám bhūmim adadām āryāyāhām  
 vṛishtīm dāśuṣhe mārtyāya | ahám apó anayam vāvaśānā  
 máma devāso ānu kētam āyan || 2 || ahám puro mandasāno  
 vy airam náva sākām navatīḥ śambarasya | satatamām ve-  
 syām sarvātātā divodāsam atithigvām yád āvam || 3 || prá  
 sú shá vibhyo maruto vír astu prá syenāḥ syenébhya āśu-  
 pátvā | acakrīyā yát svadhāyā suparṇó havyām bhāran  
 mánave devájusṭham || 4 ||

भरद्यदि विरतो वेविजानः पथोरुणा मनोजवा असर्जि ।  
 तूयं ययो मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र ॥५॥  
 ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मन्द्रं मदम् ।  
 सोमं भरद्वाह्वाणो देवावान्दिवो अमुष्मादुत्तरादादाय ॥६॥  
 आदाय श्येनो अभर्त्सोमं सहस्रं सवाँ अयुतं च साकम् ।  
 अत्रा पुरंधिरजहादरातीर्भेदे सोमस्य मूरा अमूरः ॥७॥

bhārad yādi vír áto vévijānaḥ  
 pathórūṇā mánojavā asarji | túyam yayāu mádhunā somyé-  
 notá śrávo vivide syenó átra || 5 || ṛijipí syenó dádamāno  
 aṅśum parāvataḥ śakunó mandrām mádam | sómam bha-  
 rad dādrihāṇó devāvān divó amúshmād úttarād ādāya || 6 ||  
 ādāya syenó abharat sómam sahasram savāñ ayútam ca  
 sākām | átrā púramdhir ajahād árātir máde sómasya mūrā  
 ámūrah || 7 ||

I give the earth to the virtuous men. I shower rain for the benefit of dedicated mortals. I let forth the resonating waters. All Nature's bounties do move with my will. 2

In the perfection of bliss, I send forth showers of ninety and nine (unbound) blessings of rain clouds. I give all round shelter to the followers of path of light. I give hundredfold habitation to the reverential people. 3

This divine bird (the sun), O cosmic vital principles, is pre-eminent over other birds,—may this fleet-winged falcon be supreme of other falcons (ever-moving planets), since he with a wheelless car, strong-pinioned, brings godly bliss to mankind, which henceforth has been dear to Nature's bounties only. 4

When this divine bird (the sun) overpowering physical forces, carries off the divine bliss from here, it flies, swift as thought, along the vast path of the firmament; it has flown rapidly with the sweet celestial elixir, and this falcon thence acquires glory in this world. 5

This straight-flying bird carries and brings the divine delightful elixir from afar. Having taken it from that lofty heaven, he brings this celestial blessing for humanity. 6

Having taken it, the bird brings the elixir with him to a thousand and ten-thousand sacred places of work and worship, and this being provided, the performer of many selfless deeds, the faultless Sun destroys all evil forces through the ecstasy of that divine elixir. 7

( २७ ) सामवेदो मृतम

( १-५ ) पथर्चन्मास्य सुकन्व्य मीतनो यामेश्वरः कविः । ( १-७ ) प्रयसादिचतुर्मेवा विभुः, ( ५ ) पथर्चन्मास्य दयेन इन्द्रो वा देवता । ( १-७ ) प्रयसादिचतुर्मेवा विभुः, ( ५ ) पथर्चन्मास्य सवरी इन्द्रो ॥

॥२५॥

गर्भे नु सन्नयेषामवेदमहं देवानां जनिमानि विश्वा ।  
 ज्ञातं ना पुर आयसीररक्षाय इयेनो जवसा निरदीयम् ॥१॥  
 न घा न मामप जोषं जभारमीमास त्वक्षसा वीर्येण ।  
 ईर्मा पुरंधिरजहादरातीरुत वातीं अतरच्छुशुवानः ॥२॥  
 अव यच्छयेनो अस्वनीदघ चोर्वि यद्यदि वातं ऊहुः पुरंधिम ।  
 सृजयदेसा अव ह क्षिपज्यां कृशातुरस्ता मनसा भुरण्य ॥३॥

27.

Gárbhe nú sánn ánv eshām avedam ahám devānām jā-  
 nimāni vīsvā | śatām mā pūra āyasīr arakshaṇa ādha syenó  
 javāsā nīr adīyam || 1 || ná ghā sá mām āpa jōsham jabhā-  
 rābhīm āsa tvākshasā vīryeṇa | īrmā púramdhir ajahād ārā-  
 tīr utā vātāñ atarac chūśuvānaḥ || 2 || āva yác chyenó ásva-  
 nīd ādha dyór ví yád yádi vāta ūhūḥ púramdhīm | sṛijād  
 yád asmā āva ha kshipāj jyām kṛīśānur āstā mānasā bhu-  
 raṇyān || 3 ||

क्रजिप्य ईमिन्द्रावतो न भुज्यु इयेनो जभार बृहतो अवि प्णोः ।

अन्तः पतत्यतुर्व्यस्य पूर्णमधु यामन्ति प्रसितस्तु तदेः ॥१॥

अघं क्षेतं कृत्वा गोभिरक्तमापिप्यानं मधवा शुक्रमन्धः ।

अध्वर्युभिः प्रयतं मध्वो अग्रमिन्द्रो मदाय प्रति धत्तिपव्ये शूरो मदाय प्रति धत्तिपव्ये ॥२॥

rijipyā im indrāvato nā bhujyūm syenó jabhāra  
 bṛiható ādhi śhnōḥ | antāḥ patat patatry āsya parṇām ādha  
 yāmani prāsitasya tād vēḥ || 4 || ādha śvetām kalāṣam gō-  
 bhīr aktām āpipyānām maghāvā śukrām āndhaḥ | adhvar-  
 yābhīḥ prāyatam mādhuvo āgram indro mādāya prāti dhat  
 pibadhyai śūro mādāya prāti dhat pibadhyai || 5 ||

As I lay within the womb, I know all the births of these divinities in their order; a hundred fortresses of iron confine me, but as a falcon I come forth with rapid speed. <sup>1</sup>

That embryo does not beguile me into perfect delight, and by the powerful vision of divine wisdom, I triumph over it. And being then the impeller of all, the sustainer of many, I destroy adversaries, and expanding, pass beyond the winds of worldly troubles. <sup>2</sup>

When the divine falcon roars loudly with exultation, on his descent from celestial region, and the guardians of the elixir perceive that the elixir has been carried away by it, then the archer, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it. <sup>3</sup>

The straight-flying falcon carries off the vast and lofty heaven, as the pair of twin divines, carries off the rescuer from the region of Supreme Lord. Then a falling feather, from the body of the divine bird, drops from him, wounded in the conflict. <sup>4</sup>

Now after damage, let the bounteous (bird, the soul) drink the pure, nutritious, sacrificial elixir, filled in a bright pitcher, full of divine knowledge and devotion, offered by the pious priests. May he, the hero, drink this sweet spiritual elixir, drink it for his spiritual bliss. <sup>5</sup>



( २८ ) अष्टाविंश सूक्तम्

( १-५ ) पञ्चर्वेत्सवास्य मृतस्य मतिमो वामदेव कविः । इन्द्र इन्द्रासोमी वा देवते । विष्णुः छन्दः ॥

॥१॥

त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सखुतस्वः ।  
 अहन्नहिमरिणात्सुप्त सिन्धूनपवृणोदपिहितेव खानि ॥१॥  
 त्वा युजा नि विदुत्सूर्यस्येन्द्रश्चक्रं सहसा सुय इन्द्रो ।  
 अधि ण्णुना बृहता वर्तमानं महो ब्रुहो अप विश्वायु धायि ॥२॥  
 अहन्निन्द्रो अदहदग्निर्इन्द्रो पुरा दस्पृन्मध्यन्दिनादुर्भीके ।  
 दुर्गे दुरोणे क्त्वा न यातां पुरु सहस्त्रा शर्वा नि बर्हीत् ॥३॥

28.

Tvá yujá táva tát soma sakhyá indro apó mánave sa-  
 srútas kaḥ | áhann áhim áriṇāt saptá síndhūn ápāvṛiṇod  
 ápihiteva khāni || 1 || tvá yujá ní khidat sūryasyéndraṣ ca-  
 krām sáhasā sadyá indo | ádhi śhṛṇnā bṛihatá vārtamānam  
 mahó druho ápa viśvāyu dhāyi || 2 || áhann indro ádahad  
 agnir indo purá dásyūn madhyāmdinād abhíke | durgé du-  
 roné krátvā ná yātām purū sahásrā śārvā ní barhīt || 3 ||

विश्वस्मात्सोमधुमाँ इन्द्र दस्पृन्विशो दाम्नीरृणोऽप्रशस्ताः ।  
 अवाधियाममृणतं नि शत्रुनाविन्देधामपचितिं वधत्रैः ॥१॥  
 एवा सत्यं मघवाना युवं तदिन्द्रश्च सोमोर्वमश्व्यं गोः ।  
 आदहदतमपिहितान्यश्वा रिरिचयुः क्षाश्चित्तद्वाना ॥५॥

viśvasmāt sīm adhamāñ indra dásyūn viśo dāsīr akrīṇor  
 apraśastāḥ | ábādhethām ámrīṇataṁ ní śātrūn ávindethām  
 ápacitīm vādhatraiḥ || 4 || evá satyām maghavānā yuvām tát  
 indraṣ ca somorvām áśvyam gōḥ | ádardṛitam ápihitāny  
 áśnā riricáthuh kshás eit tatṛidānā || 5 ||

Through that friendship, O blissful elixir, which unites you with your friend—inner self, he makes the thoughts flow for men; he destroys the devil of ignorance, and sends forth the faculties—seven senses. He opens the hidden divine wisdom. 1

With your alliance, O blissful, the soul quickly takes off by force the wheel of the chariot of the sun, the great oppressor, rolling far above in the high summit of the firmament. 2

The inner self destroys evils, O Lord of bliss, and divine fire consumes them before the noon worship. He casts down many a thousand fortresses of evils, usually difficult to be detected. 3

O resplendent self, you make these devils devoid of all benefits; you subdue the tendencies of oppression. May you, O soul and Lord of bliss, repel and destroy animosities and accept our homage for this glorious fight. 4

O soul and Lord of bliss, possessor of wealth, destroyer of evils, it is indeed true that you burst open the doors of wisdom and vitality, which lie concealed, and you restore the land, recovered by your strength. 5

( २९ ) एकोनविंशं सूक्तम्

( १-२९ ) पञ्चवेदस्य सूक्तस्य गीतानां नामदेव कविः । इन्द्रो देवता । ( विष्णु स्तवः ) ॥

॥१८॥

आ नः स्तुत उप वार्जेभिस्तुती इन्द्र याहि हरिभिर्मन्दस्तुतः ।  
 तिरश्चिदुषः सर्वना पुरुष्याङ्गुपेभिर्मृणानः सत्यराधाः ॥१॥  
 आ हि प्मा यन्ति नर्यैश्चिक्त्वानुचमानः सोतृभिरुष यज्ञम् ।  
 स्वधो यो अभीर्हन्त्यमानः सुष्याणेभिर्मदति सं ह वीरेः ॥२॥  
 श्रावयेदस्व कर्णा वाजयध्ये जुष्टामनु प्र दिशं मन्दुवधै ।  
 उष्टानुषाणो राधसे तुविष्मान्करं इन्द्रः तुतीर्यामयं च ॥३॥

29.

Ā na stutā ūpa vājebhir ūtī indra yāhi bāribhir man-  
 dasūnāḥ | tirāś eid aryāḥ sāvanā purāṇy āṅgūśhébhir grī-  
 nānāḥ satyārādhaḥ || 1 || ā hi śhmā yāti nāryaś cikitvān  
 hūyamānaḥ sotribhir ūpa yajñām | svāsvo yó ābhīrur mán-  
 yamānaḥ sushvāṇébhir mādati sám ha víraḥ || 2 || śrāváyéd  
 asya kárnā vājayádhyai júshtām ānu prā dísam mandayá-  
 dhyai | udvāvṛishāṇó rádhase túvishmān káran na índraḥ  
 sutīrthābhayaṃ ca || 3 ||

अष्टा यो गन्ता नाधमानमुती इत्या विप्रं हवमानं गृणन्तम् ।  
 उप त्मन्ति दधानो धुर्याश्शुन्तुहस्ताणि शतानि वज्रबाहुः ॥४॥  
 त्वोतांसो मघवन्निन्द्र विप्रो वयं ते स्याम सूरयो गृणन्तः ।  
 भेजानासो बृहद्विषस्य राय आकाव्यस्य दावने पुरुक्षोः ॥५॥

āchā yó gāntā nādhamānam ūtī  
 itthā vipraṃ hāvamānam grīnāntam | ūpa tmāni dādhanō  
 dhury āśūn sahasrāṇi śatāni vajrabāhuḥ || 4 || tvótāso ma-  
 ghavann indra viprā vayam te syāma sūrayo grīnāntaḥ |  
 bhejānāso bṛihāddivasya rāyā ākāyyāsya dāvāne purukshoh  
 || 5 ||

Revered and lauded with sacred hymns, O resplendent Lord, most virtuous, and embodiment of truth, may you come with the speed of rays, through the ecstasy of your strength, to our places of work and worship, for our protection. 1

May He, the best friend of man, the omniscient, come to the place of worship, invoked by the singers of sacred hymns. He is possessed of vital energies, fearless, honoured by the seekers of spiritual joy. He rejoices the company of heroic forces. 2

May you make his ears listen, that he may be vigorous and show his delight from all sides. May He, the vigorous Lord, pouring forth his bounteous blessings, show us the right path and confer perfect safety, free from danger. 3

That resplendent Lord comes to His implorer, to the sage, who with his songs invites Him. He is armed with the bolt of punitive justice, and possesses hundreds and thousands of swift-going horse-like vital elements in the shafts of His divine chariot. 4

O opulent resplendent Lord, may we, the singers, the highly enlightened priests, protected by you, share the riches, sent from lofty heaven, which yield brilliant wealth and abundant food, cherished by all. 5



( ३० ) विंशं सूक्तम्

(१-२४) चतुर्विंशत्युच्यमानस्य श्रुतस्य गीतस्य वामदेव ऋषिः । (१-३, १३-२४) प्रथममण्डपः  
 द्वादश्यादिवधोद्दशानाञ्चन्द्रः, (९-१३) नवम्यादितृचम्य वेन्द्रोपसो इत्यने । (१-३, ९-२३)  
 प्रथमादित्तमर्चा नवम्यादिषड्दशानाञ्च मा.पथी, (८, २४) अष्टमीचतुर्विंशोत्थानुष्टुप् छन्दसी ॥

॥१॥ नकिरिन्द्र त्वदुत्तरो न ज्यायौ अस्ति वृत्रहन् । नकिरेवा यथा त्वम् ॥१॥  
 सुत्रा ते अनु कृष्टयो विश्वा चुक्रेवं वावृतुः । सुत्रा मुहौ अंसि श्रुतः ॥२॥  
 विश्वे चनेदुना त्वा देवास इन्द्र युयुधुः । यदहा नक्तमातिरः ॥३॥  
 यत्रोत वीक्षितेभ्यश्चक्र कुत्साय युध्यते । मुषाय इन्द्र सूर्यम् ॥४॥  
 यत्र देवौ ऋचायतो विश्वौ अयुध्य एक इत् । त्वमिन्द्र वनूरहन् ॥५॥

30.

Nákir indra tvád úttaro ná jyáyāñ asti vṛitrahān | ná-  
 kir evá yáthā tvám || 1 || satrá te ánu kṛiṣṭáyo viśvā ca-  
 kréva vāvṛituh | satrá mahāñ asi śrutáh || 2 || viśve canéd  
 aná tvā devāsa indra yuyudhuḥ | yád áhā náktam átirah  
 || 3 || yátrotá bādhitébhyas cakráṁ kútsāya yúdhyaṭe | mu-  
 shāyá indra sūryam || 4 || yátra devāñ ṛighāyató viśvāñ  
 áyudhya éka it | tvám indra vanúñr áhan || 5 ||

॥२॥ यत्रोत मर्त्याय कमरिणा इन्द्र सूर्यम् । प्रावः शचीभिर्गेशम् ॥६॥  
 किमादुतासि वृत्रहन्मघवन्मनुमत्तमः । अत्राह दासुमातिरः ॥७॥  
 एतदेदुत वीर्यमिन्द्र चुक्रथ पौर्यम् ।  
 स्त्रियं यदुर्हणायुवं वधीर्दुहितरं दिवः ॥८॥  
 दिवश्चिन्वा दुहितरं मुहान्महीयमानाम् । उपासमिन्द्र सं पिणक् ॥९॥

yátrotá mártiāya kām áriṇā indra sūryam | právaḥ śá-  
 cībhir étaṣam || 6 || kím ád utási vṛitrahān mághavan man-  
 yumáttamah | átráha dánum átirah || 7 || etád ghéd utá vi-  
 ryām indra cakártha pauṇsyam | stríyam yád durhaṇāyú-  
 vaṁ vádhir duhitáram diváh || 8 || divás eid ghā duhitáram  
 mahāñ mahiyámānām | ushāsam indra sám piṇak || 9 ||

There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are. 1

Verily, men are attached to you, as the wheels to the chariot. In truth, you are great and renowned. 2

Verily, all Nature's forces, associated with you to obtain strength, confront with evil forces, then you destroy the opposing forces by day and by night. 3

In that contest, for the sake of wise sage, and his allies, you raise the wheel of the sun—the source of divine illumination. 4

In that contest indeed you singly fight with all those opposing forces. You strike down the malignant. 5

In that contest, O Lord, you speedily send forth the force of the sun (light-divine) for the sake of a mortal, and protect the diligent and wise man, like a skilled horse, by your divine radiance. 6

O opulent Lord, destroyer of evils, do you not thereupon become most eager, and, in consequence, strike down the evil forces. 7

Inasmuch as O Lord, you display such manly prowess, you smite down such forces, who conceive ill, like the sun wiping off the dawn — the daughter of the sky. 8

O supreme mighty Lord, you wipe off the evil, as the sun wipes off the glorious dawn, the daughter of heaven, whilst lifting herself with pride. 9

अपोषा अनसः सरत्संपिष्टादहं विभ्युषी । नि यत्सीं शिश्रुषुषी ॥१०॥

āposhā ānasah sarat sāmpishtād āha bibhyūshī | nī yāt sīm  
śiśrūṣhī ॥ 10 ॥

॥११॥ एतदस्या अनः शये सुसंपिष्टं विपाश्या । ससारं सीं परावतः ॥११॥  
एत सिन्धुं विबाल्यै वितस्थानामधि अभि । परिं छा इन्द्र मायया ॥१२॥  
एत शुष्णस्य धृष्णुया प्र मृक्षो अभि वेदनम् । पुरो यदस्य संपिणक् ॥१३॥  
एत दासं कौलितरं बृहत्तः पर्यतादधि । अवोहन्निष्ट शम्बरम् ॥१४॥  
एत दासस्य वचिनः सहस्राणि शतावधीः । अधि पञ्च प्रधीरिव ॥१५॥

etād asyā ānah śaye sūsampishtam vipāsy ā | sasāra  
sīm parāvataḥ ॥ 11 ॥ utā sīndhum vibālyāṃ vitasthānām  
ādhi kshāmi | pāri śthā indra māyāyā ॥ 12 ॥ utā śuṣṇa-  
sya dhṛishnuyā prā mṛiksho abhī vēdanam | puro yād asya  
sāmpināḥ ॥ 13 ॥ utā dāsām kaulitarām bṛihatāḥ pārvatād  
ādhi | āvāhann indra śāmbaram ॥ 14 ॥ utā dāsāsya vareṇnāḥ  
śahāsrāṇi śatāvadhīḥ | ādhi pañca pradhīr iva ॥ 15 ॥

॥१६॥ एत त्वं पुत्रमश्रुवः परावृक्तं शतक्रतुः । उक्थेष्विन्द्र आभजत् ॥१६॥  
एत त्वा तुर्यशायदू अस्नातारु शचीपतिः । इन्द्रो विद्वाँ अपारयत् ॥१७॥  
एत त्वा सुय आर्या सुरयोरिन्द्र पारतः । अणीचित्ररथावधीः ॥१८॥  
अनु द्वा जहिता नयोऽन्धं श्रोणं च वृत्रहन् । न तत्ते सुन्नमष्टये ॥१९॥

utā tyām putrām agrūvaḥ parāvṛiktam śatākratuḥ |  
ukthēshv indra ābhajat ॥ 16 ॥ utā tyā turvāśāyādū asnātārā  
śācīpātīḥ | indro vidvāñ apārayat ॥ 17 ॥ utā tyā sadyā āryā  
sarāyor indra pārataḥ | aṇācitrārathāvadhiḥ ॥ 18 ॥ ānu dvā  
jahitā nayo 'ndhām śroṇām ca vṛitrahān | nā tāt te su-  
nnām āštave ॥ 19 ॥

Like the terrified dawn, the evil force descends from the broken chariot of cosmos, when the showerer of benefits smash it. 10

Then her shattered chariot starts journey on unobstructed paths, and she flies far away. 11

You sustain over-flowing stream of rivers over the land by your contrivance. 12

Valiantly you seize and carry off the wealth of exploiter, amassed by him, and then demolish his strong-holds. 13

Like the sun, may you strike down the dark clouds of evils, the source of all sins, hurling them off from the lofty mountain. 14

You annihilate the hundred, thousand and the five followers of the powerful infidels surrounding him like the fellies round the spokes of the wheel. 15

O resplendent Lord, performer of hundred noble deeds, may you make the descendants of brave leader, participants in singing sacred hymns. 16

The Lord of deeds, the all-wise, bears the stout and hard-working persons, denied of sacred rituals, across their difficulties. 17

You destroy at once those two kinds of people of status who are either money hoarders or are the power-blinds, living across the borders. 18

O destroyer of evils, you restore the two—the blind and the crippled, both abandoned. What more happiness could they have than the one given by you ! 19



शतमश्मन्मयीनां पुरामिन्द्रो व्यास्यत् । दिवोदासाय दाशुषे ॥२०॥

śatām aśmanmāyīnam purām indro vy  
āsyat | divodāsāya dāśuṣhe ॥ 20 ॥

॥२१॥ अस्वापयद्भीतये सहस्रां त्रिंशतं हथैः । दासानामिन्द्रो मायया ॥२१॥

स घेदुतासि वृत्रहन्त्समानं इन्द्र गोपतिः । यस्ता विश्वानि चिच्छुषे ॥२२॥

उत नूनं यदिन्द्रियं करिष्या इन्द्र पौंस्यम् । अद्या नकिष्टदा मिनत् ॥२३॥

वामं वामं त आदुरे देवो ददात्वयमा ।

वामं पूषा वामं भगो वामं देवः करुळती ॥२४॥

āśvāpayad dabhītaye sahasrā triṅśatam hāthaiḥ | dāsā-  
nām indro māyāyā ॥ 21 ॥ sā ghéd utāsi vritrahan samānā  
indra gopatiḥ | yās tā viśvāni cieyushé ॥ 22 ॥ utā nūnām  
yád indriyām karishyā indra paūṁsyam | adyā nākish tād  
ā minat ॥ 23 ॥ vāmām-vāmām ta ādure devó dadātv ar-  
yamā | vāmām pūshā vāmām bhāgo vāmām devāḥ kārūlati  
॥ 24 ॥

( ३१ ) एकविंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य मूलस्य गौतमो वामदेव ऋषिः । इन्द्रो देवता । (१-२, ४-१५) प्रथमाद्वितीय-  
योर्ऋषोऽथतृतीयोऽदिदादसानाञ्च गायत्री, (३) तृतीयायाश्च पादनिबृच्छन्द्सी ॥

॥२४॥ कया नश्चित्र आ भुवदुती सदावृधः सखा । कया शचिष्ठया वृता ॥१॥  
कस्त्वा सत्त्वा मदानां मंहिष्ठो मत्सुदन्धसः । दृब्धहा चिदारुजे वसु ॥२॥

31.

Kāyā naṣ citrá ā bhuvad ūtī sadāvṛidhaḥ sākḥā | kāyā  
śácishthayā vṛitā ॥ 1 ॥ kās tvā satyó mādānām mánhishtḥo  
matsad āndhasaḥ | dṛiḥhā cid ārúje vásu ॥ 2 ॥

O resplendent Lord, you overthrow hundred stone-built cities for the benefit of a dedicated and loyal devotee. 20

The Lord put to sleep, by device and violent forces thirty thousand of law-breakers, for the sake of law and order. 21

O destroyer of evils, you are the same to all your worshippers. You are the Lord of wisdom, who cast down all adversaries. 22

Indeed, O Lord, when you are in the best of your vigour, none be there now to resist it. 23

O destroyer of evils, may the divine ordainer, grant us more and more of precious wealth. May the Lord nourisher grant us splendid wealth. May the gracious Lord and lover of craftsmen give all charming things to us. 24

## 31

By what means may He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective contribution ? 1

What genuine and most earnest devotional offerings—like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures. 2

अभीषु णः सम्वीनामविता जर्गितृणाम् । शतं भवास्त्युतिभिः ॥३॥  
 अभीषु आ ववृत्स्व चक्रं न वृत्तमवतः । नियुद्धिर्भर्षणीनाम् ॥४॥  
 प्रवता हि कर्तुनामा हां पदेव गच्छसि । अगहि सूर्ये सचा ॥५॥

abhī shū naḥ  
 sākḥinām avitā jaritrīṇām | śatām bhavāsy ūtibhiḥ || 3 ||  
 abhī na ā vavṛitsva cakrām nā vṛittām ārvataḥ | niyúdbhiḥ  
 carshaṇīnām || 4 || pravatā hī krátūnām ā hā padéva gā-  
 chasi | ábhakshi sūrye sácā || 5 ||

॥३५॥ सं यत् इन्द्र मन्यवः सं चक्राणि दधन्विरे । अघ त्वे अघ सूर्ये ॥६॥  
 उत स्मा हि त्वामाहु रिन्मघवानं शचीपते । दातारमविदीधयुम् ॥७॥  
 उत स्मा सद्य इत्परि शशमानाय सुन्वते । पुरु चिन्महसे वसु ॥८॥  
 नहि प्मा ते शतं च न राघो वरन्त आमुः । न च्यौत्नानि करिष्यतः ॥९॥  
 अस्मौ अवन्तु ते शतमस्मान्सहस्रमृतयः । अस्मान्विश्वा अभिष्टयः ॥१०॥

sām yāt ta indra manyávaḥ sām cakráṇi dadhanviré |  
 ádha tvé ádha sūrye || 6 || utá smā hī tvám āhūr in ma-  
 ghávānam śacīpate | dátāram ávidīdhayum || 7 || utá smā  
 sadyá ít pári śaśamānáya sunvaté | purú cin manhase vásu  
 || 8 || nahí shmā te śatām caná rádho vāranta āmúraḥ | ná  
 cyautnāni karishyatāḥ || 9 || asmāñ avantu te śatām asmān  
 sahāsram ūtáyaḥ | asmān vísvā abhīṣṭayaḥ || 10 ||

॥११॥ अस्मौ इहा वृणीष्व सख्याय स्वस्तये । महो राये दिवित्मते ॥११॥  
 अस्मौ अविद्धि विश्वहेन्द्र राया परिणसा । अस्मान्विश्वाभिरुतिभिः ॥१२॥  
 अस्मभ्य तौ अपा वृधि वृजौ अस्तेव गोमतः । नवाभिरिन्द्रोतिभिः ॥१३॥

asmāñ ibā vṛṇīṣhva sakhyāya svastāye | mahó rāyē di-  
 vítmate || 11 || asmāñ avidḍhi vísvāhéndra rāyá parīṇasā |  
 asmān vísvābhir ūtibhiḥ || 12 || asmābhyam tām āpā vṛidhi  
 vrajāñ ásteva gómataḥ | návābhir indrotibhiḥ || 13 ||

May you, the protector of us, your friends and admirers, come to us with a hundred protections. 3

Attracted by the praises of men, may you come speedily to us like a horse-driven, revolving wheel. 4

You swiftly come in a downward direction to sacred places of worship, as if to your own abode. I glorify you along with your divine refulgence. 5

Our adorations, and these sacred ceremonies when addressed to you, first proceed to you, and then to your effulgence. 6

O Lord of all holy acts, men call you bounteous, munificent, and free from all blemishes. 7

And verily, you give promptly abundant wealth to him, who praises you, and offers loving devotion. 8

Adversaries cannot deprive you of hundred-fold opulence, nor resist your great forces when you react. 9

May your hundred and thousand protections preserve us; may all your desires be our blessings. 10

May you prefer to select us, on this occasion, for your friendship, and our prosperity and for great celestial opulence. 11

Favour us, O resplendent Lord, daily with infinite riches and protection and bless us with all. 12

With fresh protections, O Lord supreme, like an archer, open for us the doors of pastures with grazing cattles. 13



अस्माकं धृष्णुया रथो द्युमाँ इन्द्रानपच्युतः । गव्युरश्वयुरीयते ॥१४॥  
 अस्माकमुत्तमं कृधि श्रवो देवेषु सूर्य । वर्षिस्तु यामिवोपरि ॥१५॥

asmā-

kaṁ dhrishṇuyā rātho dyumāñ indrānapacyutaḥ | gavyúr  
 aṣvayúr iyate || 14 || asmākam uttamam kṛidhi śrávo devé-  
 shu sūrya | vārshishtṭham dyām ivopári || 15 ||

( ३२ ) द्वाविंशं सूक्तम्

(१-२४) चतुर्विंशत्युपस्थास्य सूक्तस्य गौतमो वामदेव कविः । (१-२२) प्रथमादिद्वाविंशत्युपस्थानिन्द्रः,  
 (२३-२४) त्रयोविंशीचतुर्विंशोभ्येन्द्रस्याथो देवताः । गायत्री छन्दः ॥

॥२७॥ आ तू ने इन्द्र वृत्रहन्नस्माकमर्धमा गहि । महान्महीभिरुतिभिः ॥१॥  
 भूमिश्चिद्वासि तृतुजिरा चित्र चित्रिणीष्व । चित्रं कृणोष्युतये ॥२॥  
 दुभ्रेभिश्चिच्छशीयांसं हंसि वार्धन्तमोजसा । सखिभिर्ये त्वे सचा ॥३॥  
 वयमिन्द्र त्वे सचा वयं त्वामि नोनुमः । अस्माँअस्माँ इदुदेव ॥४॥  
 स नश्चित्राभिरद्विवोऽनव्याभिरुतिभिः । अनाघृष्टाभिरा गहि ॥५॥

32.

Ā tū na indra vṛtrahann asmākam ardhām ā gahi |  
 mahān mahībhir ūtibhiḥ || 1 || "bhṛīmiṣ cid ghāsi tūtujir ā  
 citra citrīṇishv ā | citrām kṛiṇoshy ūtāye || 2 || dabhrébhiḥ  
 cic chāṣiyāṅsam hānsi vrādhantam ōjasā | sākhibhir yé tvé  
 sácā || 3 || vayām indra tvé sácā vayām tvābhī nonumaḥ |  
 asmāñ-asmāñ id úd ava || 4 || sá naṣ citrābhir adrivo 'na-  
 vadyābhir ūtibhiḥ | ānādhṛishtābhir ā gahi || 5 ||

May our victory-chariot, the winner of cows and horses, brilliant and unfailing, O resplendent Lord, proceed everywhere unobstructed. 14

O Lord, may you make our fame exalted among the learned just as the sun places the rain—shedding celestial region over all the lower ones. 15

## 32

O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections. 1

You the swift and ever moving, O marvellous Lord, amazing are your deeds, for the protection of those who are engaged in wondrous works. 2

You destroy, by your strength, the fierce and assailing evil forces to help faithful friends, howsoever humble. 3

O resplendent Lord, we are close friends to you, and glorify you with reverence. May you protect us from all sides. 4

O wielder of the punitive justice, may you come to us, with wondrous, irreproachable and irresistible protections. 5

॥१८॥ भूयामो षु त्वावतः सखाय इन्द्र गोमतः । युजो वाजाय घृष्वये ॥६॥  
 त्वं ह्येक ईशिष इन्द्र वाजस्य गोमतः । स नो यन्धि महीमिषम् ॥७॥  
 न त्वा वरन्ते अन्यथा यद्विस्सिस्तुतो मघम । स्तोतव्य इन्द्र गिर्वणः ॥८॥  
 अग्नि त्वा गोतमा गिरानूषतु प्र दावने । इन्द्र वाजाय घृष्वये ॥९॥  
 प्र ते वोचाम वीर्यांश्च या मन्दसान आरुजः । पुरो दासीरभीत्य ॥१०॥

bhūyāmo shu tvāvataḥ sakhāya indra gómataḥ | yūjo  
 vājāya ghrishvaye || 6 || tvām hy éka ísisha indra vājasya  
 gómataḥ | sá no yandhi mahím íshan || 7 || ná tvā varante  
 anyāthā yád ditsasi śtutó maghām | stotṛibhya indra girva-  
 nah || 8 || abhi tvā gótamā girānushata prā dāvāne | indra  
 vājāya ghrishvaye || 9 || prā te vocāma vīryā yā mandasāná  
 ārujah | puro dāsir abhītya || 10 ||

॥११॥ ता ते गृणन्ति वेधसो यानि चकर्थ पौंस्यो । सुतेष्विन्द्र गिर्वणः ॥११॥  
 अवीवृधन्त गोतमा इन्द्र त्वे स्तोमवाहसः । ऐषु धा वीरवृधः ॥१२॥  
 यच्चिद्धि अश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥१३॥  
 अर्वाचीनो वसो भवासे सु मत्त्वान्वसः । सोमानामिन्द्र सोमपाः ॥१४॥  
 अस्माकं त्वा मतीनामा स्तोम इन्द्र यच्छतु । अर्वागा वर्तया हरी ॥१५॥

tā te gṛṇanti vedhāso yāni cakārtha paūnsyā | sutéshv  
 indra girvanah || 11 || āvivṛidhanta gótamā indra tvé stoma-  
 vāhasaḥ | aishu dhā vīravat yāsaḥ || 12 || yāc cid dhī śa-  
 śvatām āsindra sādharāṇas tvām | tām tvā vayām havā-  
 mahé || 13 || arvācīno vāso bhavāśe su matvānvasaḥ |  
 sōmānām indra somapāḥ || 14 || asmākaṁ tvā matinām ā  
 stōma indra yachatu | arvāga vartayā harī || 15 ||

May we be friends of one like you, O resplendent Lord, the possessor of wisdom, for the sake of abundant wealth and vigour. 6

O resplendent Lord, you alone are the master of our cattle and crop. May you grant us ample food. 7

You decide to bestow wealth to devotees, O resplendent Lord worthy of adoration; none can dare change you from your decision. 8

The most enlightened devotees glorify you with praise, that you may grant ample wealth and vigour. 9

We proclaim your prowess, whereby, through the ecstasy of joy, you proceed to attack the evil-minded and overpower their strong-holds. 10

O resplendent Lord, lauded by sacred hymns, the pious sages celebrate your heroic deeds, performed through the exhilaration of devotional love. 11

The most enlightened sages, offerers of praise, exalt you, O resplendent Lord! may you bestow upon them fame and posterity. 12

Verily your blessings are ever showered on all equally, and hence do we invoke you. 13

O resplendent Lord, the giver of all comforts, acceptor of devotional love, be present with us, and be delighted by the sweet melodies of our prayers. 14

O resplendent Lord, may these praises, which we present to you bring you to us. May you turn both of your horses (of chariot) hitherward. 15



पुरोळाशौ च नो घसो जोषयासे गिरश्च नः । वधूपुरिव योषणाम् ॥१६॥

puroḷā-

saṁ ca no gháso josháyāse giras ca naḥ | vadhūyúr iva  
yóshaṇām ॥ 16 ॥

॥१०॥ सहस्रं व्यतीनां युक्तानामिन्द्रमीमहे । शतं सोमस्य खार्यः ॥१७॥  
सहस्रा ते शता वयं गवामा च्यावयामसि । अस्मत्ता राध एतु ते ॥१८॥  
दश ते कलशानां हिरण्यानामधीमहि । भूरिदा असि वृत्रहन् ॥१९॥  
भूरिदा भूरि देहि नो मा दुभ्रं भूर्या भर । भूरि घेदिन्द्र दित्ससि ॥२०॥  
भूरिदा ह्यसि श्रुतः पुत्रा शूर वृत्रहन् । आ नो भजस्व राधसि ॥२१॥  
प्र ते बभ्रू विचक्षणं शंसामि गोषणो नपात् । माभ्यां गा अनु शिश्रथः ॥२२॥  
कनीनुकेव विद्रधे नवे द्रुपदे अर्भके । बभ्रू यामेषु शोभेते ॥२३॥  
अरं म उस्त्रयाम्णोऽरमनुस्त्रयाम्णे । बभ्रू यामेषुस्त्रिधा ॥२४॥

sahásraṁ vyátināṁ yuktānām indram īmahe | śatāṁ sô-  
masya khāryaḥ ॥ 17 ॥ sahásrā te śatā vayāṁ gāvām ā cyā-  
vayāmasi | asmatrá rādha etu te ॥ 18 ॥ dāśa te kalāśānām  
híraṇyānām adhīmahi | bhūridā asi vṛitrahān ॥ 19 ॥ bhūridā  
bhūri dehi no mā dabhrām bhūry ā bhara | bhūri ghéd in-  
dra ditsasi ॥ 20 ॥ bhūridā hy āsi śrutāḥ purutrā śūra vṛi-  
trahan | ā no bhajasva rādhasi ॥ 21 ॥ prā te babhrū vica-  
kshaṇa śāṁsāmi goṣhaṇo napāt | mābhyāṁ gā ānu śiśra-  
thaḥ ॥ 22 ॥ kanīnakéva vidradhé náve drupadé arbhaké |  
babhrū yāmeshu śobhete ॥ 23 ॥ āram ma usráyāmṇé 'ram  
ānusrayāmṇe | babhrū yāmeshv asrídhā ॥ 24 ॥

May you accept our offerings of butter and cakes and be delighted by our praises, as a libertine by the caresses of a woman. 16

We solicit resplendent Lord, for swift moving transport vehicles in response to our hundreds of devotional prayers. 17

We seek to bring down from you, thousands and hundreds of cattles. May your wealth flow to us freely. 18

May we obtain from you, ten pitchers of gold ; for you, O dispeller of darkness, are a bountiful giver. 19

A bountiful giver you are, O resplendent Lord ; may you give us bountifully, not little, give plenty ; for verily you desire to give more and ever more. 20

O brave dispeller of darkness, verily you are renowned among many as a bountiful giver. Make us partner of your treasures. 21

O eternal omniscient protector and sustainer of wisdom, I praise the pair of your horse-like energies. May you not let our cow of mind be frightened with them. 22

Like two puppets, on an arranged new and slender stage, your two faculties—mental and vital—are brilliant at the cosmic sacrifice. 23

Blessed are your brown steeds when they move to the upper solstice, and blessed are they when move to the opposite one ; they are innocuous at both the sacrifices. 24

( ३३ ) ऋषिणां सुकृत

(१-३१) एकादशर्चन्त्याम् सृजन्त्य गीतमो वामदेव ऋषिः । ऋषयो देवताः । विदुषु छन्दः ॥

॥१॥

प्र ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिरे श्वेतरां धेनुमीळे ।  
 ये वार्तजूतास्तुराणिभिरिवैः परि यां सुयो अपसौ बभूवुः ॥१॥  
 यदारमकञ्जभवः पितृभ्यां परिविष्टी वेषणा दुस्तनाभिः ।  
 आदिहेवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनार्थे ॥२॥  
 पुनर्ये चक्रुः पितरा युवाना सना यूषेव जरुणा शयाना ।  
 ते वाजो विभ्वीं ऋभुरिन्द्रवन्तो मधुप्सरसो नोऽवन्तु यज्ञम् ॥३॥

33.

Prā ṛibhúbhyo dūtām iva vācam ishya upastīre śvaita-  
 rīm dhenūm ile | yé vātajūtās tarāṇibhir évaiḥ pári dyām  
 sadyó apāso babhūvūḥ || 1 || yadāram ákraam ṛibhāvah pi-  
 trībhyām parivishṭī veshāṇā dañśānābhiḥ | ād íd devānam  
 ūpa sakhyām āyan dhīrasaḥ puṣṭīm avahan manāyai || 2 ||  
 pūnar yé cakrūḥ pitārā yuvānā sánā yūpeva jaraṇā śa-  
 yānā | té vājo víbhvañ ṛibhūr índravanto mādhpasaraso no  
 'vantu yajñām || 3 ||

यत्संवत्समृभवो गामरक्षन्त्यत्संवत्समृभवो मा अपिंशन् ।  
 यत्संवत्समभ्रन्भासो अत्यास्ताभिः शर्माभिरमृतत्वमाशुः ॥१॥  
 ज्येष्ठ आह चमसा द्वा करेति कर्नीयान्त्रीन्कृण्वामेत्साह ।  
 कनिष्ठ आह चतुरङ्करेति त्वष्ट ऋभुस्तर्पयद्द्वौ वः ॥२॥

yāt samvātsam ṛibhāvo gām ārakshan  
 yāt samvātsam ṛibhāvo mā āpiñśan | yāt samvātsam ābha-  
 ran bhāso asyās tābhiḥ śāmibhir amṛitatvām āśuḥ || 4 || jye-  
 shṭhā āha camasā dvā karēti kārīyan trīn kṛiṇavāmēty  
 āha | kanishṭhā āha catūras karēti tvāshṭa ṛibhavas tát  
 panayad vāco vāḥ || 5 ||

I send my prayer as a messenger to the intellectuals; I solicit of them the words of sacred wisdom, the yielder of untinted truth. These words are swift as the wind, and the inspirers of noble deeds. These words of advice move freely across the dimension of space and time as if borne by rapid waves of the cosmic wind. <sup>1</sup>

When the wise sages, by serving their parents with renovated youth, and by other works, achieve enough, they thereupon proceed to the society of the enlightened, and being friendly they bring nourishment to the devout worshipper. <sup>2</sup>

May the physically, intellectually and spiritually advanced sages, always dedicated to resplendent Lord, and lovers of sweet spiritual joy, protect our noble deeds. These sages who render service to their decrepid and dropsy parents, who were laying like two dry posts, make them young again for ever. <sup>3</sup>

When for a year, the wise sages preserve the barren land, for a year they invest it with fertility; for a year they continue effort to make it fertile; they obtain immortality by their noble deeds. <sup>4</sup>

The eldest of the intellectuals said, "The universe is made of two hemispheres". The younger said, "There are three (the upper, the middle, the lower)." The youngest said, "It consists of four quadrants." The creator applauds this version. <sup>5</sup>



॥२॥

सत्यमूचुर्नरं एवा हि चक्रुर्नु स्वधामृभवो जग्मुरेताम् ।  
 विभ्राजमानांश्चमुग्धो अहेवावेनुचष्टां चतुरो ददृश्वान् ॥६॥  
 द्वादश द्यून्त्यदगोह्यस्यातिथ्ये रणन्नृभवः सुसन्तः ।  
 सुक्षेत्राकृष्वन्नयन्त सिन्धून्धन्वातिष्ठन्नोपधीर्निम्नमापः ॥७॥  
 रथं ये चक्रुः सुवृत्तं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् ।  
 त आ तक्षन्वृभवो रथि नः स्वर्षसः स्वर्षसः सुहस्ताः ॥८॥  
 अपो ह्येषामजुपन्त देवा अभि कृत्वा मनसा दीर्घानाः ।  
 वाजो देवानामभवत्सुकर्मन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा ॥९॥

satyām ūcūr nāra evā hi cakrūr ānu svadhām ṛibhāvo  
 jagmur etām | vibhrājamānāṅś camasāṁ āhevāvenat tvāshtā  
 catūro dadriṣvān || 6 || dvādaśa dyūn yād āgohyasyātithyē  
 rāṇann ṛibhāvaḥ sasāntaḥ | suksheṭrākṛiṣvann ānavanta sīn-  
 dhūn dhānvātishṭhann ōshadhīr nimmām āpaḥ || 7 || rātham  
 yē cakrūḥ suvrītaṁ nareshṭhām yē dhenūṁ viṣvajūvaṁ vi-  
 svārūpām | tā ā takshantv ṛibhāvo rayīm naḥ svāvasaḥ  
 svāpasah suhāstāḥ || 8 || āpo hy ēśhām ājushanta devā abhi  
 krātvā mānasā dīdhyānāḥ | vājo devānām abhavat sukār-  
 ménḍrasya ṛibhukshā vāruṇasya vibhvā || 9 ||

ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सुयुजा ये अश्वा ।  
 ते रायस्पोषं द्रविणान्यस्मे धत्त ऋभवः क्षेमयन्तो न मित्रम् ॥१०॥  
 इदाहः पीतिमुत वो मदं धुर्न ऋते श्रान्तस्य मुख्याय देवाः ।  
 ते नूनमस्मे ऋभवो वर्सन्ति तृतीयं अस्मिन्त्सर्वेने दधात ॥११॥

yē hārī me-  
 dhāyokthā mādanta indrāya cakrūḥ suyūjā yē āṣvā | té rā-  
 yās pōsham drāviṇāny asmé dhattā ṛibhavaḥ kshemayānto  
 nā mitrām || 10 || idāhnaḥ pītim utā vo mādam dhur nā rītē  
 śrāntāsya sakhyāya devāḥ | té nūnām asmé ṛibhavo vāsūni  
 tṛitīye asmīn sāvane dadhāta || 11 ||

The leaders of men speak truth, and so they classify the universe. Thereupon the intellectuals follow their inspired version. The supreme creator, beholding the quadrant classification, radiant as the day, expresses satisfaction. 6

When the intellectuals reposing for twelve days, remain in the close proximity of the unconcealable sun (the truth), they render the fields fertile. Let the rivers flow forth, let plants spring upon the hitherto barren land, and let waters spread over the low places. 7

These experienced intellectuals construct the firm abiding, wheel-conducting car; they rear many breads of milch-cow and are the bestowers of food, the doers of great deeds and dexterous. May they grant us riches. 8

The enlightened men are delighted by the work of sages. The mechanical technicians become favourite of the enlightened ones, electrical of the resplendent ones, and hydrodynamical of the venerable. 9

May these electrical technicians, deserving appreciation, who devise motors of vehicles, and construct for the resplendent the two docile engines (for roadways and waterways), bestow upon us satiety of riches and wealth of cattle, like those who devise prosperity for a friend. 10

The godly persons verily give you the exhilarating appreciation today. Not without toil, the divines get friendly with men. Therefore, O eminent sages, grant us wealth at this third term of worship. 11

( ३५ ) ऋतुभिर्वा सृत्न

( १-११ ) एकादशचन्वाम्य सृत्तस्य गीतमो वामेव कवि । क्रभवो देवताः । विष्णु उच्यते ॥

- ॥१॥ ऋभुर्विभ्वा वाज इन्द्रो नो अच्छेमं यज्ञं रत्नधेयोप यात ।  
 इदा हि वो ध्रिषणा देव्यह्नामधापीति सं मदा अगमता वः ॥१॥  
 विद्वानासो जन्मनो वाजस्ता उत ऋतुभिर्क्रमवो मादयध्वम् ।  
 सं वो मदा अगमंत सं पुरंधिः सुवीरामसे रयिमेरयध्वम् ॥२॥  
 अयं वो यज्ञ क्रभवोऽकारि यमा मनुष्वत्प्रदिवो दधिध्वे ।  
 प्र वोऽच्छा जुजुषाणासो अस्थुरभूत विश्वं अग्रियोत वाजाः ॥३॥

34.

Ribhūr víbhvā vāja índro no áchemám yajñám ratna  
 dhéyópa yāta | idā hí vo dhīshānā devy áhnām ádhāt pī  
 tīm sām mādā agmatā vah || 1 || vidānāso jānmano vāja  
 ratnā utā řitúbhir řibhavo mādadayadhvam | sām vo mādī  
 ágmata sām púramdhiḥ suvīrām asmé rayīm érayadhvan  
 || 2 || ayām vo yajñá řibhavo 'kāri yām ā manushvát pra  
 dívo dadhidhvé | prá vo 'chā jujushānāso asthur ábhūta víshva  
 agriyótā vājāh || 3 ||

अभूद् वो विधते रत्नधेयमिदा नरो दाशुपे मर्त्याय ।  
 पिबत वाजा क्रभवो ददे वो महि तृतीयं सर्वं मदाय ॥१॥  
 आ वाजा यातोप न क्रमुता महो नरो द्रविणसो गुणानाः  
 आ वः पीतयोऽभिपित्वे अह्नामिमा अस्तै नवुत्स इव गमन् ॥२॥

ábhūd u vo vidbaté ratnadhéyam idā  
 naro dāśushe mārtyāya | píbata vājā řibhavo dadé vo mār  
 řitīyam sávanam mādāya || 4 || ā vājā yātópa na řibhukshā  
 mahó naro dráviṇaso grīṇānāh | ā vah pitāyo 'bhipitva  
 áhnām imā ástam navasvā íva gman || 5 ||

The illustrious technicians, electrical, hydrodynamical and physical, may grace our work and worship, to distribute precious things. These people of genius have toiled hard in their craft, the essence. Their exhilarating experience is collected for you all. 1

O brilliant sages of spiritual and physical realms, wise from the day of birth, may you rejoice together in appropriate seasons. The exhilarating appreciation is offered to you as well as the intellectual offerings. May you confer upon us riches with excellent posterity. 2

O spiritual leaders, this benevolent work is instituted for you. Being eminently resplendent, you have been doing it, like common men. These propitiatory offerings have been placed for you. O masters of physical realm, verily you are foremost leaders of the world. 3

Now, O leaders, this precious treasure is to be granted as gift to the dedicated mortal worshipper, who serves you. O leaders of physical and spiritual realms, this elixir is to gladden you in the third-afternoon—solemn ceremony. 4

O leaders of material and spiritual realm, come to us with the delight of accepting this rich and great offering. These sacred essences proceed to you, as the day is closing, as cows whose calves are newly born, return to their cow-shed. 5



॥३॥

आ नपातः शवसा यान्तोपेमं यज्ञं नमसा ह्यमानाः ।  
 सजोषसः सूरयो यत्त्वं च स्व मध्वः पात रत्नधा इन्द्रवन्तः ॥६॥  
 सजोषा इन्द्र परंणेन सोमं सजोषाः पाहि गिरिषो मरुद्भिः ।  
 अग्नेषामिर्कतुषाभिः सजोषा आस्पतीनी रत्नधाभिः सजोषाः ॥७॥  
 सजोषस आदित्यिर्मादिवध्वं सजोषसः कम्बुः पर्वतभिः ।  
 सजोषसा दैत्येना सवित्रा सजोषसः सिन्धुभी रत्नधेभिः ॥८॥  
 ये अश्विना ये पितरा य ऊती धेनुं तंतुशुक्रमवो ये अश्वः ।  
 ये अंसत्रा य कध्वशोदनी ये विभ्यो नरः स्वपत्नानि चक्रुः ॥९॥

ā napātaḥ śavaso yātanópemāṃ yajñāṃ nāmasā hūyā-  
 mānāḥ | sajóshasaḥ sūrayo yáśya ca sthā mādhrvaḥ pāta ra-  
 tnadhā indravantaḥ || 6 || sajóshā indra vārupena sōmam sa-  
 jóshāḥ pāhi girvano marudbhiḥ | agrepābhir itupābhiḥ sa-  
 jóshā gnāspātnībhī ratnadhābhiḥ sajóshāḥ || 7 || sajóshasa  
 ādityaír mādayadhvaṃ sajóshasa řibhavaḥ párvatebhiḥ | sa-  
 jóshaso daívyenā savitrā sajóshasaḥ síndhubhī ratnadhēbbhiḥ  
 || 8 || yé aśvinā yé pitārā yá ūtī dhenūṃ tatakshúr řibhāvo  
 ye aśvā | yé ānsatrā yá řidhag ródasi yé víbhvo nāraḥ sva-  
 patyāni cakrúḥ || 9 ||

ये गोमन्तं वाजवन्तं सुवीरं रविं ध्रुव वसुमन्तं पुरुशुम् ।  
 ते अग्नेषा कम्बो मन्दमाना अग्ने धत्तु ये च रतिं गृणन्ति ॥६॥  
 नपाभूत न वोऽतीतृणामानिःशस्ता कम्बो यज्ञे अग्निम् ।  
 समिन्द्रेण मदेध सं मरुद्भिः सं राजभी रत्नधेयां देवाः ॥७॥

yé gómantaṃ vājavantaṃ suvīraṃ ra-  
 yīm dhatthā vāsumantaṃ purukshūm | té agrepā řibhavo  
 mandasānā asmé dhatta yé ca rātim grīṇanti || 10 || nāpā-  
 bhūta nā vo 'tīṭriśhānāniḥśastā řibhavo yajñé asnūm | sām  
 indreṇa mādatha sām marúdbhiḥ sām rājabhi ratnañbhēvāya  
 devāḥ || 11 ||

O source of strength, may you come to this worship, invoked with reverence. May you, associated with resplendent self, with whom you are wisely in full accord, drink this precious sweet essence. 6

O spiritual self, may you drink and relish the essence in the company of mental ego. O praised by hymns, drink it in company with vital elements. Drink it with love in company with the fore-most guardians at the ceremonies connected with the seasons. May you drink it in company with rich guardians of wives. 7

O leaders of spiritual realms, be exhilarated, in company with the enlightened, in company with public servants controlling hilly products, ecclesiastical duties, creative arts, river projects, and, mines and minerals. 8

Spiritual leaders, by your assistance, the physicians and surgeons have been able to treat the elders, as well as cattle and kine; and technicians have been able to fabricate motors, engines and armour, and have shown skill as ground and space engineers, they have been notable for their fruitful works. 9

The technicians and architects possess wealth, comprising cattle, food, progeny, dwellings, and abundant sustenance; may you, being the first drinkers of the sacred knowledge when exhilarated grant prosperity to those, who glorify your generosity. 10

O men of experience and wisdom; go not away, let us not leave you; may you be present unrepached at this worship; rejoice along with resplendent leader and with the brave warriors, and with other brilliant dignitaries for the distribution of wealth. 11

( ३५ ) पञ्चविंशं सूत्रम्

( १-२ ) नयचस्यास्य सुतास्य गीतमो वामदेव क्रयिः । क्रभवो देवताः । विष्णु उग्रः ॥

॥३॥

इहोप यात शवसो नपातः सौधन्वना क्रभवो मापं भृत ।  
 अस्मिन्नि वः सर्वेने रत्नधेयं गमन्तिवन्दुमनु वो मदासः ॥१॥  
 आगन्तुभूणामिह रत्नधेयमभुत्सोमस्य सुपुतस्य पतिः ।  
 सुकृत्या यत्स्वपस्यया चै पयं विचक्र चमसं चतुर्धा ॥२॥

35.

Ihōpa yāta śavaso napātaḥ saūdhanvanā ṛibhavo māpa  
 bhūta | asmín hí vaḥ śavane ratnadhéyaṃ gāmantv indram  
 ānu vo mādāsaḥ || 1 || āgann ṛibhūnām iha ratnadhéyaṃ  
 ābhūt sōmasya sūshutasya pītiḥ | sukṛityāyā yāt svapasyāyā  
 cañ ékaṃ vicakrá camasām caturdhā || 2 ||

व्यकृणोत चमसं चतुर्धा सखे वि शिक्षित्वब्रवीत ।  
 अथैत वाजा अमृतस्य पन्थां गुणं देवानामृभवः सुहस्ताः ॥३॥  
 किमयः स्वचमस एष आसु यं काव्येन चतुरो विचक्र ।  
 अथ सुनुष्वं सर्वनं मदाय पात क्रभवो मधुनः सोम्यस्य ॥४॥  
 शच्याकर्त पितरा युवाना शच्याकर्त चमसं देवपानस्य ।  
 शच्या हरी धनुतरावतष्टेन्द्रवाहावृभयो वाजरत्नाः ॥५॥

vy ākrinota ca-  
 masām caturdhā sākhe ví śikshéty abravīta | áthaita vājā  
 amṛitasya pánthām gaṇām devānām ṛibhavaḥ suhastāḥ  
 || 3 || kimmáyāḥ svie camasā eshá āsa yām kāvyena catūro  
 vicakrá | áthā sunudhivaṃ śávanam mādāya pātá ṛibhavo  
 mádhunaḥ somyáśya || 4 || śácyākarta pítará yúvānā śácyā-  
 karta camasām devapānam | śácyā hárī dhánutarāv ata-  
 shṭendraváhāv ṛibhavo vājaratnāḥ || 5 ||

O men of strength, not allowing themselves to decline, O expert in war-weapons, and persons of experience and wisdom, come to us, please stay not away. May these exhilarating gifts proceed first to the resplendent Lord and then to you, at this sacred ceremony. 1

May the munificence of the men of experience and wisdom come to us on this occasion; they have accepted our well-composed devotional prayers, and they have given to us by their dexterous and excellent work the concept of dividing the globe into four quadrants. (See hymn 33, verse 5). 2

You have outlined the details of dividing the globe into four quadrants and said, O friend, teach the same to others. O physically strong and spiritually elevated, deft-handed men of wisdom, may you accept the concept of four and act accordingly; and thereby attain the realm of immortal enlightened ones. 3

What sort of global ladle was that which by your art and wisdom, you have made four-fold? Now pour forth the elixir of knowledge for exhilaration and inspiration; and, O leaders of experience and wisdom, may this knowledge be for your relish and enjoyment. 4

By your marvellous thinking, you have made the old young; by your marvellous deeds, you have provided the ladle to enlightened ones for drinking. O jewels among men of physical and spiritual strength; by your marvellous skill, may you fabricate fast moving transports and projects, and bring affluence and fame. 5



॥६॥

यो वः सुनोत्यभिपित्वे अह्नां तीव्रं वाजसः सर्वं मदाय ।  
 तस्मै रविमृभवः सर्ववीरिणा तंजन वृषणो मन्दसानाः ॥६॥  
 प्रातः सुतर्मपिबो हर्यश्च माध्यन्दिनं सर्वं केवलं ते ।  
 समुभुभिः पिबस्व रत्नधेभिः सखीयां इन्द्र चकृषे सुकृत्वा ॥७॥  
 ये देवासो अभवता सुकृत्वा श्येना इवेदधि दिवि निषेद ।  
 ते रत्नं धात शवसो नपातः सौधन्वना अभवतामृतांसः ॥८॥  
 चतुतीयं सर्वं रत्नधेयमहृणुष्वं स्वपस्या सुहस्ताः ।  
 तदभवः परिषिक्तं च प्रतप्तं मदेभिरिन्द्रियेभिः पिबध्वम् ॥९॥

yō vah sunōty abhipītvē ahuṇām tīvrām vājasaḥ sāva-  
 nam mādāya | tasmai rayīm ṛibhavaḥ sārvaṇīram ā takshata  
 vṛiṣaṇo mandasānāḥ || 6 || prātāḥ sutām apībo haryasva  
 mādhyamdinam sāvanam kévalam te | sām ṛibhūbbhiḥ pība-  
 sva ratnadhébbhiḥ sākhiṇīr yān indra cakṛiṣhé sukṛityā || 7 ||  
 yé devāso ābhavatā sukṛityā syenā ivéd ādhi divi nishedā |  
 té rātnam dhāta savaso napātaḥ saūdhanvanā ābhavatā-  
 mrītāsaḥ || 8 || yāt tritīyam sāvanam ratnadhéyam ākṛiṇu-  
 dhvam svapasyā suhastāḥ | tād ṛibhavaḥ pāriṣiktaṁ va  
 etāt sām mādēbhīr indriyēbbhiḥ pibadhvam || 9 ||

( ३६ ) षड्विंशं सूक्तम्

(१-९) नवर्चम्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । क्रमवो देवताः । (१-८) प्रथमाष्टकं  
 जगती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥३७॥

अनश्नो जातो अनभीशुत्क्थ्योऽरथत्रिचक्रः परि वर्तते रजः ।  
 महत्तद्वो देव्यस्य प्रवाचनं चामृभवः पृथिवीं यच्च पुष्यथ ॥३७॥

36.

Anaśvo jāto anabhīśur ukthyò rāthas tricakrāḥ pāri-  
 vartate rājah | mahāt tād vo devyāsyā pravācanam dyām  
 ṛibhavaḥ pṛithivīm yāc ca puśhyatha || 1 ||

O mighty leaders of physical and spiritual realm, exhilarated by devotional love, fabricate wealth, and bless him with brave posterity who, for your exultation, offers loving invocations at the close of day. 6

Accept, O resplendent Lord of fast-moving transports, the drinks offered of dawn. Yours and only yours are the noon-day libations. May you relish drinks with the wealth-bestowing men of experience and wisdom whom you have made your friend on their merits. 7

May you, the source of strength, who have gained divinity by good deeds, and soar aloft in the sky like falcons; bestow upon us riches. O accomplisners of the targets, you have become immortals. 8

O dexterous-handed, you have instituted, with best intentions the third evening ceremony, which is the bestower of wealth. This sweet drink is effused and blended for you; drink it with the sense of delight. 9

The glorious three-wheeled vehicle without the horse and without reins rolls round the firmament. Great has been that proclamation of your divine power, O men of experience and wisdom, that you control the roadways and space-crafts. 1

रथं ये चक्रुः सुवृत्तं सुवेत्तसोऽविह्वरन्तं मनसम्परि ध्वया ।  
 तौ ऊ न्वऽस्य सर्वनस्य पीतय आ वो वाजा क्रभवो वेदयामसि ॥२॥  
 तहो वाजा क्रभवः सुप्रवाचनं देवेषु विभ्वो अभवन्महित्वनम् ।  
 जिह्री यत्सन्तां पितरां सन्नाजुरा पुनर्युवाना चरयाय तदर्थ ॥३॥  
 एकं वि चक्रं चमसं चतुर्विधं निश्चरणीं गार्मरिणीत धीतिभिः ।  
 अथा देवेष्वचतुर्विधं श्रुष्टौ वाजा क्रभवस्तद्वै उद्वयम् ॥४॥  
 क्रभुतो रयिः प्रथमश्रवस्तमो वाजश्रुतासो यमजीजनन्नरः ।  
 विभ्वतुष्टौ विदथेषु प्रवाच्यो यं देवासोऽवया स विचर्षणिः ॥५॥

rātham ye ca-

krūh suvṛitam sucētasō 'vihvarantam mānasaś pāri dhyāyā |  
 tāñ ū nv āsyā sāvanasya pītāya ā vo vājā rībhavo veda-  
 yāmasi || 2 || tād vo vājā rībhavaḥ supravācanāṃ devēśhu  
 vibhvo abhavan mahitvanām | jīvrī yāt sántā pītārā sanā-  
 jūrā pūnar yūvanā carāthāya tākshatha || 3 || ékaṃ ví cakra  
 camasām cāturvayam niś carmaṇo gām arinīta dhītibhiḥ |  
 āthā devēśhv amṛitatvām ānaśa śrushi vājā rībhavas tād  
 va akthyām || 4 || rībhutō rayiḥ prathamāśravastamo vāja-  
 śrutāso yām ājjjanan nārāḥ | vibhvatashṭō vidātheshu pra-  
 vācyo yām devāsō 'vathā sā vicarshaṇiḥ || 5 ||

॥६॥

स वाज्यर्वा स रयिर्वचस्यया स शूरो अस्तां प्रतनानु दुष्टरः ।  
 स रायस्पोपं स सुवीर्यं दधे ये वाजो विभ्वो क्रभवो यमाविभुः ॥६॥  
 श्रेष्ठं वः पेशो अधि धायि दर्शनं स्तोमो वाजा क्रभवस्तं जुजुह्वन ।  
 धीरांसो हि एता कवयो विपश्चितस्तान्व पुना ब्रह्मणा वेदयामसि ॥७॥

sā vājy ārvā sā rīshir vacasyāyā sā śūro āstā prītanāsu  
 dushtārāḥ | sā rāyas pōham sā suvīryam dadhe yām vājo  
 vibhvāñ rībhāvo yām āvishuh || 6 || śrēshṭham vaḥ pēso  
 ādhi dhāyi darsatām stōmo vājā rībhavas tāñ jujushtana |  
 dhīrāso hī shṭhā kavāyo vipaśētas tāñ va enā brāhmaṇā  
 vedayāmasi || 7 ||

We invoke respectfully these pioneers of roadways and space-crafts, to accept our reverential homage. O wise technicians, by your creative ability you design this never-erring, high rolling craft out of your genius workmanship. 2

O leaders of physical, mental and spiritual realms, you have been very well known among the learned, that you can make your aged infirm parents young, so that they are able to walk and work again. 3

You outline the details of the concept of dividing one globe into four quadrants, and by your toil and skill you change the barren crust of the earth to the fertile land, thereby quickly gaining immortal fame among the enlightened. Your great deeds, O leaders of physical, mental and spiritual realms, must be extolled. 4

The food and wealth which have been created by the combined efforts of the pioneers of technology of roadways, waterways and airways has to be appreciated and acknowledged at the public assemblies. 5

He becomes vigorous and skilled in war; he becomes a sage and eloquent, the brave and invincible in battles, and possessed of ample wealth, and he is blessed with excellent posterity; who has the patronage of experts in roadcraft, watercrafts and aircraft. 6

A dignified and highly important position is held by you, this we acknowledge. We know, you are master of wisdom, and therefore, O pioneers of roadways and aircraft, with his prayer, we call on you to come. 7



युवमस्मभ्यं धिषणाभ्यस्परि विद्वांसो विश्वा नयीणि भोजना ।  
 द्युमन्तं वाजं वृषंशुष्मसुत्तममा नो रयिमृभवस्तक्षता वयः ॥८॥  
 इह प्रजामिह रयिं रराणा इह श्रवो वीरवस्तक्षता नः ।  
 येन वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः ॥९॥

yūyām asmābhyam dhishanābhyas pari vid-  
 vānso vīṣvā nāryāṇi bhōjanā | dyumāntam vājam vṛsha-  
 ṣushnam uttamām ā no rayīm ṛibhavas takshatā vāyaḥ  
 || 8 || ihā prajāṁ ihā rayīm rārāṇā ihā śravo vīravat ta-  
 kshatā naḥ | yēna vayam citāyemāty anyān tām vājam ci-  
 trām ṛibhavo dadā naḥ || 9 ||

( ३७ ) सप्तविंशं सूक्तम्

(१-८) अष्टवृत्त्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । क्रमवो देवताः । (१-७) षडमादिपतुर्जवां  
 विष्टुः । (१-८) षडमादिपतुस्तृणाञ्जानुष्टुप् छन्दसी ॥

॥९॥

उपे नो वाजा अध्वरमृभुक्षा देवा यात पृथिभिर्देवयानैः ।  
 यथा यज्ञं मनुषो विक्ष्वाशुमु दधिध्वे रण्वाः सुदिनेष्वह्नाम् ॥९॥  
 ते वो हृदे मनसे सन्तु यज्ञा जुष्टासो अद्य घृतनिर्णिजो गुः ।  
 प्र वः सुतासो हरयन्त पूर्णाः कृत्वे दक्षाय हर्षयन्त पीताः ॥१०॥

37.

Ūpa no vājā adhvarām ṛibhukshā dévā yātā pathibhir  
 devayānaih | yāthā yajñām mānuṣho vikshv āsū dadhīdhvé  
 raṇvāḥ sudīneshv āhnām || 1 || té vo hṛidé mánase santu  
 yajñā júshtāso adyā ghṛitānirṇijo guḥ | prā vaḥ sutāso ha-  
 rayanta pūrnāḥ krátve dākshāya harshayanta pītāḥ || 2 ||

O enlightened pioneers of technology having full knowledge of all needs and comforts that are good for men, may you, according to our wishes, fashion powerful and splendid machines, of high standard. 8

Gratified by our worship, now help us to gain heroic progeny, wealth and reputation. Vouchsafe us wealth of splendid sort, O pioneers of crafts, that we may be more renowned than others. 9

## 37

O pioneers of roadcraft and aircraft, come to aid our benevolent deeds by paths meant for divinities. O gracious pioneers, maintain the tradition of work and worship among mankind for securing prosperity all the days. 1

May these offerings be appealing to your intellect and satisfying to your heart. May the sincere devotion, mixed with love, flow to you; abundant appreciation and rewards may bear you onward to power, and when imbibed, delight you. 2

युदायं देवहितं यथा वा स्तोमो वाजा क्रभुक्षणो ददे वः ।  
 जुह्वे मनुष्यदुपेगसु विक्षु युष्मे मवा बृहद्विषु सोमम् ॥३॥  
 पीवोअश्वाः शुचद्रथा हि मृगायःशिप्रा वाजिनः सुनिष्काः ।  
 इन्द्रस्य सूनो शवसो नपातोऽनु वधोत्तमिधं मदयि ॥४॥  
 क्रभुर्चक्रभुक्षणो रयि वाजे वाजिन्तमं युजय ।  
 इन्द्रस्वन्ते हवामहे सदासातममश्विनम् ॥५॥

tryudāyāṁ devāhitam yāthā va stōmo vāja rībhukshaṇo  
 dadé vah | juhvé manushvād ūparāsa vikshu yushmé sāmam || 3 ||  
 pīvoaśvāḥ sucādrathā hī bhūtā-  
 yaḥṣiprā vājīnaḥ sunishkāḥ | indrasya sūno śavaso napāto  
 'nu vaṣ cety agriyām madāya || 4 || rībhūm rībhukshaṇo ra-  
 yīm vāje vājintamam yūjam | indrasvantana havāmahe sa-  
 dāsātamam aśvinam || 5 ||

॥१०॥

सेदभयो यमयथ युयमिन्द्रश्च मर्त्यम् ।  
 स धीमिरेस्तु सनिता मेधसाता सो अर्वता ॥६॥  
 वि नो वाजा क्रभुक्षणः पृथश्चिन्तयत्ये ।  
 अस्मभ्यं सूरयः स्तुता विश्वा आडास्तरीषाणि ॥७॥  
 तं नो वाजा क्रभुक्षण इन्द्र नासत्या रयिम् ।  
 समश्च चर्पणिभ्य आ पुरु इस्त मघत्तयि ॥८॥

séd rībhavo yām āvatha yūyām indras ca mārtyam |  
 sā dhībhīr astu sānitā medhāsātā só ārvatā || 6 ||  
 ví no vājā rībhukshaṇaḥ pathāś citana yāśtaye | asmābhyam sūraya  
 stutā vīsvā āśās tarīṣāṇi || 7 ||  
 tāṁ no vāja rībhukshaṇa  
 indra nāsatyā rayīm | sām aśvam carshaṇībhyā ā purā sa-  
 sta maghāttaye || 8 ||

O pioneers of roadways and aircraft, your threefold transport is meant for the welfare of the entire people, and hence the appreciation. Therefore, the affectionate honour is offered to you along with meritorious people of other fields, assembled at this solemn function. 3

O pioneers of roadways, possessed of treasures, you have come here on a strong transport, mounted on a brilliant carriage, and having the jaws of iron. O powerful sons of resplendent; grandsons of never-failing strength, this foremost function is organised for your felicitation. 4

O pioneers of aircrafts, we invoke you, the possessor of war vehicles, devised by you as a result of team-work, of a great utility in war time, fast moving, highly-priced, speedy and strong, complex in structure, and provided with sensitive and sensible components. 5

O pioneers of aircraft, may the person, whom you favour with your help be liberal by his acts and possessor of transport equipment, essential for public good. 6

O pioneers of the land and air transport, may you direct us on the way to the battlefield. O wise ones, being glorified by us, may you traverse all the quarters of space. 7

O pioneers of the land and air transport, ever truthful to resplendent leader of the nation, may you join us and lead with all your mobile transport for our prosperity. 8



( ३८ ) अष्टाविंशं सूक्तम्

(१-१०) दशार्चन्यान्त्यं सूक्तम् गीतमो वामदेव ऋषिः । (१) प्रथमर्चो वातावृषिर्गो

(२-१०) द्वितीयादिनवमाश्च दधिष्ठा देवताः । विष्णु ऋन्द् ॥

॥११॥

उतो हि वा दात्रा सन्ति पूर्वा या पुरुभ्यस्त्रसदस्युर्नितोशे ।  
 क्षेत्रासां ददथुर्वरासां घनं दस्युभ्या अमिर्मृत्तिमुग्रम् ॥१॥  
 उत वाजिनं पुरुनिष्पिषानं दधिक्रासु ददथुर्विश्वहृदिम् ।  
 ऋजिष्यं श्येनं प्रुषितप्सुमाशुं चर्कृत्यमर्यो नृपतिं न शरम् ॥२॥  
 यं सीमनु प्रवतेव द्रवंतं विश्वः पूरुमर्दति हर्षमाणः ।  
 पृद्धिर्गुष्यन्तं मेधयुं न शरं रथतुरं वातमिव ध्रजन्तम् ॥३॥

88.

Uto hi vām dātrā sānti pūrva yā purubhyas trasāda-  
 syur nitosē | kshetrāsām dadathur urvarāsāṇi ghanam dās-  
 yubhyo abhībhūtim ugrām || 1 || utā vājīnam parunishshīdh-  
 vānam dadhikrām u dadathur visvākṛiṣṭim | ṛijipyām  
 syenām prushitāpsu āśum earkṛityam aryō nṛipātim nā  
 śūram || 2 || yām sim ānu pravāteva drāvantaṁ viśvaḥ pū-  
 rūr mādati hārṣhamāṇaḥ | pṛḍbhīr grīdhyaṇtaṁ medhayum  
 nā śūraṁ rathatūraṁ vātaṁ iva dhrājantaṁ || 3 ||

यः स्मारुधानो गध्यां समत्सु सन्तुतरश्चरन्ति गोषु गच्छन् ।  
 आविक्रैजीको विदधा निचिष्यन्तिरो अरतिं पर्याप आचोः ॥१॥  
 उत सैनं वक्त्रमधि न तावुमनु कोशन्ति शितयो भरेषु ।  
 नीचार्यमानं जमुरिं न श्येनं श्रवश्चाच्छा पशुमच्च युथम् ॥२॥

yāḥ smā-  
 rundhānō gādhyā samātsu sánutaraṣ cāraṭi gōshu gāchan |  
 āvirījiko vidāthā nicīkyat tirō aratim pāry āpa āyōḥ || 4 ||  
 utā smainām vastramāthim nā tāyūm ānu kroṣanti kshitāyo  
 bhāreshu | nīcāyamānaṁ jāsurim nā syenām śrāvaṣ cāchā  
 paṣumāc ca yūthām || 5 ||

O pioneer of land and air transport, powerful and munificent, terror to the enemies, you have been bestowing such rewards from earliest times, as belong to you only. You have given formidable and fierce weapons to the speedy vehicle for the destruction of infidels. 1

And you too give swift spacecraft, the repeller of rebels, the defender of all men, the straight-going like eagle, gracefully-moving, the resplendent, the rapid, the destroyer of enemies like a heroic prince. 2

All men praise this spacecraft which rushes everywhere, down a precipice, springs with his feet like a hero eager for war, and whirls like the car and flies like tempest. 3

The spacecraft gains precious gifts in the battles and rushes fast, passing through the regions, whose vigour is manifest in all directions ; and who undoubtedly as we know puts to shame the adversary of the pious man. 4

And men call for the spacecraft in battles, as they shout for thier carrying off a garment, or as a hungry falcon pounces upon his prey ; they call after him as if hastening to obtain food, or they loudly address while calling a herd of cattle. 5

॥१०॥

उत स्मासु प्रथमः सरिष्यजि वेविति श्रेणिभी रथानाम् ।  
 खजं कृष्णानो जन्वो न शुभ्वा रेणुं रेहिहत्किरणं ददुश्वात् ॥६॥  
 उत स्य वाजी सहुरिर्कृतावा शुश्रूषमाणस्तन्वां समर्ये ।  
 तुरं यतीषु तुर्यं वृजिष्वोऽधि भुवोः किरते रेणुमृज्जत् ॥७॥  
 उत स्मास्य तन्यतोऽरिं चोक्तीषायतो अभियुजो भयन्ते ।  
 यदा सहस्रमभि पीमयोधीर्दुर्वृतुः सा भवति भीम ऋज्जत् ॥८॥

utá smāsu prathamāḥ sarishyān ni veveti śṛṇibhī rā-  
 thānām | srājaṁ kṛiṇvānó jānyo ná śubhvā reṇūṁ rérihat  
 kirāṇaṁ dadaśvān || 6 || utá syá vājī sáhurir ṛitāvā śásrū-  
 shamāṇas tanvā samaryé | tūraṁ yatīṣhu turāyann ṛijipyó  
 'dhi bhruvóḥ kirate reṇūṁ ṛiñjān || 7 || utá smāsyā tanyatór  
 iva dyór ṛighāyato abhiyújo bhayante | yadā sahasraṁ abhi  
 śhim āyodhīd durvārtuḥ smā bhavati bhīmá ṛiñjān || 8 ||

उत स्मास्य पनयन्ति जनो जूतिं कृष्टिप्रो अभिभूतिमाशोः ।  
 उतेनमाहुः समिथे वियन्तः परा दधिक्रा असरत्सहस्रैः ॥९॥  
 आ दधिक्राः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिष्पपस्ततान ।  
 सहस्रसाः शतसा वाज्यवीं पूणक्तु मध्या समिमा वचंसि ॥१०॥

utá

smāsyā panayanti jānā jūtim kṛiṣṭipró abhībhūtim āśóḥ |  
 utainam āhuḥ samithé viyāntaḥ parā dadhikrá asarat sa-  
 hásraiḥ || 9 || ā dadhikráḥ śávasā pāñca kṛiṣṭīḥ sūrya iva  
 jyōtishapās tatāna | sahasrasāḥ śatasā vājy ārvā pūṇaktu  
 mādhwā sām imā vácānsi || 10 ||

And the space-craft, willing to come forth first amid these encounters, rushes in various directions with other rows of space chariots ; or like an elegant courser, friendly to man, decorated with a garland, raising the dust and champing the rein that holds him. 6

And it is a mighty space fighter, who keeps enduring in battle, bestowing food, and doing service with his limbs, rushing swiftly upon the quick-moving host of the enemy, going straight onward, and tossing up the dust, throws it above his brows. 7

And at its thunder, like the roar of heaven, the assailants tremble and get alarmed ; for when it fights against embattled thousands on every side, then, rousing his spirit, it is fearful and irresistible. 8

Men praise the overpowering rapidity of this spacecraft, the accomplisher of the aspirations of mankind. Soldiers going to battle, declare that the swift spacecraft has proceeded forward against adversaries laden with thousands of firing units. 9

This speedy spacecraft serves all the five classes of men with vigour, like the sun who shines with radiance over the sky. May it smite to pieces hundreds and thousands of foes, and lead us to sweet rewards. 10



( ३९ ) एकोनवत्वारिंशं सूक्तम्

( १-६ ) षड्विंशत्यास्य सूक्तस्य गीतमो षामदेव कविः । दधिका देवता । ( १-५ ) षयमादिपञ्चमो विदुषः ।

( ६ ) षष्ठ्याधातुषु चन्दसी ॥

॥ १ ॥

आशुं दधिकां तमु नु एवाम दिवस्पृथिव्या उत चर्किराम ।  
 उच्छन्तीर्मांमुपसः सदयन्त्वति विश्वानि दुरितानि पर्षन् ॥ १ ॥  
 महश्चर्कर्म्यधैतः क्रतुग्रा दधिकाव्णः पुरुवारस्य वृष्णः ।  
 यं पुरुभ्यो दीदिवांसं नाग्निं ददधुर्मित्रावरुणा तनु रिम् ॥ २ ॥  
 यो अश्वस्य दधिकाव्णो अकारित्समिन्धे अग्ना उपसो व्युष्टौ ।  
 अनागसं तमदितिः कृणोतु स मित्रेण वरुणेना सजोषाः ॥ ३ ॥  
 दधिकाव्ण इप ऊर्जो महो यदमन्महि मरुतां नाम भद्रम् ।  
 स्वस्तये वरुणं मित्रमग्निं हवामहु इन्द्रं वज्रवाहुम् ॥ ४ ॥  
 इन्द्रमिवेदुभये वि ह्वयन्त उदीराणा यज्ञमुपप्रयन्तः ।  
 दधिकामु सदानं मर्त्याय ददधुर्मित्रावरुणा नो अश्वम् ॥ ५ ॥  
 दधिकाव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।  
 सुरभि नो मुखा करत्प्र ण आयूषि तारिपत् ॥ ६ ॥

39.

Āśūm dadhikrām tām u nu śhṭavāma divās prithivyā  
 utā carkirāma | uchāntīr mām ushāsah sūdayantv āti vī-  
 śvāni duritāni parshan || 1 || mahās carkarmy ārvataḥ kra-  
 tuprā dadhikrāvṇaḥ puruvārasya vṛiṣṇaḥ | yām pūrūbhyo  
 didivānsam nāgnīm dadāthur mitrāvaruṇā tāturim || 2 || yō  
 āsyasya dadhikrāvṇo ākārīt sāmiddhe agnā ushāso vyū-  
 śhṭau | ānāgasam tām āditiḥ kṛiṇotu sā mitrēṇa vāruṇenā  
 sajōshāḥ || 3 || dadhikrāvṇa ishā ūrjō mahō yād āmanmahi  
 marūtām nāma bhadram | svastāye vāruṇam mitrām agnīm  
 hāvāmaha indram vājrabāhum || 4 || indram ivēd ubhāye vī  
 hwayanta udirāṇā yajñām upaprayāntaḥ | dadhikrām u sū-  
 danam mārtyāya dadāthur mitrāvaruṇā no āśyam || 5 || da-  
 dhikrāvṇo akārishaṃ jishṇōr āśvasya vājinaḥ | surabhī no  
 mūkhā karat prā ṇa āyūnshi tārishat || 6 ||

Verily we praise that swift flying spacecraft, which scatters the enemies all around on the land in the space. May the ascending dawns inspire me to active work and bear me safely across evils and distresses. 1

I reiterate the admiration of this great spacecraft, the accomplisher of all my assignments, invigorater of my spirit, the liberal, which is lauded by all, and showerer of benefits. The experts of solar and hydroelectric powers have fabricated this fast moving craft, brilliant as fire, for all and sundry. 2

May the supreme authority in association with expert technologists of thermal and hydro-dynamic energy, render it flawless. He releases this speedy craft for the fast flight at the break of dawn, when the sacred fire is kindled. 3

Whilst we glorify the auspicious name of this great spacecraft, along with vital principles, the givers of sustenance and strength, let us for our welfare invoke also the technologists of hydro-electricity, solar energy and fire, and the bearer of thunder-arms. 4

Those who prepare for battle, and those who proceed to worship, both invoke the spacecraft, as if he is the resplendent sun. The technical experts of water and electricity have given to us this spacecraft which inspires men to vigorous work. 5

I glorify the spacecraft which is rapid like victorious steed. May he give to our faces the fragrance of fame and longevity to our liver. 6

( ४० ) पत्वारिंशं सूक्तम्

(१-५) पञ्चर्षेयास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१-४) प्रथमादिषण्णर्षेयां दधिकाः ।

(५) पञ्चम्याथ सूर्यो देवते । (१) प्रथमर्षिष्ठिपुत्र, (२-५) द्वितीयादिषत्सूक्तानि  
अगती छन्दसी ॥

॥१४॥

दधिक्राव्ण इदु नु चर्किराम विश्वा इन्मामुपसः सुदयन्तु ।  
 अपामग्नेरुपसः सूर्यस्य बृहस्पतेराङ्गिरसस्य जिष्णोः ॥१॥  
 सत्वा भरिषो गविषो दुवन्वसच्छ्रयस्यादिष उपसस्तुरण्यसत् ।  
 सत्यो द्रवो द्रवुरः पतङ्गरो दधिकावेषमृजं स्वर्जनत् ॥२॥  
 उत स्मास्य द्रवंतस्तुरण्यतः पूर्णं न वेरनु वाति प्रगृधिनः ।  
 श्येनस्येव ध्रजतो अङ्कुसं परि दधिक्राव्णः सहोर्जा तरित्रतः ॥३॥

40.

Dadhikrávṇa id u nú carkirāma víśvā ín mām ushásah  
 sūdayantu | apām agnér ushásah sūryasya bṛhaspáter ān-  
 girasásya jishṇóḥ || 1 || sátvā bharishó gavishó duvanyasác  
 chravasyád ishā ushásas turānyasát | satyó dravó dravaráh  
 patamgaró dadhikrávésham úrjam svár janat || 2 || utá smāsyā  
 drávasas turanyatáh parṇám ná vér ánu vāti pragardhí-  
 nah | syenásyeva dhrájato añkasám pári dadhikrávṇah sa-  
 hórjá táritrataḥ || 3 ||

उत स्व वाजी क्षिपणिं तुरण्यति ग्रीवायीं बद्धा अपिकक्ष आसनि ।  
 क्रतुं दधिका अनु संतवीत्वत्पथामङ्कुस्यन्वापनीकणत् ॥१॥  
 हंसः शुचिपद्मसुरन्तरिक्षद्धोता वेद्विपदतिथिर्दुरोणसत् ।  
 नृपद्मसद्वत्सहस्रबोमसद्बजा गोजा क्रतुजा अद्विजा ऋतम् ॥२॥

utá syā vají kshipaním turanyati grī-  
 vāyām baddho apikakshā āsāni | krātum dadhikrá ānu sam-  
 távitvat pathām añkāṇsy ānv āpanīphanat || 4 || haṁsāḥ su-  
 cishád vásur antarikshasád dhótā vedishád átithir duronasát |  
 nṛishád varasád ritasád vyomasád abjá gojá ritajá adrijá  
 ritám || 5 ||

May be repeatedly recite the praise of spacecraft. May all rising dawns inspire me. May we honour the cosmic forces of water, fire, dawn, the sun, the large planet and invincible vital powers. 1

May the spacecraft, which is active, the cherisher, swift, giver of wisdom, needing service and ease, be willing to accept the sacrificial fuel at the break of dawn. May it which is true, the fleet, and moving with fire-flames, bring for us food, strength and happiness. 2

This spacecraft is quick-moving, hastening, eager to arrive at his goal, the transporter and is as swift as hawk. Eyes of men follow it as other birds pursue the flight of a swift bird. 3

And that speedy horse-like craft, bound by his neck, his flanks, and mouth, accelerates his paces for attack. The spacecraft lends new swiftiness to his speed to perform his duty and following the windings of the air-routes goes with still greater speed. 4

This spacecraft goes according to schedule, and is bright like the sun in the high effulgent region, and is like a planet in the inter space, and is like an invoker priest of the ceremonial altar, and is like a guest at home. It is like a leader among men, and the dweller in the most excellent orb, balanced in space. It moves without impediment through the clouds, on the land, and amongst the mountains, always abiding by the code of instructions. 5



( ४१ ) एकचत्वारिंशं सूक्तम्

( १-११ ) एकदशर्षेणाम्य भूतस्य योन्तो वामदेव कपिः । इन्द्रावरुणौ देवते । विष्णुर् अग्न्यः ॥

॥१॥

इन्द्रा को वां वरुणा सुप्रमाप स्तोमो हविष्मौ अमृतो न होता ।  
 यो वां हृदि कर्तुमौ अस्मदुक्तः पुस्पशीदिन्द्रावरुणा नमस्वान् ॥१॥  
 इन्द्रा ह वो वरुणा चक्र आपी देवो मतेः सुख्याय प्रयस्वान् ।  
 स हन्ति वृत्रा समिथेषु शत्रून्वोभिर्या महद्भिः स प्र शृण्वे ॥२॥  
 इन्द्रा ह रत्नं वरुणा धेष्टेथा नृभ्यः शशमानेभ्यस्ता ।  
 यदी सर्वाया सुख्याय सोमैः सुतेभिः सुप्रमा मादयेते ॥३॥

41.

Indrā kō vām varuṇā sumnām āpa stōmo havishmāñ  
 amṛito nā hōtā | yō vām hṛidī krātumāñ asmād uktāḥ pa-  
 spārsad indrāvaruṇā nāmasvān || 1 || indrā ha yō vāruṇā  
 cakrā āpī devaū mātāḥ sakhyāya prāyasvān | sā hanti vṛi-  
 trā samithēshu śātrūn āvobhir vā mahādbhiḥ sā prā śṛiṇve  
 || 2 || indrā ha rātnam vāruṇā dhēstheththā nṛbhyah śaṣa-  
 mānēbhyas tā | yādī sakhāyā sakhyāya sōmaiḥ sutēbhiḥ su-  
 prayāsā mādāyaite || 3 ||

इन्द्रा युवं वरुणा दियुमस्मिन्नोजिष्ठमुग्रा नि वधिष्टे वज्रम् ।  
 यो नो दुरेवो वृकतिर्दुभीतिस्तस्मिन्मिमाथामभिभूत्योजः ॥२॥  
 इन्द्रा युवं वरुणा भूतमस्या धियः प्रेतारां वृषभेवं धेनोः ।  
 सा नो दुहीययवसेव गत्वी सहस्रधारा पर्यसा मही गोः ॥३॥

indrā yuvām varuṇā didyūm asminn  
 ōjishṭham ugrā nī vadhishṭam vājram | yō no durēvo vṛi-  
 kātir dabhītis tāsmin mimāthām abhībhūty ōjah || 4 || indrā  
 yuvām varuṇā bhūtām asyā dhiyāḥ pretārā vṛishabhēva  
 dhenōḥ | sā no duhīyad yāvaseva gatvī sahasradhārā pā-  
 yasā mahī gauḥ || 5 ||

O soul and mind, which laudation of yours may bestow felicity on us, similar to the blessings procured by the immortal invoker by offering oblation during ceremony. May that praise, which is addressed by us to you both, O soul and mind, sanctified by acts, and prompted by veneration, touch your hearts. 1

O divine soul and mind, the mortal, who is diligent in offering dedication, makes you his ally to gain your friendship, he dispels his own evils and destroys all adverse impulses in the struggle, and through your great favour, he becomes renowned. 2

When as friends, well-honoured with dedication, you are exhilarated by the devotional love expressed through friendship, O soul and mind, you become most liberal givers of treasures to men, who toil to serve you in various ways. 3

O mighty soul and mind, you hurl the strongest flashing bolt of adamantine will power against those adverse impulses, which are difficult to be resisted by us, which are rapacious and malevolent. May you measure on him your over-whelming vigour. 4

O soul and mind, be the inspirer of our faculties, as the bull is of the milch-cows; may they yield us milk, like a great cow, who pouring out her thousand channels of milk, goes forth to pastures. 5

॥१६॥

तोके हिते तनय उर्वरासु सूरौ दृशीकि वृषणश्च पौंस्ये ।  
 इन्द्रा नो अत्र वरुणा स्यातामवोभिर्दुसा परितक्म्यायाम् ॥६॥  
 युवामिद्वयवसे पुर्याय परि प्रमृती गविषः स्वापी ।  
 वृणीमहे सुख्याय प्रियाय शरा मंहिष्ठा पितरेव शम् ॥७॥  
 ता वां धियोऽवसे वाजयन्तीराजि न जग्मुर्युवयूः सुदान् ।  
 श्रिये न गाव उप सोममस्युरिन्द्रं गिरो वरुणं मे मनीषाः ॥८॥

toké hité tānaya urvārāsu sūro dṛśīkī vṛṣhaṇaṣ ca  
 paūnsye | indrā no ātra vāruṇā syātām āvobhir dasmā pā-  
 ritakmyāyām || 6 || yuvām id dhy āvase pūrvyāya pari prā-  
 bhūti gavishah svāpi | vṛṇīmāhe sakhyāya priyāya śūrā  
 mānhishthā pitāreva sambhū || 7 || tā vām dhīyo 'vase vā-  
 jayāntīr ājīm nā jagmur yuvayūḥ sudānū | śriyē nā gāva  
 ūpa sōmam asthur indram gīro vāruṇam me mānīshāḥ || 8 ||

इमा इन्द्र वरुणं मे मनीषा अग्मन्नुप द्रविणमिच्छमानाः ।  
 उपेमस्युर्जोष्टार इव वस्वो रघ्वीरिव श्रवसो भिक्षमाणाः ॥९॥  
 अभ्यस्य त्मना रथ्यस्य पुष्टेर्नित्यस्य रायः पतयः स्याम ।  
 ता चक्राणा ऊतिभिर्नव्यसीभिरस्मत्त्रा रायो नियुतः सचन्ताम् ॥१०॥  
 आ नो बृहन्ता बृहतीभिस्तु इन्द्र यातं वरुण वाजसातौ ।  
 यद्विद्यवः पृतनासु प्रकीळन्तस्व वां स्याम सनितार आजैः ॥११॥

imā indram vāruṇam me manīshā āgmann ūpa drāviṇam  
 ichāmānāḥ | ūpem asthur joshṭāra iva vāsvo raghvīr iva  
 śrāvaso bhikshamānāḥ || 9 || āsavyasya tmānā rāthyasya pu-  
 shṭēr nityasya rāyāḥ pātayaḥ syāma | tā cakrāṇā ūtibhir  
 nāvyaśibhir asmatrā rāyo niyūtaḥ sacantām || 10 || ā no bṛi-  
 hantā brihatībhir ūti indra yātām varuṇa vājasātau | yād  
 didyāvaḥ prītanāsu prakrīḷān tāsyā vām syāma sanitāra  
 ājēḥ || 11 ||

May the soul and mind, the overthrowers of foes, be around us with their gracious favours, so that, thereby we may have worthy newly-born children and grown up sons, fertile lands, long life and steer-like virility. 6

Desirous of possessing wisdom, we have recourse to you, O soul and mind for full protection. O adorable heroes, you are powerful and kind as kinsmen. We solicit friendship and affection from you, parents, as if, to us, the givers of happiness. 7

O liberal givers, those praises, soliciting abundant food, have proceeded to both of you for the sake of your protection, as soldiers long for battle, and as the sense organs long for their satisfaction and pleasures. May in the same way, my heartfelt hymns approach soul and mind. 8

These my thoughts proceed to soul and mind, desirous of obtaining wisdom, as treasure-lovers approach rich, or as humble maidens of hermitage go to the opulent householders for the charity of food. 9

May we, of our own right, be the masters of horses, chariots, and other vehicles, and nourishing food and fuel, lasting for long duration. May these two, soul and mind, traversing their own regions, direct their mobile faculties towards us, associating them with ever new aids and protections. 10

O mighty soul and mind, come to us in struggle, with your powerful protections, and may we be triumphant in that inner conflict, through your favour, where the flashing arrows of passions are hurled over all around. 11



( ४२ ) द्विचत्वारिंशं सूक्तम्

(१-१०) दत्तवर्चसात्स सूक्तस्य पौरुषत्स्यस्तदनुकृतिः । (१-६) प्रथमादिषड्विधाभावा,

(७-१०) सप्तम्यादिचतसृणां धेन्द्रावरुणौ देवताः । विदुषु छन्दः ॥

॥१७॥

मम द्विता राष्ट्रं क्षत्रियस्य विश्वायेर्विश्वे अमृता यथा नः ।  
 क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रे ॥१॥  
 अहं राजा वरुणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त ।  
 क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रे ॥२॥  
 अहमिन्द्रो वरुणस्ते महित्वोर्वी गभीरे रजसी सुमेके ।  
 त्वष्टेव विश्वा भुवनानि विद्वान्समैरयं रोदसी धारय च ॥३॥

42.

Māma dvitā rāshṭrām kshatṛiyasya viśvāyor viśve  
 amṛitā yāthā nah | krātum sacante vāruṇasya devā rājāmi  
 kṛishtēr upamāsyā vavreḥ || 1 || ahām rājā vāruṇo māhyam  
 tāny asuryāṇi prathamā dhārayanta | krātum sacante —  
 || 2 || ahām indro vāruṇas té mahitvórvī gabbhīré rājasī su-  
 méke | tváshteva viśvā bhūvanāni vidvān sām airayam  
 rédasī dhārāyam ca || 3 ||

अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदन क्रतस्य ।  
 क्रतेन पुत्रो अदितेर्ऋतावोत त्रिधातुं प्रथयद्भि भूमं ॥१॥  
 मां नरः स्वश्वा वाजयन्तो मां वृताः समरणे हवन्ते ।  
 कृणोम्याजिं मघवाहमिन्द्र इयमि रेणुमभिभूत्योजाः ॥२॥

ahām apó apinvam ukshámāṇā  
 dhārāyam divam sādana ṛitāsya | ṛitēna putró áditer ṛitā-  
 votā tridhātu prathayad ví bhūma || 4 || mām nārah svāśvā  
 vājāyanto mām vṛitāḥ samāraṇe havante | kṛiṇómy ājam  
 maghāvāhām indra iyarmi reṇúm abhībhūtyojāḥ || 5 ||

All the immortals are mine and so are the people of defence and protection. Two-fold is my empire. The divine powers abide by the order of mine, the venerable Lord; I rule over man and his kith and kin. 1

I am the king, the most venerable. On me are bestowed those principal energies that are destructive of evil forces. The divine powers abide by the order of mine, the venerable Lord. I rule over man and his kith and kin. 2

I am resplendent, I am venerable, I am in my greatness, like the vast, profound, beautiful regions. Being all wise, like supreme architect, I animate all beings. I sustain earth and heaven. 3

I uphold the moisture-shedding cosmic ocean. I uphold the effulgent region in the abode of the eternal order. Being the preserver of eternity, I create the universe according to the eternal laws. And I spread abroad the world in threefold elementary space. 4

The well-equipped and zealous fighters invoke me. Being surrounded they call on me in the conflict and endowed with victorious prowess, I smite the evils into dust in the battle. 5

॥१८॥

अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम् ।  
 यन्मा सोमांसो ममदन्वदुक्तयोमे मयेते रजसी अपारे ॥६॥  
 विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरेणाय वेधः ।  
 त्वं वृत्राणि शृण्विषे जघ्रन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥७॥  
 अस्माकमन्नं पितरस्त आसन्त्सुत ऋषयो दौर्गहि बध्यमनि ।  
 त आयेजन्त व्रसदस्युमस्या इन्द्रं न वृत्रतुरमर्धदेवम् ॥८॥

ahám tá víśvā cakaram nákir mā datvyam sáho varate  
 ápratitam | yán mā sómāso mamádan yád ukthóbbhé bha-  
 yete rájasī apāré || 6 || vidúsh te víśvā bhúvanāni táśya tá  
 prá bravishi várunāya vedhaḥ | tvám vṛitrāṇi śṛiṇvishe ja-  
 ghanyān tvám vṛitāñ arinā indra síndhūn || 7 || asmákam  
 átra pitáras tá āsan saptá řishayo daurgahé badhyámāne |  
 tá āyajanta trasádasyum asyā índram ná vṛitratúram ar-  
 dhadevám || 8 ||

पुरुकुत्सानी हि वामदाशद्व्येभिरिन्द्रावरुणा तमोभिः ।  
 अथा राजानं व्रसदस्युमस्या वृत्रहणं ददधुरर्धदेवम् ॥९॥  
 राया वयं ससुवांसो मदेम हव्येन देवा यवसेन गावः ।  
 तां धेनुमिन्द्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीम् ॥१०॥

purukútsānī hí vām ádāśad dhavyébhīr in-  
 drāvaruṇā nāmobhiḥ | áthā rájānaṁ trasádasyum asyā vṛi-  
 trahāṇaṁ dadathur ardhadevám || 9 || rāyā vayāṁ sasavāñso  
 madema havyena devā yavasena gāvaḥ | tāṁ dhenūm in-  
 drāvaruṇā yuvaṁ no víśvāhā dhattam ánapasphurantīm  
 || 10 ||

I have done all these deeds; on one resists my divine, unsurpassed vigour. And when the devotional love and sacred songs of my worshippers exhilarate me, then the unbounded heaven and earth, both, are alarmed. 6

All beings recognize your deeds, O venerable Lord. O worshipper, address these sacred hymns to the venerable Lord. O resplendent Lord, you are renowned for destroying evils; you have set the obstructed rivers free to flow. 7

The seven-fold principles were the protectors of this kingdom, when the sun was captive in deep dark clouds. They restore for her the queen, the earth and the sun, illuminator of half the earth, the terror to the dark forces. 8

The queen of virtues propitiated you two, the Lord of cosmic light and plasma with oblations and prostrations. They restore for her, the queen, the earth and the sun, the illuminator of half the earth. 9

May we, glorifying you both, be delighted by riches; may the divines be pleased by oblations and may the cow by pastures. May you, the Lord of cosmic light and plasma, daily grant us, the very same cow, free from any imperfection. 10



( ४३ ) विचत्वारिंशं सूक्तम्

( १-७ ) गतर्षस्यास्य सूक्तस्य सौदीनी पुरमीज्जाममीज्जावृषी । अग्निनी देवते । निष्टुप् छन्दः ॥

॥११॥ क उ श्रवत्कतमो यज्ञियांनां वन्दारं देवः कतमो जुषाते ।  
 कस्येमां देवीममृतं पु प्रेष्ठां हृदि श्रेषाम सुष्टुतिं सुहव्याम् ॥१॥  
 को मृळति कतम आगमिष्ठो देवानां सु कतमः संभविष्ठः ।  
 रथं कमाहुर्देवदंश्चमाशुं यं सूर्यस्य दुहितावृणीत ॥२॥

43.

Kā u śravat katamó yajñíyānām vandāru devāḥ ka-  
 tamó juṣhāte | kāsyemām devīm amṛíteṣhu préshthām hṛdī  
 śreṣhāma suṣṭutīm suhavyām || 1 || kó mṛilāti katamá āga-  
 mishtho devānām u katamáḥ sámbhaviṣṭhaḥ | rátham kām  
 āhur dravádaśyam āśum yām sūryasya duhitāvṛṇīta || 2 ||

मक्षु हि प्सा गच्छथ ईवतो यूनिन्द्रो न शक्तिं परितक्म्यावाम् ।  
 दिव आजाता दिव्या सुपर्णा कया शचीनां भवधुः शचिष्ठा ॥३॥  
 का वां भृदुर्पमातिः कया न आश्विना गमथो ह्यमाना ।  
 को वां महश्चित्यजसो अभीकं उरुप्यतं माघी दस्त्रा न ऊती ॥४॥  
 उरु वां रथः परि नक्षति द्यामा यत्समुद्रादभि वर्तते वाम् ।  
 मघ्वा माघी मधु वां प्रुषान्यत्सीं धां पृक्षां भुरजन्त पक्वाः ॥५॥

makshú hí shmā gáehatha ívato dyān índro ná śaktīm pá-  
 ritakmyāyām | divá ájātā divyá superṇā káyā śácīnām bha-  
 vathaḥ śácishthā || 3 || ká vām bhūd úpamātiḥ káyā na  
 āśvinā gamatho hūyámānā | kó vām mahás eit tyájaso  
 abhíka urushyátam mādhvī dasrā na ūtí || 4 || urú vām rá-  
 thaḥ pári nakshati dyām á yát samudrád abhí vártate  
 vām | mādhvā mādhvī mādhu vām prushāyan yát sim vām  
 pṛiksho bburájanta pakvāḥ || 5 ||

Which of these, who deserve honour will listen to our prayers? Which of all divine forces will response to our sacred prayers? On whose heart, dearest among the immortals, may we lay this celestial, splendid, dedicated, affectionate prayer? 1

Who will make us happy? Who will, among divine powers, come promptly to us? Who will bring real joy to us? What chariot do they say is quick and drawn by rapid steeds? Verily, that, which the daughter of the sun, the dawn, selects. 2

By moving, you proceed rapidly by day and manifest your power just as the sun manifests its power at the end of night. You are, O twin-divines, descending from heaven, and possessing divine graceful motion. (May we know) by which of your functions, you are most distinguished. 3

O twin-divines, sweet-tempered and foe-destroyers, what could be the fit measure to match your merits? Invoked by what praises do you come to us? Who can bear the attack of your great wrath? O destroyers of evils, lovers of sweetness, may you defend us with your protective measures. 4

Your chariot travels in wide space and round the heaven, till it goes beyond the firmament. Singers of songs are adding sweet melodies to their words of devotional offerings, as if mixing boiled barley with other libations, and sweet herbal juices with milk. 5

सिन्धुर्ह वां रसया सिञ्चदध्वान्ब्रूणा वयोऽरुपासुः परि ग्मन् ।  
 तद् पु वोमजिरं चेति यान् येन पती भवथः सूर्यायाः ॥६॥  
 इहेह यद्वा समना पंपूक्षे सेयमस्मे सुमतिर्वाजरवा ।  
 उरुष्यते जरितारं युवं ह श्रितः कामो नास्त्या युवद्रिक ॥७॥

sindhur ha vām rasāyā  
 siñcad āśvān ghrīṇā vāyo 'ruṣhāsah pári gman | tād ū shú  
 vām ajirām ceti yānam yēna pāti bhāvathah sūryāyāḥ ॥ 6 ॥  
 ihéha yād vām samanā paprikshé séyām asmé sumatīr vā-  
 jaratnā | urushyātaṁ jaritāraṁ yuvām ha śritāḥ kāmo nā-  
 satya yuvadrīk ॥ 7 ॥

( ४४ ) वतुधत्वारिंशं सूक्तम्

( १-७ ) नमर्वत्स्यास्य सूक्तस्य सौमित्रो पुक्मीच्छाश्रमीच्छाहसी । अश्विनो देवते । त्रिष्टुप् छन्दः ॥

॥२०॥ तं वां रथे वयमद्या हुवेम पृथुजयमश्विना संगतिं गोः ।  
 यः सूर्या वहति वन्धुरायुर्गिर्वीहसं पुरुतमं वसुयुम् ॥१॥  
 युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शर्चीभिः ।  
 युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत्कुहासो रथे वाम् ॥२॥  
 को वामद्या करते रतहव्य ऊतये वा सुतपेयाय वार्केः ।  
 ऋतस्य वा वनुषे पुर्व्याय नमो येमानो अश्विना ववर्तत ॥३॥

44.

Tām vām rátham vayām adyā huvema prithujráyam  
 aśvinā sāṁgatiṁ góḥ | yāḥ sūryām váhati vandhurāyúr  
 gírvāhasam purutāmam vasūyúm ॥ 1 ॥ yuvām śríyam aśvinā  
 devātā tām dívo napātā vanathah śácībhiḥ | yuvór vāpur  
 abhí pṛikshah sacante váhanti yát kakuhāso rátthe vām  
 ॥ 2 ॥ kó vām adyā karate rātāhavya ūtāye vā sutapéyāya  
 vārkaiḥ | rítāsya vā vanúshe pūrvyāya námo yemānó aśvinā  
 vavartat ॥ 3 ॥

The radiant rays carry over moisture from flowing waters, just as steeds moving across the river. The radiations pass on like birds, bright with lustre. Well known is that quick-moving chariot, whereby you become lords of the dawns. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, my aspirations are directed towards you for gratification. 7

## 44

O twin-divines, today we invoke your rapid chariot, which is far-spreading and the associator of the solar rays. This well-tightened chariot, which is vast, rich in treasure, and laden with praises, bears the dawn. 1

O twin-divines, sustainers of heaven, you enjoy this glory by your might and power, and by the sacrificial food, which is offered to you; your stately horses (rays) draw you in your chariot. 2

Who is that offerer of oblations; that addresses you today with hymns, for the sake of obtaining protection, and for gaining spiritual joy, or for the eternal fulfilment of the aspiration of worship. Who is the offerer of adoration, that brings you, O twin-divines, to this place of worship. 3



हिरण्ययेन पुरुषु रथेनेमं यज्ञं नासत्योप यातम् ।  
 पिबांश्च इन्मधुनः सोम्यस्य दधयो रजं विधत्ते जनाय ॥४॥  
 आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।  
 मा वामन्ये नि यमन्देवयन्तः सं यहुदे नाभिः पुर्या वाम् ॥५॥  
 नू नो रयिं पुरुवीरं बृहन्तं दत्त्वा मिमाथामुभयेष्वसे ।  
 नरो यद्वामश्विना स्तोममावन्त्सुधस्तुतिमाजमीब्धहासो अगमन् ॥६॥  
 इहेह यद्वामं समुना पपृक्षे सेयमसे सुमतिर्वाजरना ।  
 उरुष्यते जरितारं युवं ह श्रितः कामो नासत्वा युवद्विक् ॥७॥

hiranyáyena purubhū ráthenemám yajñám nā-  
 satyópa yātam | pibātha ín mādhuṇaḥ somyásya dádhathe  
 rátnam vidhaté jánāya || 4 || á no yātam divó áchā prithi-  
 vyá hiranyáyena suvrítā ráthena | má vām anyé ní yaman  
 devayántaḥ sám yád dadé nábbhiḥ pūrvyá vām || 5 || nū  
 no rayím pūruvīraṁ bṛhāntam dāsrā mímāthām ubháyeshe  
 asmé | náro yád vām asvinā stómam āvan sadhástutim  
 ājamilhāso agman || 6 || ihéha yád vām — || 7 ||

( ४५ ) पञ्चमत्वारिषां सूक्तम्

(१-७) सप्तर्षस्यास्य सूक्तस्य गीतमो वामदेव ऋषिः । अश्विनौ देवते । (१-६) प्रथमादिषट्पञ्चां अगती,

(७) सप्तम्याश्च विष्टुर् छन्दसी ॥

॥२१॥

एष स्य भानुरुदियति युज्यते रथः परिज्मा दिवो अस्व सानवि ।  
 पृक्षासो अस्मिन्मिथुना अधि त्रयो दृतिस्तुरीयो मधुनो वि रप्सते ॥१॥

45.

Eshá syá bhānúr úd iyarti yujyáte ráthah párijmā divó  
 asyá sānavi | priksahāso asmin mithunā ádhi tráyo dr̥tis tú-  
 r̥īyo mādhuṇo ví rap̥sate || 1 ||

O omnipresent, ever-true twin-divines, come with your golden chariot to this place of worship and participate in the sparkling glory of universe, and give precious treasures to the devotee, who adores you. 4

Come to us, whether from heaven or earth, with your well-constructed golden chariot. Let not other worshippers, aspiring to be divine, detain you. Because here you are bound by earlier bonds of friendship. 5

O destroyers of devils, may you grant us both great opulence, comprising many descendants, since the leaders of the worship have addressed many praises, and worshippers of eternal Lord have joined them in their laudations. 6

O twin-divines, both of you are like-minded and rich in treasures. May our earnest praise offered to you be beneficial to us. May you protect your worshipper. O ever-true divines, our aspirations are directed towards you for gratification. 7

Yonder goes up the sun, your chariot, O twin-divines, traversing the regions. It is associated with the divine orb on the summit of the heaven. Within it are the three analogous kinds of food : the wind, the electricity and the water ; and the leather-like vessel of the sweet clouds rustling is the fourth one. 1

उद्धौ पृक्षासो मधुमन्त ईरते रथा अश्वस उपसो व्युष्टिषु ।  
 अपोर्णुवन्तस्तम् आ परीवृतं स्वर्णं शुक्रं तन्वन्त आ रजः ॥२॥  
 मध्वः पिवतं मधुपेभिरासभिरुत प्रियं मधुने युञ्जाथां रथम् ।  
 आ वर्तन्ति मधुना जिव्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना ॥३॥  
 हंसासो ये वा मधुमन्तो अस्त्रियो हिरण्यपर्णा उहुव उपवुधः ।  
 उदप्रुतो मन्दिनो मन्दिनिस्पृशो मध्वो न मधः सर्वानानि गच्छथः ॥४॥

ūd vām prikshāso mādhu-  
 manta irate rāthā āśvāsa uśhāso vyūṣṭiṣhu | apornuvāntas  
 tāma ā parīvṛitam svār nā śukrām tanvānta ā rājah ॥ 2 ॥  
 mādhvah pibatam madhupébhir āsábhir utā priyām má-  
 dhune yuñjāthām rātham | ā vartanīm mādhunā jivvathas  
 pathó dṛitīm vahethe mādhumantam aśvinā ॥ 3 ॥ haṁsāso  
 yé vām mādhumanto asrídho hīranyaparnā uhúva usharbú-  
 dhaḥ | udaprúto mandíno mandinispṛiśo mādḥvo ná má  
 kshah sávanāni gachathah ॥ 4 ॥

स्वध्वरासो मधुमन्तो अमय उस्त्रा जेरन्ते प्रति वस्तोरश्विनौ ।  
 यन्निकृहस्तस्तरणिर्विचक्षणः सोमं सुपाव मधुमन्तमद्रिभिः ॥५॥  
 अकेनिपासो अहभिर्दविध्यतः स्वर्णं शुक्रं तन्वन्त आ रजः ।  
 सूरभिर्दधान्युयुजान ईयते विश्वौ अनु स्वधया चेतथस्पथः ॥६॥  
 प्र वामवोचमश्विना धियंघा रथः स्वध्वो अजरो यो अस्ति ।  
 येन स्रयः परि रजसि याथो हविष्मन्तं तरणिं भोजमच्छ ॥७॥

svadhvarāso mādhumanto  
 agnáya usrá jarante práti vástor aśvinā | yán niktáhastas  
 tarāṇir vicakṣhaṇāḥ sómam susháva mādhumantam ádri-  
 bhīḥ ॥ 5 ॥ ākenipāso āhabhir dávidhvataḥ svār nā śukrām  
 tanvānta ā rājah | sūras cid āśvān yuyujāná iyate vísvāñ  
 ānu svadháyā cetathas patháh ॥ 6 ॥ prá vām avocam aśvinā  
 dhiyaṁdhā rāthah svāsvo ajáro yó ásti | yéna sadyāḥ pári  
 rājānsi yāthó havishmantam tarāṇim bhojām ácha ॥ 7 ॥

Your food-bearing, cloud-laden, well-horsed chariots, appear at the flash of the dawn, scattering the surrounding gloom, like the sun, and spreading bright radiance over the firmament. 2

May you drink the heavenly sweet sap with lips accustomed to drink it; may you harness your beloved chariot for the sweet sap. May you come to the dwelling of the worshipper, and enliven the path with the sacred sap. May you bring, O twin-divines, the leather vessels, filled with the heavenly elixir. 3

May you come to our place of worship, as fleeing insects and birds to honey, with those waves that are swift of speed, gentle, persistent in action, golden-winged, bearers of burdens, early wakers at dawn, dispensers of water, exulting and sipping the heavenly elixir. 4

The foremost requisite of the holy rituals, the sacred fire, the acceptor of sweet libations, praises the associated twin-divines every day, when the prudent priest, the conductor of the ceremony, with clean hands expresses by grinding stones the sweet-flavoured juice of medicinal herbs. 5

The near-advancing rays, dispersing the darkness by the light of day, are over-spreading the firmament with lustre. The sun, harnessing as if the (horses) of his chariot, proceeds on his way. May you investigate the paths on which the sun traverses, offering food libations, as he moves. 6

Celebrating sacred rites, I glorify you, O twin-divines. Your undecaying chariot has excellent horses, wherewith you traverse swiftly through the regions of space. May you abounding in oblations promptly come to our place of worship, conferring happiness. 7



( ४६ ) षड्वत्वारिंशं सूक्तम्

(१-७) एतर्षत्यास्य सूक्तस्य गौतमो नामदेव प्राचिः । (१) प्रथमर्षो वायुः,

(२-७) द्वितीयादिषण्णाब्जेन्द्रवायू देवते । गायत्री छन्दः ॥

२॥ अग्रं पिबामधूनां सुतं वायो दिविष्टिषु । त्वं हि पूर्वपा असि ॥१॥  
 शतेना नो अभिष्टिभिर्नियुत्वा इन्द्रसारथिः । वायो सुतस्य तृप्पतम् ॥२॥  
 आ वा सहस्रं हरय इन्द्रवायू अभि प्रयः । वहन्तु सोमपीतये ॥३॥

46.

Āgram pibā mādihūnām sutām vāyo diviṣṭiṣhu | tvam  
 hi pūrvapā āsi || 1 || śatēnā no abhiṣṭibhir niyūtvāñ indra-  
 sārathiḥ | vāyo sutāsya tṛimpatam || 2 || ā vām sahasram  
 hāraya indravāyū abhi prayaḥ | vābantu sōmapītaye || 3 ||

रथं हिरण्यवन्धुरमिन्द्रवायू स्वध्वरम् । आहि स्थाथो दिविस्पृशम् ॥४॥  
 रथेन पृथुपार्जसा दाशान्समुप गच्छतम् । इन्द्रवायू इहा गतम् ॥५॥  
 इन्द्रवायू अयं सुतस्तं देवेभिः सजोषसा । पिबतं दाशुषो गृहे ॥६॥  
 इह प्रयाणमस्तु वामिन्द्रवायू विमोचनम् । इह वां सोमपीतये ॥७॥

rātham hīraṇyavandhuram indravāyū svadhvarām | ā hi  
 sthātho diviṣprīṣam || 4 || rāthena prithupājasā dāśānsam  
 ūpa gachhatam | indravāyū ihā gatam || 5 || indravāyū ayam  
 sutās taṁ devēbhiḥ saśoṣasā | pibatam dāśuṣho grīhē || 6 ||  
 ihā prayāṇam astu vām indravāyū vimōcanam | ihā vām  
 sōmapītaye || 7 ||

Accept first, O vital breath, the presented offering of the devotional love, at worship that secures happiness, for, you verily are the first acceptor. 1

O vital breath, associated by the subsidiaries, the sense-organs and having the soul as the charioteer, come for the fulfilment of our numerous aspirations. May you and the soul enjoy the worldly pleasures. 2

O soul and vital breath, may the thousands steeds comprising sense perceptions, eager for sustenance bring you to relish exhilarating enjoyments. 3

O soul and vital breath, may you mount the golden-seated chariot, the body, that aids our worship, soaring high to the inner most bliss. 4

O soul and vital breath, while going to the liberal devotee, come here with your very strong chariot of the body. 5

O soul and vital breath, these devotional songs are recited for you. May you, associated with Nature's bounties relish it in the home of the liberal devotee. 6

O soul and vital breath, may hither be the course of your journey. May you let your sense-organs relax here for enjoying the heavenly bliss. 7

( ४७ ) सप्तचत्वारिंशं सूक्तम्

(१-४) वायव्यस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । (१) प्रथमर्चो वायुः । (२-४) द्वितीयादितृवस्य  
चेन्द्रवायू देवते । भनुष्टु छन्दः ॥

॥२३॥

वायों शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु ।  
 आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥१॥  
 इन्द्रश्च वायवेष्ठां सोमानां पीनिर्महथः ।  
 युवां हि यन्तीन्दवो निम्नमापो न स्रध्यक् ॥२॥  
 वायुविन्द्रश्च शुष्मिणा सुरथं शवसस्पती ।  
 नियुत्वन्ता न ऊतय आ यतुं सोमपीतये ॥३॥  
 या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा ।  
 अस्मे ता यज्ञवाहुसेन्द्रवायु नि यच्छतम् ॥४॥

47.

Vāyo ṣukró ayāmi te mādhwō ágraṃ dívishṭishu | ā yāhi  
 sōmapitaye spārhó deva niyútvatā || 1 || índraṣ ca vāyav  
 eśhām sōmānām pītīm arhathaḥ | yuvām hí yántíndavo ni-  
 umnām āpo ná sadhryāk || 2 || vāyav índraṣ ca śushmīnā sa-  
 ráthaṃ śavasas patī | niyútvantā na ūtāya ā yātaṃ sōma-  
 pitaye || 3 || yā vām sánti puruspr̥ho niyúto dāśúshe narā  
 asmé tá yajñavāhaséndravāyū ní yachataṃ || 4 ||

( ४८ ) अष्टचत्वारिंशं सूक्तम्

(१-४) वायव्यस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । वायुदेवता । भनुष्टु छन्दः ॥

॥२४॥

विहि होत्रा अवीता विपो न रायों अर्यः ।  
 वायुवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥१॥

48.

Vihí hōtrā ávitā vípo ná ráyo aryāḥ | vāyav ā candréṇa  
 ráthena yāhí sutāsya pītāye || 1 ||

O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your subsidiaries, the sense perceptions, to enjoy the exhilarating experiences. 1

O soul and vital breath, both of you deserve to relish the devotional elixir. Our devotion flows towards you as drops of water gather to move towards lower levels. 2

O soul and vital breath, lords of strength, vigorous, and drawn by the subsidiaries, the sense-perceptions, may both of you come riding in the same vehicle to accept devotional love for our protection. 3

Leaders of ceremonies, conveyors of sacred homage, O soul and vital breath, may you grant to the dedicated devotees the reputed sense-enjoying faculties, which are blessed by you. 4

O vital breath, come like an army chief, the terrifier of evil force. May you enrich the worshipper and come with your refulgent car to enjoy exhilarating experiences. 1



निर्युवाणो अशस्तीर्नियुत्वौ इन्द्रसारथिः ।  
 वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥२॥  
 अनु कृष्णे वसुधिते येमाते विश्वपेशसा ।  
 वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥३॥  
 वहन्तु त्वा मनोयुजो युक्तासो नवतिर्नव ।  
 वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥४॥  
 वायौ शतं हरीणां युवस्व पोष्याणाम् ।  
 उत वा ते सहस्रिणो रथ आ यातु पाजसा ॥५॥

niryuvāṇo āśastir niyū-  
 tvāñ indrasārathih | vāyav — || 2 || ānu kṛṣṇe vāsudhiti  
 yemāte viśvāpeśasā | vāyav — || 3 || vāhantu tvā manoyūjo  
 yuktāso navatīr nāva | vāyav — || 4 || vāyo śatām hārīṇām  
 yuvāsva pošhyānām | utā vā te sahasrīṇo rātha ā yātu pā-  
 jasā || 5 ||

( ४९ ) एकोनपञ्चासं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य गौतमो नामदेव ऋषिः । इन्द्राबृहस्पती देवते । गायत्री छन्दः ॥

॥२५॥ इदं वामास्ये हविः प्रियमिन्द्राबृहस्पती । उक्थं मर्दश्च शस्यते ॥१॥  
 अयं वां परि पिच्यते सोम इन्द्राबृहस्पती । चारुर्मदाय पीतये ॥२॥  
 आ न इन्द्राबृहस्पती गृहमिन्द्रश्च गच्छतम् । सोमपा सोमपीतये ॥३॥

49.

Idāṃ vām āsyē havīḥ priyām indrābrihaspatī | ukthām  
 mādaṣ ca śasyate || 1 || ayām vām pāri śhicyate sōma in-  
 drābrihaspatī | cārur mādāya pitāye || 2 || ā na indrābrihas-  
 patī gṛihām indraṣ ca gachataṃ | somapā sōmapitāye || 3 ||

O vital breath, the represser of calumnies, drawn by the subsidiaries, the sense perceptions, and having the soul as your charioteer, come with your refulgent car to enjoy exhilarating experiences. 2

The two attractive sources of sustenance, the universal forms (heaven and earth) wait upon you; come, O vital breath, with your refulgent car to enjoy exhilarating experiences. 3

May the ninety-nine energies, harnessed together, swift as mind, convey you. Come, O vital breath, with your brilliant sense-perceptions to enjoy exhilarating experiences. 4

Harness, O vital breath, one hundred vital energies, or even a thousand, and let your chariot come with rapidity hither. 5

## 49

O resplendent self and the super-dominating wisdom, I, the ego, present a morsel of melodies into your mouth and offer loving devotion to your heart. 1

This sweet sacred hymn has been expressed, O resplendent self and supreme wisdom, for you for acceptance and exhilaration. 2

O resplendent self and supreme wisdom, relishers of divine pleasure, come to our dwelling (inner cavity) and accept our loving devotion. 3

अस्ये इन्द्रावृहस्पती रविं धत्ते शतृग्विनेम् । अर्धावन्तं सहस्रिणम् ॥४॥  
 इन्द्रावृहस्पती वयं सुते गीर्भिर्हवामहे । अस्य सोमस्य पीतये ॥५॥  
 सोममिन्द्रावृहस्पती पिबते दाशुषो गृहे । मादयेथां तदोक्ता ॥६॥

asmé indrābrihaspatī rayīm dbattam śatagvīnam | āśvāvan-  
 tam sahasrīnam || 4 || indrābrihaspatī vayām suté gīrbhīr  
 havāmahe | asyā sōmasya pitāye || 5 || sōmam indrābrihas-  
 patī pibatam dāśuśho grīhé | mādāyethām tādokasā ||  
 6 ||

( ५० ) पञ्चाशं सूक्तम्

(१-११) एकदशवेण्यास्य सूक्तस्य गीतमो धामदेव ऋषिः । (१-२) प्रथमादिनवर्षा बृहस्पतिः, (१०-११)  
 दशमेकादशयोश्चेन्द्रावृहस्पती देवते । (१-२, ११) प्रथमादिनवर्षाविक्रान्तिर्दशमाध विदुषः,  
 (१०) दशमाध अगती उन्मती ॥

॥२९॥ यस्तस्तम् सहेसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्यो रवेण ।  
 तं प्रवास ऋषयो दीर्घानाः पुरो विप्रा दधिरे मुन्द्रजिह्वम् ॥१॥  
 धुनेतयः सुप्रकेतं मर्दन्ते बृहस्पते अग्नि ये नस्तत्से ।  
 पृषन्तं सुप्रमदब्धमूर्ध्वं बृहस्पते रक्षतादस्य योनिम् ॥२॥

50.

Yās tastāmbha sāhasā vi jmo āntān bṛihaspatīs trisha-  
 dhasthó rāvena | tām pratnāsa ṛishayo dīdhyānāḥ puró ví-  
 prā dadhire mandrājihvam || 1 || dhunétayah supraketaṁ  
 mādanto bṛihaspate abbī yé nas tatasré | pṛishantaṁ śṛip-  
 rām ádabdhām ūrvām bṛihaspate rákshatād asya yónim  
 || 2 ||

Grant us, O resplendent self and supreme wisdom  
hundreds of cows (thoughts) and thousands of horses  
(vital activity). 4

O resplendent self and supreme wisdom, we invoke you  
with praises to share the effused sap of devotion and  
enjoy the drink. 5

Cherish, O resplendent self and supreme wisdom, cherish  
the loving devotion, in the apartment of the donor, and  
be exhilarated in his abode. 6

## 50

Amongst the very very old heavenly bodies, stars, planets,  
the most prominent is the lord of the vast universe (the  
sun, of the physical region), who has pleasing tongue  
of flames, who sustains the ends of the earth by his  
might, and who abides with sovereignty in the three  
regions of the universe. 1

O Lord of vast universe (universal Lord of spiritual  
region), may you protect the fruit-yielding, progressive,  
invincible, great sacred works of your such worshippers,  
as gladden you by their work, and who are possessed of  
great wisdom, and glorify you. May you make their  
adversaries tremble. 2



बृहस्पते या परमा परावदत आ तं ऋतस्पृशो नि पेंदुः ।  
 तुभ्यं खाता अंवाता अद्रिदुग्धा मध्वः श्रोतन्त्यभितो विरुप्शाम् ॥३॥  
 बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।  
 सप्तात्यस्तुविजातो रवेण वि सप्तरश्मिर्मधमत्तमांसि ॥४॥  
 स सुष्टुभा स ऋक्ता गुणेन वलं रुरोज फलिगं रवेण ।  
 बृहस्पतिरुत्तिया हव्यसूदः कनिकदुह्यवशतीरुदाजत् ॥५॥

br̥haspate yā paramā parāvād āta ā ta r̥itaspr̥iso ni  
 sheduḥ | túbhyam khātá avatá ádr̥idugdhā mád̥hva sco-  
 tanty abh̥ito virap̥śám || 3 || br̥haspátīḥ prathamám jāya-  
 māno mahó jyótishah paramé vyōman | saptāsyas tuvijātó  
 ráveṇa ví saptáraṣmir adhamat támañsi || 4 || sá susṭúbhā  
 sá r̥ikvatā gaṇéna valám ruroja phaligám ráveṇa | br̥has-  
 pátir usr̥iyā havyasúdaḥ kánikradad vávaṣatīr úd ājat  
 || 5 ||

॥२॥

एवा पित्रे विश्वदेवाय वृष्णे यज्ञोविधेम् नमसा हविभिः ।  
 बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥६॥  
 स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावुभि वीर्येण ।  
 बृहस्पतिं यः सुभृतं विभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥७॥  
 स इक्षेति सुधित ओकसि स्वे तस्मा इळा पिव्यते विश्वदानिम् ।  
 तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पुर्य एति ॥८॥

evā pitré viṣvādevāya vṛishṇe yajñair vidhema námasā  
 havírbhiḥ | br̥haspate suprajā vīrávanto vayám syāma pá-  
 tayo rayīṇám || 6 || sá íd rájā prátijanyāni víṣvā śúshmeṇa  
 tasthāv abh̥i vīryeṇa | br̥haspátīm yāḥ súbhṛitam bibh̥arti  
 valgūyāti vándate pūrvabhājam || 7 || sá ít ksheti súdhita  
 ókasi své tásmā ilā pivate viṣvadānīm | tásmāi víṣaḥ sva-  
 yám evā namante yásmin brahmā rájani pūrva éti || 8 ||

O sun, lord of vast universe, these vital rays of yours, coming from a distant region, exist in the eternal order. May these rays relish the exhilarating moisture of all that is on this earth, just as the worshipper enjoys the herbal juice, pressed by the sounding stones during the ceremony and flowing copiously, as if from a deep well. 3

O sun, lord of vast universe, you first appear in the highest region of supreme light with your seven-fold mouth and with noise of thunder ; with seven rays, you blow and disperse the darkness. 4

Aided by the reputed and brilliant troop of the devout sages, he destroys with super-sound the crooked pollution. Then the sun the lord of vast universe, the bestower of food with super-sound, sets free his rays for the growth of harvest, that supplies the material of oblations. 5

Thus may we offer worship with praises and dedication and with oblation to the paternal universal Lord, the showerer of benefits, and may we, O Lord of Universe, be blessed with excellent and valiant progeny and become proud possessors of rich treasures. 6

Surely that prince overcomes by his strength and prowess all hostile people, who cherishes Supreme Lord liberally by oblations and glorifies and honours him as the foremost sharer of the offering. 7

Verily he dwells in peace and comfort in his own house ; to him the earth bears fruit in all seasons ; to him his subjects willingly pay homage, the prince to whom the Lord supreme first favours with His blessings. 8

अप्रतीतो जयति सं धनानि प्रतिजन्यान्नुत या सजन्या ।  
 अवस्ये यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः ॥९॥  
 इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।  
 आ वां विशन्तिवन्दवः स्वामुवोऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥१०॥  
 बृहस्पत इन्द्र वर्धतं नः सचा सा वां सुमतिर्भूत्वस्मे ।  
 अविष्टं धियो जिगृतं पुरंधीर्जज्ञस्तमर्यो वनुषामरातीः ॥११॥

ápratīto jayati sām dhánāni prátijanyāny uta yá sájanya |  
 avasyáve yó varivah kṛṇóti brahmāṇe rājā tám avanti de-  
 vāḥ || 9 || indraś ca sómam pibatam bṛihaspate 'smín yajñé  
 mandasānā vṛishanvasū | á vām viśantv índavah svābhúvo  
 'smé rayim sárvavīram ní yachatam || 10 || bṛihaspata indra  
 vārdhatam nah sácā sá vām sumatír bhūtv asmé | avishtám  
 dhíyo jigritám púramdhír jajastám aryó vanúshām áratih  
 || 11 ||

( ५१ ) एकपञ्चानां सूक्तम्

( १-११ ) एकपञ्चानां सूक्तस्य गौतमो नामदेव ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

॥ हरिःऽ३५ ॥

॥१॥ इदमु त्वत्पुस्तमं पुरस्ताज्योतिस्तमसो वयुनावदस्यात् ।  
 नूनं दिवो दुहितरो विभातीर्गन्तुं हृणवन्नृपसो जनाय ॥१॥  
 अस्थुरु चित्रा उपसं पुरस्तान्मिता इव स्वरवोऽध्वरेषु ।  
 व्युं ब्रजस्य तमसो द्वारोच्छन्तीरब्रज्जुचयः पावकाः ॥२॥

51.

Idám u tyát purutámam purástāj jyótis tāmaso vayú-  
 nāvad asthāt | nūnám divó dūhitáro vibhātír gātum kṛṇa-  
 vann ushāso jánāya || 1 || ásthur u citrá ushásah purásiān  
 mitā íva sváravo 'dhvaréshu | vy ū vrajáśya tāmaso dvā-  
 rochántír avrañ chūcayah pāvakáh || 2 ||

Unopposed, that prince becomes the winner of the treasures of hostile people, and of his own subjects, who bestows riches upon learned men and seeks their protection. All divine powers also offer protection to him. 9

O Supreme Lord, may you and your radiant powers, exulting and showering riches, accept our devotional love at congregation. May you be fully satisfied with our loving regards. May you bestow upon us riches and heroic descendants. 10

O Lord with resplendence and supreme wisdom, may you elevate us ; may we be combinedly blessed with both of your these attributes. May you assist our holy thoughts and wake up our spirits. May you weaken the hatred of our adversaries. 11

## 51

Their widely-spread light is coming up in the east, from out of darkness, inspiring divine wisdom. Verily the brilliant dawns, the daughters of heaven, enlighten the path of action for men. 1

The richly-coloured dawns rise up in the east, like the pillars planted at the place of worship round the altar. Radiant, splendid and purifying are they manifested, opening the portals of the fold of gloom. 2



उच्छन्तीरय चित्तवन् भोजाजोद्योदयोपसो मृघोनीः ।  
 अचित्रे अन्तः पुण्यः ससन्तवबुध्यमानासतर्मसो विमध्ये ॥३॥  
 कुचित्स देवीः सनयो तवो वा यामो बभूयावुपसो वो अद्य ।  
 येना नवग्वे अङ्गिरे दशग्वे सप्तास्ये रेवती रेवदुप ॥४॥  
 वृष्यं हि देवीकृतपुग्भिर्धैः परिप्रयाथ मुवनानि सयः ।  
 प्रबोधयन्तीरुपसः ससन्तै द्विपाचतुष्पाचरथाय जीवम् ॥५॥

uchántir adyá cita-

yanta bhoján rādhodéyāyoshāso maghōniḥ | acitré antáh  
 paṇāyaḥ sasantv ābudhyamānās tāmaso vīmadhye || 3 || ku-  
 vīt sá devīḥ sanāyo nāvo vā yāmo babhūyād ushaso vo  
 adyá | yēnā nāvagve āṅgīre dāśagve saptāsye revatī revād  
 ūshā || 4 || yūyām hí devīḥ ṛitayūgbhir āśvaiḥ pariprayāthā  
 bhūvanāni sadyāḥ | prabodhāyantīr ushasaḥ sasāntaṁ dvi-  
 pāc cātusphāc carāthāya jivām || 5 ||

॥३॥ कं स्विदासां कतमा पुराणी यया विधानां विदधुर्कैभुणाम् ।  
 शुभं यच्छुभ्रा उपसंश्चरन्ति न वि ज्ञायन्ते सहशीरजुर्याः ॥६॥  
 ता घा ता भद्रा उपसः पुरासुरभिष्टिद्युञ्जा कृतजातसत्याः ।  
 वास्वीजानः शशमान उक्थैः स्तुवज्जुसन्दर्विणं सद्य आपं ॥७॥  
 ता आ चरन्ति समना पुरस्तात्समानतः समना पप्रथानाः ।  
 कृतस्य देवीः सदसो बुधाना गवां न सर्गा उपसो जरन्ते ॥८॥

kvā svid āsāṁ katamā purāṇī yāyā vidhānā vidadhūr  
 ṛibhūṇām | śubham yāc chubhrā ushāsaḥ cāranti nā vī jñā-  
 yante sadṛṣīr ajuryāḥ || 6 || tā ghā tā bhadrā ushāsaḥ pu-  
 rāsūr abhishtīdyumnā ṛitājātasatyāḥ | yāsv ījānāḥ śasamānā  
 ukthaiḥ stuvāṇ chānsan drāviṇaṁ sadyā āpa || 7 || tā ā ca-  
 ranti samanā purastāt samānātaḥ samanā paprathānāḥ | ṛi-  
 tāsyā devīḥ sādaso budhānā gāvām nā sārgā ushāso ja-  
 rante || 8 ||

The gloom-dispelling, affluent dawns animate the pious worshippers to offer sacrificial treasure. May the churlish traffickers sleep on unawakened in the gloomy depth of darkness. 3

O divine dawns, may your chariot, whether old or new, be frequent at this day's worship, wherewith, O affluent dawns, possessing riches, may you shine upon the singers reciting seven-tones of the fire-priests, presiding over the ceremony lasting nine or ten days. 4

O divine dawns, with speedy rays, harnessed by eternal order, you swiftly travel round the regions of space. May you arouse the sleeping creatures, whether biped (men) or quadruped (cattle), so that they may pursue their assigned duties. 5

Where is that ancient one of those dawns, through whom the works of men of experience and wisdom are accomplished? As the bright dawns happily proceed onward, they are not known apart, being alike and undecaying. 6

Blessed are those dawns, shining with blessings, furnished with that truth which springs from eternal holy order. With the help of these dawns, the worshipper, adoring with silent praises, and glorifying with hymns, soon obtains riches. 7

Coming from the east, from the same region alike, they spread around in a similar form. These divine dawns, springing from the seat of holy order, shine like radiant rays of the sun. 8

ता इष्ट्वेषुव समाना समानीरमीतवर्णा उषसश्चरन्ति ।  
 गृहन्तीरभ्वमसितं रसाद्भिः शुक्रास्तनुभिः शुचयो रुचानाः ॥९॥  
 रयिं दिवो दुहितरो विभातीः प्रजावन्तं यच्छतास्मासु देवीः ।  
 स्योनादा वः प्रतिबुध्यमानाः सुवीर्यस्य पतयः स्याम ॥१०॥  
 तद्वो दिवो दुहितरो विभातीरुषं ब्रुव उपसो यज्ञकैतुः ।  
 वयं स्याम यशसो जनेषु तद्वोश्च धृतां पृथिवी च देवी ॥११॥

tā in nv évā samanā samānīr āmitavarṇā ushā-  
 saṣ caranti | gūhantīr ābhvam āsitam rūṣadbhiḥ śukrās ta-  
 nūbbhiḥ śūcayo rueṇāḥ || 9 || rayim divo duhitaro vibhātīḥ  
 prajāvantam yachatāsmāsu devīḥ | syonād ā vaḥ pratibū-  
 dhyamānāḥ suvīryasya pātayaḥ syāma || 10 || tād vo divo  
 duhitaro vibhātīr ūpa bruva ushaso yajñāketuḥ | vayam  
 syāma yaśaso jāneṣu tād dyaus ca dhattām prithivī ca  
 devī || 11 ||

( ५२ ) द्विपञ्चाशं सूक्तम्

(१-७) सतर्पस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । उवा देवता । गायत्री छन्दः ॥

॥१॥ प्रति प्या सूनरी जनी व्युच्छन्ती परि स्वसुः । दिवो अदर्शि दुहिता ॥१॥  
 अश्वेव चित्रारुषी माता गवामृतावरी । सखाभुदुश्चिनोरुपाः ॥२॥  
 उत सखास्तुश्चिनोरुत माता गवामसि । उतोषो वस्व ईशिषे ॥३॥  
 यावयद्वेषसं त्वा चिकित्वित्सुनृतावरि । प्रति स्तोमैरभुत्समहि ॥४॥

52.

Prāti shyā sūnārī jānī vyuchāntī pāri svāsuḥ | divo  
 adarṣi duhitā || 1 || aśveva citrārushī mātā gāvām ṛitāvarī |  
 sākhābhūd aśvīnor nshāḥ || 2 || utā sākhāsy aśvīnor utā  
 mātā gāvām asi | utōsho vāsva īṣiṣhe || 3 || yāvayāddvesha-  
 sam tva cikitvīt sūnṛitāvarī | prāti stōmair abhutsamahi || 4 ||

These dawns proceed verily all alike, of similar forms, of infinite colours, pure, bright, illumining, concealing the gigantic might of darkness with the radiant rays. 9

O divine, O heaven's resplendent daughters, bestow upon us wealth, children and grand-children. Awaking us for our benefit, may you bless us to be the masters of heroic vigour. 10

O daughters of heaven, resplendent dawns, I, the institutor of worship, implore you, so that we may be glorious among people, and may heaven and earth and light sustain us. 11

## 52

The daughter of heaven, the giver of delight, the granter of benefits, is seen shedding radiance upon her sister, the night, ready to depart. 1

The dawn, in colour like a beautiful mare, the radiant mother of the rays of light, the object of worship, is the friend of the twin-divines,—the sun and moon. 2

O dawn, you are the friend of the twin-divines, you are the mother of the rays of light ; you rule over riches. 3

With laudations we awaken you, O dawn endowed with the light of truth, driver of animosities, and restorer of consciousness. 4



प्रति भद्रा अदृक्षत गवां सर्गा न रश्मयः । ओषा अग्रा उरु जयः ॥५॥  
 आपृशुषी विभावरि व्यावर्ज्योतिषा तमः । उषो अनु स्वधर्मव ॥६॥  
 आ यां तेनोपि रश्मिभिरान्तरिक्षमुत प्रियम् । उषः शुक्रेण शोचिषा ॥७॥

prāti bhadrá adṛikshata gāvāṃ sárgā ná raśmáyaḥ | óshā  
 aprā urú jráyah || 5 || āpaprūshī vibhāvari vy āvar jyótishā  
 támaḥ | úsho ánu svadhā́m ava || 6 || á dyā́m tanoshi ra-  
 śmíbhīr āntáriksham urú priyám | úshaḥ śukreṇa śocíshā  
 || 7 ||

( ५३ ) विपश्चात् सूक्तम्

( १-७ ) सतर्चस्वास्त्य सूरस्त्य गौतमो वामदेव ऋषिः । सविता देवता । अगती छन्दः ॥

॥५॥

तदेवस्य सवितुर्वार्यं महद्वर्णीमहे असुरस्य प्रचेतसः ।  
 छर्दिर्येन द्वाष्टुपे यच्छति त्मना तन्नो महौ उदयान्देवो अकुभिः ॥१॥  
 दिवो धर्ता भुवनस्य प्रजापतिः पिशङ्गं द्वापि प्रति मुञ्चते ऋषिः ।  
 विचक्षणः प्रथयन्नापूणस्तुर्वर्जीजनत्सविता सुप्रमुक्च्यम् ॥२॥  
 आग्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मेणे ।  
 प्र बाहू अस्त्रावसविता सवीमनि निवेशयन्प्रसुवन्नकुभिर्जगत् ॥३॥

53.

Tád devásya savitúr váryam mahád vṛiṇīmáhe ásurasya  
 prácetasah | ehardír yéna dāśiṣhe yáchatī tmánā tán no  
 mahā́ñ úd ayān devó aktúbhiḥ || 1 || divó dhartā bhúvana-  
 sya prajāpatīḥ piśāṅgam drāpīm prāti muñcate kavīḥ | vi-  
 cakshaṇāḥ pratháyann āpṛiṇānn urv ájījanat savitá sumnám  
 ukthyám || 2 || āprā rájānsi divyáni párthivā ślókaṁ deváh  
 kṛiṇute sváya dhármaṇe | prá bhāhú asrāk savitá sāvīmani  
 nivesāyan prasuvānn aktúbhir jágat || 3 ||

The auspicious rays are visible, spreading like scattered cows. The dawn has filled the world with her refulgence. 5

O refulgent dawns, filling the world with light, you dispel darkness with your radiance. There after may you protect our grainaries. 6

You overspread, O dawns, the heaven with rays, as well as the vast and loving firmament with pure lustre. 7

## 53

We, solicit of this divine, powerful and all wise creator, who deserves adoration, and who is master of ample wealth; wherewith He freely grants His worshipper, offerer of homage, protection of his own accord. May the great Lord grant us such blessings every day. 1

He, the all-wise creator, is the sustainer of heaven, and the protector of the world. He puts on as if an armour of spiritual halo around Him. He discriminates all objects, and filling the world with bliss, disperses great laudable benefits. 2

The divine creator fills with radiance the celestial and terrestrial regions. Shining in His own sovereignty, He puts forth His arms of help for the protection, regulates the world, and animates it with His divine light. 3

अदाभ्यो भुवनानि प्रचाकशाव्रतानि देवः सविताभि रक्षते ।  
 प्रास्त्राग्बाहू भुवनस्य प्रजाभ्यो धृतमतो महो अज्मस्य राजति ॥४॥  
 त्रिरन्तरिक्षं सविता महित्वना त्री रजांसि परिभूषीणि रोचना ।  
 तिस्रो दिवः पृथिवीस्तिस्र इन्वति त्रिभिर्मतेरभि नो रक्षति त्मना ॥५॥  
 बृहत्सुप्तः प्रसवीता निवेशनो जगतः स्थातुरुभयस्य यो वशी ।  
 स नो देवः सविता शर्म यच्छत्वस्मे क्षयाय त्रिवरूपमंहसः ॥६॥  
 आगन्देव ऋतुभिर्वर्धतु क्षयं दधातु नः सविता सुप्रजामिषम् ।  
 स नः क्षपामिरहभिश्च जिन्वतु प्रजावन्तं रुयिभस्मे समिन्वतु ॥७॥

ādābhyo bhūva-  
 nāni pracākaśad vratāni devāḥ savitābhi rakshate | prāsrāg  
 bāhū bhūvanasya prajābhyo dhṛitāvratato mahó ajmasya rā-  
 jati || 4 || trīr antārikṣhaṁ savitā mahitvanā trī rājānsi pari-  
 bhūś trīṇi rocanā | tisoró dívalḥ pṛithivís tistrá invati tribhír  
 vratair abhi no rakshati tmānā || 5 || bṛihátsumnaḥ prasa-  
 vītā nivésano jágata sthātūr ubháyasya yó vaśi | sá no  
 devāḥ savitā śārma yachatv asmé ksháyāya trivárūtham  
 ānhasaḥ || 6 || āgan devá ritúbhir vārdhatu ksháyam dá-  
 dhātu naḥ savitā suprajām ísham | sá naḥ kshapābhir áha-  
 bhiḥ ca jinvalu prajāvantam rayim asmé sám invatu || 7 ||

( ५४ ) षतुन्वयार्थं सूक्तम्

(१-१) षड्वक्त्रस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । सविता देवता । (१-५) प्रथमादि-  
 पञ्चर्षा अगती, (१) षडपाद्य विदुर् छन्दसी ॥

॥५४॥

अमूदेवः सविता वन्द्यो नु न इदानीमहं उपवाच्यो नृभिः ।  
 वि यो रक्षा भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत् ॥१॥

54.

Ábbūd devāḥ savitā vāndyo nū na idānīm āhna upa-  
 vácyo nṛibhiḥ | ví yó rátuā bhájati mānavébhyaḥ sréshṭham  
 no átra dráviṇam yáthā dádhat || 1 ||

The divine creator, unhampered in His activities, illumines the regions and protects the righteous men. He extends His arms of help to the people of the earth. Firm in His determinations, He shines over the wide world. 4

The creator, encompassing all the three regions by his magnitude, He pervades the three divisions of the firmament, the three worlds, the three brilliant spheres, the three heavens, and the threefold earth. May He, by His threefold measures, protect us, through His own pleasure. 5

May that divine creator, who is the source of great happiness, the engender of all, comprehender of all, regulator of both the moveable and the stationary, grant us happiness in the three worlds, and enable us to drive away the sins. 6

May the divine creator be with us along with all His seasonal blessing. May He bring prosperity to our homes, and bestow upon us food and noble sons. May He inspire us by nights and by days. May He send us opulence with progeny. 7

Now we have the realization of the divine creator. May He be glorified by us and praised by the priests at this ceremony and at the close of the day in order that He apports precious treasures to humanity. May He bestow upon us, on this occasion, most excellent wealth. 1



देवेभ्यो हि प्रथमं यज्ञिषेभ्योऽमृतत्वं सुवसि भगमुत्तमम् ।  
 आदिहामानं सवितुर्व्यूष्णिपेऽनूचीना जीविता मानुषेभ्यः ॥२॥  
 अचिन्ती यच्चकृमा देव्ये जने दीनेर्दक्षैः प्रमृती पुरुषत्वात् ।  
 देवेषु च सवितुर्मानुषेषु च त्वं नो अत्र सुवतादनंगसः ॥३॥  
 न प्रमिये सवितुर्देव्यस्य तद्यथा विश्वं भुवने धारयिष्यति ।  
 यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्निवः सुवति सत्यमस्य तत् ॥४॥

devébhyo hí pratha-  
 mām yajñīyebhyo 'mṛitatvām suvási bhāgám uttamām | ád  
 íd dāmānam savitar vy ūṛṇushe 'nūcīnā jīvītā mānushē-  
 bhyah || 2 || ácittī yāe cakṛimā daīvye jāne dīnāir dākshaiḥ  
 prābhūtī pūrushatvātā | devéshu ca savitar mānusheshu ca  
 tvām no átra suvatād ánāgasah || 3 || ná pramīye savitúr  
 daīvyasya tád yáthā víśvam bhūvanam dhārayishyāti | yát  
 prīthivyā várimann ā svaṅgurīr várshman diváh suváti sa-  
 tyām asya tát || 4 ||

इन्द्रज्येष्ठान्वृहद्भ्यः पर्वतेभ्यः क्षयौ एभ्यः सुवसि पुन्त्यावतः ।  
 यथायथा पुतवन्तो विषेमिर एषैव तस्थुः सवितः सवायं ते ॥५॥  
 ये ते त्रिरहन्त्सवितः सवासो द्विवेदिवे सौभगमासुवन्ति ।  
 इन्द्रो यावापृथिवी सिन्धुरद्विरादित्यैर्नो अदितिः शर्म यंसत् ॥६॥

indrajyeshthān bṛihádbhyah párvate-  
 bhyah ksháyāñ ebhyah suvasi pastyāvataḥ | yáthā-yathā  
 patáyanto viyemirá evaívā tasthuḥ savitaḥ savāya te || 5 ||  
 yé te trīr áhan savitaḥ savāso divé-dive saūbhagam āsu-  
 vānti | indro dyāvāprīthīvī síndhur adbhír ādityaír no ādi-  
 tiḥ śarma yañsat || 6 ||

O creator, you grant the best gift of immortality to the enlightened and dedicated men of the first category. To the liberal givers, you open the portals of light and to the common men, you award the continuous cycle of existence. 2

If O creator, through ignorance, infirmities or omissions on our part, we have committed offence against your divine laws, or against learned elites or common men, may you on this occasion absolve us from the guilt and be compassionate. 3

None can ever obstruct the acts of the divine creator, He sustains the whole world, and the print (the divine art) of His finger is widely visible over the extent of earth ; and the magnitude of the heaven verily is the truth, that is His. 4

You raise your worshippers to the highest level, just as the sun is elevated above the vast clouds. For them you provide dwelling places, filled with habitations. And the more they rise in their levels, the more you are retained in their hearts, and the more they are in possession of your love, the more they obey your command. 5

O creator, may the sun, the heaven and earth, the ocean full of waters, and infinity (time and space) and its divisions, be the cause of happiness for such worshippers, as offer prayers and devotional homages to you day by day, thrice a day. 6

( ५५ ) पञ्चपञ्चांगं सूक्तम्

(१-१०) दशर्चस्वाम्य सूक्तस्य गौतमो वामदेव ऋषिः । विधे देवा देवताः । (१-७) प्रथमादि-  
सतर्चा विष्णुः, (८-१०) भटम्पादितृचम्य च गावत्री छन्दसी ॥

॥६॥

को वखाता वसवः को वरुता द्यावाभूमी अदिते त्रासीथां नः ।  
 सहीयसो वरुण मित्र मर्तात्को वोऽध्वरे वरिवो धाति देवाः ॥१॥  
 प्र ये धामानि पूर्याण्यर्चान्वि यदुच्छान्वियोतारो अमूराः ।  
 विधातारो वि ते दधुरजस्त्रा ऋतधीतयो रुचन्त दुस्माः ॥२॥  
 प्र पुस्त्याऽमदिति सिन्धुमर्केः स्वस्तिर्मणि सख्याय देवीम् ।  
 उभे यथा नो अहनी निपात उपासानक्ता करतानदब्धे ॥३॥

55.

Kó vas trātá vasavaḥ kó varūtá dyāvābhūmī adite trā-  
 sīthām naḥ | sáhiyaso varuna mitra mártāt kó vo 'dhvaré  
 várivo dhāti devāḥ || 1 || prá yé dhāmāni pūrvyāṇy ārcān ví  
 yád uchān viyotāro āmūrāḥ | vidhātāro ví té dadhur ájasrā  
 řitádhitayo rurucanta dasmāḥ || 2 || prá pastyām áditim sín-  
 dhum arkañ svastim iḷe sakhyāya devīm | ubhé yāthā no  
 áhanī nípāta ushāsānāktā karatām ádabdhe || 3 ||

व्ययुमा वरुणश्चेति पन्थासिपस्पतिः सुवितं गातुमग्निः ।  
 इन्द्राविष्णु नृवदु पु स्तवाना शर्म नो यन्तममवद्वक्ष्यम् ॥४॥  
 आ पर्वतस्य मरुतामवांसि देवस्य त्रातुरग्नि भगस्य ।  
 पात्यतिर्जन्यादहंसो नो मित्रो मित्रिवाहुत न उरुष्येत ॥५॥

vy āryamā

várunaṣ ceti pánthām ishás pátiḥ suvitām gātum agniḥ |  
 índrāvishṇū nřivád u shú stávānā řarma no yantam āma-  
 vad várūtham || 4 || á párvatasya marūtām āvāñsi devāsya  
 trātūr avri bhágasya | pát pátir jányād áñhaso no mitró  
 mitriyād utá na urushyet || 5 ||

Who, of you, O providers of riches, is our saviour? Who is our protector? O heaven and earth, and eternity, may you preserve us. O sun and ocean, may you protect us from the strong foe. O divines, among you, who confers rewards for our sacred deeds? 1

The divine powers grant rewards of previous lives, dispel darkness, distinguish virtue from vice, and are infallible. They are eternal distributors of rewards, granters of what is desired, the upholders of eternal truths and they shine brilliantly. 2

I implore Nature's bounties, such as mother-infinity, and the ocean, and the divine source of bliss for friendship. I praise you, both day and night, that you may protect us unimpeded. O night and morning, may you fulfil our wishes. 3

O ordainer and most virtuous, guide us along the path of worship. May the illustrious leader, the Lord of food, show us the way to happiness. O resplendent and protector, being glorified, bestow upon us aspired prosperity comprehending descendants and household comforts. 4

I have recourse to the protection of mountains, the cloud-bearing winds, and Nature's splendour. May the oceans preserve us from human wretchedness, and may the sun save us with a friendly regard. 5



॥ ५८ ॥

नू रोदसी अहिना बुध्न्येन स्तुवीत देवी अप्येभिरिष्टैः ।  
 समुद्रं न संचरणे सनिष्यवो घर्मस्वरसो नृयोऽप्ये व्र ॥६॥  
 देवेनां देव्यदितिर्नि पातु देवत्वाता त्रायतामप्रपुच्छन् ।  
 नहि मित्रस्य वरुणस्य धासिमहीमसि प्रमियं सान्वग्नेः ॥७॥  
 अग्निर्गो वसुव्यस्याग्निर्महः सोमगस्य । तान्यस्मभ्य रासते ॥८॥  
 उपो मघोन्या वह सुवृते वार्यो पुरु । अस्मभ्य वाजिनीवति ॥९॥  
 तत्सु नः सविता भगो वरुणो मित्रो अर्यमा । इन्द्रो नो राधसा गमत् ॥१०॥

nū rodasī áhinā budhnyēna stuvitā devī ápyebhir  
 ishtāih | samudráṃ ná sameárane sanishyávo għarmásva-  
 raso nadyò ápa vran || 6 || devaír no devy áditir ní pātu  
 devás trātā trāyatām áprayuehan | nahí mitrásya váraṇa-  
 sya dhāsím árhāmasi pramiyaṃ sánv agnēh || 7 || agnír iṣe  
 vasavyāsyāgnír maháh saúbhagasya | tány asmábhyam rā-  
 sate || 8 || úsho maghony á vaha sūnṛite váryā purá | asmá-  
 bhyam vājinivati || 9 || tát sú naḥ savitā bhāgo váruṇo mi-  
 tró ariyamā | indro no rádhasā gamat || 10 ||

( ५९ ) पञ्चमोऽंशः सूक्तम्

(१-७) सप्तर्वस्यास्य सूक्तस्य गौतमो वामदेव ऋषिः । द्यावापृथिव्यौ देवते । (१-४) प्रथमादिपञ्चमोऽंशः  
 त्रिष्टुप्, (५-७) पञ्चम्यादित्यस्य च गायत्री छन्दसी ॥

॥ ६० ॥

मही द्यावापृथिवी इह ज्येष्ठे रुचा भवतां शुचयद्विरर्कैः ।  
 यस्त्यो वरिष्ठे बृहती विमिन्वन्नवदोक्षा पप्रथानेभिरेवैः ॥१॥  
 देवी देवेभिर्यजते यजत्रैरभिनती तस्यतुल्यमाणे ।  
 ऋतावरी अद्भुहा देवपुत्रे युज्ञस्य नेत्री शुचयद्विरर्कैः ॥२॥

56.

Mahí dyāvāprithivī ihā jyéshṭhe rucā bhavatām śucā-  
 yadbhir arkaiḥ | yāt sīm vāriṣṭhe bṛihatī viminvān ruvād  
 dhokshā paprathānébhir évaiḥ || 1 || devī devébbhir yajaté  
 yājatrair áminatī tasthatur ukshāmāṇe | ṛitāvarī adruhā de-  
 vāputre yajñásya netrí śucáyadbhir arkaiḥ || 2 ||

O divine heaven and earth, I praise you, together with clouds and lightning, for those things that are desired. Desirous of acquiring riches, I praise the ocean, in which the boiling cauldron-like sounding rivers whilst traversing disappear. 6

May the divine eternity, with the divine powers, preserve us ; may the saviour Lord protect us with unceasing care. We dare not withhold the lofty powers of Nature's bounties like the sun, ocean, and fire. 7

The fire-divine is sovereign lord of treasures. He is the lord of prosperity. May he bestow these gifts on us. 8

O opulent dawn, the inspirer of aesthatic truths, food-abounding, bestow upon us ample riches. 9

May Lord, the creator, gracious, most virtuous, friendly law-abiding, and resplendent come to us, and grant prosperity. 10

## 56

May the vast and most excellent heaven and earth, honoured by sacred hymns, become the field of dedicated work and worship. In the space between the two mighty regions, the rapid winds, loudly roaring, as if bearing the divine messages of Lord, are fast-moving. 1

May the divine, adorable, benevolent, fertilizing, truthful, unoppressive heaven and earth, the leaders of cosmic sacrifice, whose children are Nature's bounties, become the place of work and worship and associated with other adorable powers be honoured by our brilliant compositions. 2

स इत्स्वपा सुर्वेष्वासु य इमे यावापृथिवी जजानं ।  
 उर्वी गंभीरे रजसी सुमेके अवंशे धीरः शच्या समैरत् ॥३॥  
 नू रोदसी बृहद्भिर्नो वरुथेः पर्त्नीवद्विरिष्यन्ती सजोषाः ।  
 उरुची विश्वे यजते नि पातं धिया स्याम रथ्यः सदासाः ॥४॥

sá it svápā  
 bhūvaneshv āsa yá imé dyāvāprithivī jajāna | urvī gabhīrē  
 rājasī suméke avaṁśe dhīraḥ śacyā sām airat || 3 || nū ro-  
 dasī bṛihádbhir no várūthaiḥ pātnīvadbhir isháyanti sajó-  
 shāḥ | urūcí viṣve yajaté ní pātaṁ dhiyā syāma rathyāḥ  
 sadāsāḥ || 4 ||

प्र वां महि यवी अभ्युपस्तुतिं भरामहे । शुची उप प्रशस्तये ॥५॥  
 पुनाने तन्वा मिथः स्वेन दक्षेण राजथः । उह्याथे सनादृतम् ॥६॥  
 मही मित्रस्य साधथस्तरन्ती पिप्रती कृतम् । परि यज्ञं नि षेदयुः ॥७॥

prá vām máhi dyāví abhy úpastutim bharā-  
 mahe | śúcī úpa prāśastaye || 5 || punāné tanvā mitháḥ  
 svéna dáksheṇa rājathāḥ | ūhyáthe sanád ṛitám || 6 || mahí  
 mitráśya sādhatas tāranti píprati ṛitám | pári yajñāṁ ní  
 shedathuḥ || 7 ||

(५७) सप्तपञ्चाशं मूलम्

(१-८) भट्टवेष्वास्य भूतस्य गीतमो वामदेव कविः । (१-३) प्रथमादितुषम्य क्षेत्रपतिः । (४) चतुर्थ्यां क्रयः गुणः ।

(५, ८) पञ्चम्यष्टम्योः पुनासीरो, (६-७) पञ्चीसप्तम्योश्च सीता देवताः । (१, ४, ६-७) प्रथमा-

चतुर्थीपञ्चीसप्तमीनामृचामनुष्टुप्, (२-३, ८) द्वितीयातृतीयाष्टमीनां विष्टुप्,

(५) पञ्चम्याश्च पुर उज्जिह्व कण्ठांसि ॥

॥५॥ क्षेत्रस्य पतिना वयं हितेनेव जयामसि । गामश्च पोषयित्वा स नो मृळातीदृशे ॥१॥

Kshétrasya pátinā vayám hiténeva jayāmasi | gām  
 āśvam poshayitnv ā sá no mṛlātidrīṣe || 1 ||

Verily He, the supreme Lord, is the master accomplisher of good work in two regions, heaven and earth, generated by him in interspace, and He with His determined purposefulness and austeric action gives an impulse to the two spacious and deep well-fashioned realms, which remain firm, apparently unsupported. 3

May heaven and earth, vast, equally respected by all, universally adorable provide us food and grant us spacious apartments, inhabited by house ladies. And may we for the performance of our noble duties be possessed of chariots and helping hands. 4

We offer earnest praise to both of you, O resplendent heaven and earth. We approach you to offer adoration with pure heart. 5

You physically sanctify each other, and shine by your own power and thus you function according to eternal laws. 6

O mighty heaven and earth, you fulfil the aspirations of your friends; distributing food and giving sustenance; may your blessing be always with us in our dedicated task. 7

May we be victorious, with the aid of the master of agricultural field, our well-wisher. May he bestow upon us cattle, horses, and nourishment, and by such gifts may he make us happy. 1



क्षेत्रस्य पते मधुमन्तमूर्मि धेनुरिव पयो अस्मासु धुक्ष्व ।  
 मधुश्चुते घृतमिव सुपृतमृतस्य नः पतयो मृळयन्तु ॥२॥  
 मधुमतीगेपधीर्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।  
 क्षेत्रस्य पतिर्मधुमन्नो अस्त्वरिष्यन्तो अन्वेनं चरेम ॥३॥

kshétrasya pa  
 mādhumantam ūrmaṁ dhenúr iva páyo asmásu dhukshva  
 madhuscútam ghṛitám iva súpūtam rítasya naḥ pátay  
 mṛṇīlayantu || 2 || mādhumatīr óshadhīr dyáva ápo mādhu  
 man no bhavatv antáriksham | kshétrasya pátir mādhumā  
 no astv árishyanto ánv enaṁ carema || 3 ||

शुनं वाहाः शुनं नरः शुनं कृपतु लाङ्गलम् ।  
 शुनं वरत्रा बन्धन्तां शुनमष्टासुदिङ्ग्य ॥४॥  
 शुनासीराविमां वाचं जुपेथां यदि वि चक्रथुः पयः ।  
 तेनेमामुप सिञ्चतम् ॥५॥

अर्वाचीं सुभगे भव सीते वन्दीमहे त्वा ।  
 यथा नः सुभगासंसि यथा नः सुफलासंसि ॥६॥  
 इन्द्रः सीतां नि गृह्णातु तां पुषानु यच्छतु ।  
 सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥७॥

शुनं नः फाला वि कृपन्तु भूमिं शुनं कीनाशा अभि यन्तु वाहैः ।  
 शुनं पर्जन्यो मधुन्ता पयोभिः शुनासीरा शुनमस्मासु धत्तम् ॥८॥

ṣunām vāhā  
 ṣunām nāraḥ ṣunām kṛishatu lāṅgalam | ṣunām varatrā b  
 dhyantām ṣunām āshtrām ūd īṅgaya || 4 || ṣunāsīrāv imā  
 vācam jushethām yād divi cakraṭhuḥ pāyah | tēnemām ū  
 siñcatam || 5 || arvācī subhage bhava sīte vāndāmahe tvā  
 yāthā naḥ subhāgāsasi yāthā naḥ suphālāsasi || 6 || indra  
 sītām ní gṛiṇhātu tāṁ pūshānu yachatu | sā naḥ pāyasva  
 duhām ūttarām-uttarām sāmām || 7 || ṣunām naḥ phālā  
 kṛishantu bhūmim ṣunām kināśā abhī yantu vāhaiḥ | ṣ  
 nām parjānyo mādhumā pāyobhiḥ ṣunāsīrā ṣunām asmā  
 dhattam || 8 ||

O landlord, bestow upon us sweet abundant water, as the milch-cow yields her milk, sweet as the drops of honey and pure as butter, and may the lords of water (irrigation chief) make us happy. 2

May the herbs of the field be sweet for us ; may the heavens, the waters, the firmament be kind to us ; may the landlord be gracious to us. May we be able to obey his inspiration without obstruction. 3

May the oxen draw happily ; may the men labour happily ; may the plough furrow happily ; may the traces bind happily ; and may we wield the good happily. 4

O landlords and farmers, may you be pleased by our request, and consequently, may you irrigate land with water, which has origin in the clouds of heaven. 5

O charming furrow (deeply drawn by the plough), may you be well drawn. We glorify you, so that you may be propitious to us, and yield abundant food. 6

May the sun be gracious to the ploughed furrow ; may nourishing rain guide her. May, she, the furrow, well-stored with water, yield food, year after year. 7

May the ploughshares break up our land happily ; may the ploughman go happily with the oxen ; may the clouds water the earth with sweet showers happily. May the landlords and farmers grant prosperity to us. 8

( ५८ ) अष्टपञ्चाशं सूक्तम्

(१-११) एकादशर्षत्वात् सूक्तस्य गीतभेदे नामदेव कविः । अग्निः सूर्यो वाऽऽपो वा  
गावो वा घृतं वा देवता । (१-१०) यथमादिदर्शनां त्रिषु,  
(११) एकादशस्यैव वयती छन्दसी ॥

॥१०॥ समुद्रादूर्मिर्मधुमौ उदारदुपांशुना सममृतत्वमानद् ।  
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥१॥  
वयं नाम प्र ब्रवामा घृतस्यास्मिन्पुञ्जे धारयामा नमोभिः ।  
उप ब्रह्मा शृण्वच्छत्यमानं चतुःशृङ्गोऽवमीद्वीर एतत् ॥२॥  
चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।  
त्रिधा वृद्धो वृषभो रौरवीति महो देवो मर्त्या आ विवेश ॥३॥

58.

Samudrād ūrmīr mādhumāu ūd arad ūpāṅśunā sām  
amṛitatvām ānat | ghṛitāsya nāma guhyam yad āsti jihvā  
devānām amṛitasya nābhiḥ || 1 || vayam nāma prā bravāmā  
ghṛitāsyāsmīn yajñe dhārayāmā nāmobhiḥ | ūpa brahmā  
śṛṇavac chasyāmānam cātuḥśṛiṅgo 'vamīd gaurā etāt || 2 ||  
catvāri śṛiṅgā trāyo asya pādā dvē śiṛshē saptā hāstāso  
asya | tridhā baddhō vṛishabhō roraviti mahō devō mār-  
tyān ā viveṣa || 3 ||

त्रिधा हितं पुणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।  
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥४॥  
एता अर्पन्ति हव्यात्समुद्राच्छतव्रजा रिपुणा नावच्छेदं ।  
घृतस्य धारो अग्नि चाकशीमि हिरण्ययो वेतसो मध्य आसाम् ॥५॥

tridhā hitam paṇibhir guhyāmānam gāvi  
devāso ghṛitām anv avindan | indra ekam sūrya ekam ja-  
jāna venād ekam svadhāyā nish tatakshuh || 4 || etā arshanti  
hṛidyāt samudrāc chatāvrajā ripunā nāvaccākshe | ghṛitāsya  
dhārā abhi cākāśimi hiraṇyāyo vetaso mādhyā āsām  
|| 5 ||

The waves of sweet water spring forth from the ocean ; by the solar rays, the water is carried to celestial region. That which is the secret name of *mystic butter* is the tongue of Nature and the navel of ambrosia. 1

We celebrate the name of this *mystic butter* at our worship ; we offer it with adoration. May the supreme preceptor, the knower of the four-horned Vedas, the Divine Word, listen to this adoration. 2

Four are his horns, three are his feet, his heads are two, his hands are seven ; this triple-bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals. 3

The enlightened one discover the *mystic butter*, concealed by rivals in threefold forms, as if in the mystic cow. The resplendent self generates one portion out of it, radiant mental faculty sets free the second one and the vital breathing system fabricates out the third one, each with his own genius. 4

In countless channels these showers flow down from the heart of celestial interspace, unrestricted by the dark clouds. I look upon these showers of mystic spiritual rays descending, and behold the mystic golden reed in the mid of them. 5



॥११॥ सम्यक्स्त्ववन्ति सरितो न धेना अन्तर्हृदा मनसा पुयमानाः ।  
 एते अर्षन्त्युर्मयो घृतस्य मृगा इव क्षिपुणोरीषमाणाः ॥६॥  
 सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यद्वाः ।  
 घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नुर्मिभिः पिन्वमानः ॥७॥  
 अभि प्रवन्तु समनेव योषाः कल्याण्यः स्मयमानासो अग्निम् ।  
 घृतस्य धाराः समिधौ नसन्त ता जुषाणो हर्यति जातवेदाः ॥८॥

samyák sravanti sarīto ná dhénā antár hṛidā mānasā  
 pūyāmānāḥ | eté arshanty ūrmāyo ghṛitāsya mṛigā iva kshi-  
 paṇór īshamānāḥ || 6 || sīndhor iva prādhvané śūghanāso  
 vātapramiyah patayanti yahvāḥ | ghṛitāsya dhārā arushó  
 ná vājī kāshṭhā bhindān ūrmibhiḥ pīnvamānāḥ || 7 || abhī  
 pravanta sāmāneva yóshāḥ kalyāṇyāḥ smāyamānāso agnīm |  
 ghṛitāsya dhārāḥ samīdho nasanta tā jushāṇo haryati jātā-  
 vedāḥ || 8 ||

कन्या इव बहुमेतवा उ अङ्ग्यज्ञाना अभि चाकशीमि ।  
 यत्र सोमः सुयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते ॥९॥  
 अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।  
 इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥१०॥  
 धामन्ते विश्वं भुवनमधि श्रितमन्तः समुद्रे ह्यङ्गन्तरायुषि ।  
 अपामनीके समिधे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम् ॥११॥

kanyā iva vahatūm étavā u añjy añjānā abhī  
 cākaśīmi | yatra sōmah sūyāte yātra yajñō ghṛitāsya dhārā  
 abhī tāt pavante || 9 || abhy arshata sushtutīm gāvyaṁ ājīm  
 asmāsu bhadrá drāviṇāni dhatta | imāṁ yajñāṁ nayata de-  
 vātā no ghṛitāsya dhārā mādhumat pavante || 10 || dhāman  
 te viśvam bhūvanam ādhi śritām antāḥ samudré hṛidy  
 antár āyushi | apām ānike samithé yā ābhṛitas tām aśyama  
 mādhumantaṁ ta ūrmīm || 11 ||

The flow uninterruptedly like pleasing rivers, purified by the mind, seated in the heart; these streams of *mystic butter* descend upon the fire, like wild beasts that fly from the hunter. 6

The streams of this *mystic butter*, swifter than the wind, and rapid as the waters of a river, flow down a declivity. Bursting through the fences, and hurrying on with their waves, they flow-down like high-spirited steed. 7

The streams of this *mystic butter*, incline to spiritual fire, as devoted wives loving and smiling to husbands. They feed the flame of mystic fire like fuel, and the omniscient Lord joyfully receives them. 8

I contemplate these streams of *mystic butter*, as they flow from where the exhilarating experiences come forth, and where the noble works are solemnized. They flow as a bride, decorating herself with ornaments, whilst going to the bridegroom. 9

May the priests address sacred prayers in the well-known divine language. May they bestow upon us auspicious riches. May they convey our worship to the divine powers, whereat the streams of *mystic butter* descend with sweetness. 10

O adorable Lord, the whole world finds an asylum in your effulgence, whether it be in the interspace, in the emotional heart, in the vital breath, in ocean, in army or warfare. May we receive those sweetly flavoured waves of bliss which proceed from you and end in you. 11

# ऋग्वेद संहिता

## पञ्चम मण्डलम्

( १ ) प्रथमं सूक्तम्

(१-१२) द्वादशर्षेभ्यः सूक्तस्याग्नेयौ युवगविष्टिराहुषी । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥ विश्वेभ्यः नमः ॐ ॥

॥१२॥ अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुपासेम् ।  
यक्ता इव प्र वयामुज्जिहानाः प्र भानवः सिस्त्रते नाकमच्छ ॥१॥  
अबोधि होता यजथाय देवानुध्वो अग्निः सुमनाः प्रानरस्थात् ।  
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि ॥२॥

1

Ábodhy agnīḥ samīdhā jānānām prāti dhenúm ivāya-  
tim ushāsam | yahvā iva prā vayām ujjiḥānāḥ prā bhānā-  
vaḥ sisrate nākam ácha || 1 || ábodhi hótā yajáthāya devān  
ūrdhvó agnīḥ sumánāḥ prātár asthāt | sámiddhasya rūṣad  
adarsi pājo mahān devás támaso nír amoci || 2 ||

# ṚGVEDA SAMHITĀ

## BOOK FIVE

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1

At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by men. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven. 1

The cosmic fire, the bestower of blessings is awakened to invoke cosmic forces. Every morning the gracious fire, the sun, rises up. When kindled, his brilliant vigour is manifested, and the great enlightened one is released from the darkness. 2



यदीं गुणस्य रशनामजीगुः शुचिरङ्गे शुचिभिर्गोभिरग्निः ।  
 आदक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अंधयजुर्हभिः ॥३॥  
 अग्निमच्छा देवयतां मनींसि चक्षूषीव सूर्यं सं चरन्ति ।  
 यदीं सुवति उपसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम् ॥४॥  
 जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरूपो वनेषु ।  
 दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि वसादा यजीयाव ॥५॥  
 अग्निर्होता न्यसीदुयजीयानुपस्थं मातुः सुरभा उ लोकैः ।  
 युवा कविः पुरुनिष्ठ क्रतावा धर्ता कृष्टिनामुत मध्य इद्धः ॥६॥

yád im

gaṇásya raśanām ajīgaḥ śúcir aṅkte śúcibhir góbhīr agnīḥ |  
 ād dákshinā yujyate vājayānty uttānām ūrdhvō adhayaj  
 juhūbhiḥ || 3 || agnīm áchā devayatām mánānsi cákshūnśhiva  
 sūrye sām caranti | yád im súvāte ushāsā vírūpe śvetó  
 vājí jāyate ágre áhnām || 4 || jánishṭa hí jényo ágre áhnām  
 hitó hitéshv arushó vāneshu | dāme-dame saptā rātnā dā-  
 dhāno 'gnīr hótā ní shasādā yājiyān || 5 || agnīr hótā ny  
 āsidad yājiyān upāsthe mātūḥ surabhā u loké | yúvā kavīḥ  
 purunishṭhā rītāvā dhartā kṛishṭīnām utá mādhyā iddhāḥ  
 || 6 ||

॥३॥

प्र णु त्वं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः ।  
 आ यस्तुतान रोदसी कृतेन नित्यं मृजन्ति वाजिनं घृतेन ॥७॥  
 मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।  
 सहस्रशृङ्गो वृषभस्तदोजा विश्वी अग्रे सहसा प्रास्यन्यान् ॥८॥

prá ṇu tyām vípram adhvaréshu sādhum agnīm hótā-  
 ram ilate námobhiḥ | ā yás tatāna ródasi rītena nītyam  
 mrijanti vājinam ghritēna || 7 || mārjālyō mṛijyate své dā-  
 mūnāḥ kaviprasastó átithīḥ śivó naḥ | sahásrasṛīṅgo vṛi-  
 shabhās tádojā vísvāñ agne sāhasā prasy anyān || 8 ||

The radiant universal fire makes all manifest with his brilliant rays, when he seizes upon the confining girdle of the entire world. Thereupon the precious strength-giving oblation is offered to the flames, that spread out, and roaring aloft, consume it as if with tongue. 3

The spirits of the pious turn together to the fire-divine, as the eyes of men towards the Sun. When the multiform heaven and earth bring him forth along with dawn, he is born at the day break, as a strong white courser. 4

The noble one is kindled at day's beginning and deposited red in colour amid well-laid wood. And so the adorable fire, the invoker, is established in every house, displaying his seven gems-like flames. 5

The adorable fire divine, the invoker, is established in a fragrant place in the bosom of his mother earth. He is ever young, wise follower of eternal truth, pre-eminent over all, and kindled among people, whom he sustains. 6

On sacred ceremonial occasions all glorify that divine fire with hymns of reverence who is holy, intelligent, and the bestower of food and who spreads out both worlds by eternal law and charges them with rain. 7

Entitled to worship, he is worshipped in his own abode. He is humble-minded, eminent amongst sages, our auspicious guest, the thousand rayed, the showerer of benefits, of well known might, may you O fire divine, surpass all others in strength. 8

प्र सुयो अग्ने अत्येष्यन्त्यानाविर्यस्मै चारुतमो बभूथ ।  
 इन्द्रेण्यो वपुष्यो विभावा प्रियो विशामतिथिर्मानुषीणाम् ॥९॥  
 तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दुरात् ।  
 आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्ते अग्ने महि शर्म भद्रम् ॥१०॥  
 आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।  
 विद्वान्पथीनामुर्वान्तरिक्षमेह देवान्हविरद्याय वक्षि ॥११॥  
 अवोचाम कवये मेध्याय वचो वन्दारं वृषभाय वृष्णे ।  
 गविष्ठिरो नमसा स्तोममग्ने दिवीव रुक्ममुरुव्यञ्जमश्रेत् ॥१२॥

prá

sadyó agne áty eshy anyān āvir yāsmāi cārutamo babhū-  
 tha | ilēnyo vapushyō vibhāvā priyō viśām átithir mānu-  
 shīṇām || 9 || túbhyam bharanti kshitāyo yavishṭha balim  
 agne ántita ótā dūrāt | ā bhāndishṭhasya sumatīm cikiddhi  
 bṛihát te agne máhi sārma bhadram || 10 || ádyá rátham  
 bhānumo bhānumántam agne tishṭha yajatébhiḥ sámantam |  
 vidván pathīnām urv āntáriksham éhá devān havirádyāya  
 vakshi || 11 || ávocāma kavāye médhyāya vāco vandāru vṛi-  
 shabhāya vṛishṇe | gāvishṭhiro nāmasā stómam agnaū di-  
 vīva rukmām uruvyāñcam aśret || 12 ||

( २ ) द्वितीयं सूक्तम्

(१-१२) द्वादशर्चन्यान्वयं सूक्तम् (१. ३-८, १०-१२) प्रथमर्चनद्वितीयादिवर्णां दशम्यादिवृषस्य चाग्रेण  
 कुमारो जानो वृषो वा, उर्मो वा, (२. ९) द्वितीयानवम्योश्च जानो वृषा कविः । अग्निर्वेत्ता ।  
 (१-११) प्रथमायंकादशर्चां त्रिषु, (१२) द्वादशयाश्च शक्नोति छन्दसी ॥

॥१॥ कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे ।  
 अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरुतो ॥१॥

2.

Kumārām mātā yuvatīḥ sāmubdham gūbā bibharti nā  
 dadāti pitre | ānikam aśya ná mināj jānāśaḥ purāḥ paśyanti  
 nīhitam arataū || 1 ||

O divine fire, you quickly pass over all others, for him, to whom you appear most lovely. You are wonderously fair, adorable, effulgent, the guest of men, and loved by all people. 9

To you, O most youthful Lord, men bring their tributes from near and far. May you accept the prayer of him, who extols you most; for, the felicity, which you confer, O divine fire, is great, vast and auspicious. 10

Ascend today, radiant divine fire, on your resplendent, well-conducted chariot, together with the adorable Nature's forces. May you, knowing the paths across spacious firmament, bring hither divine forces to enjoy and share in our offerings. 11

To him the wise, the adorable, strong, and the showerer of benefits, we sing forth our song of praise, and present homage. Steady and disciplined sages offer with reverence this praise to the fire divine, like the gold-like shining sun, raised high to the sky. 12

## 2

The young mother cherishes her mutilated boy in secret, and gives him not up to the father (worshipper) ; but when he gets up the people see his unfading countenance before them. (Young mother is the lower piece of wood, and the boy is latent fire). 1



कमेतं त्वं युवते कुमारं पेषीं बिभर्षि महिषी जजान ।  
 पूर्वीहि गर्भः शरदो ववर्धापश्यं जातं यदसूत माता ॥२॥  
 हिरण्यदन्तं शुचिवर्णमात्राक्षेत्रादपश्यमायुधा मिमानम् ।  
 ददानो अस्मा अमृतं विपृक्कृत्किं मामनिन्द्राः कृणवन्ननुक्थाः ॥३॥  
 क्षेत्रादपश्यं सनुतश्चरन्तं सुमद्युधं न पुरु शोभमानम् ।  
 न ता अगृभ्रन्नजनिष्ट हि षः पलिकीरियुवतयो भवन्ति ॥४॥

kām etaṁ tvāṁ yuvate kumārāṁ pé-  
 shī bibharshi máhishī jajāna | pūrvī́ hí gárbhaḥ śarādo va-  
 vārdhāpaśyaṁ jātāṁ yád āsūta mātā || 2 || hiraṇyadantaṁ  
 śúcivarnaṁ ārāt kshétrād apaśyaṁ áyudhā mímānam | da-  
 dānó asmā amṛitaṁ vipṛikvat kíṁ mām anindrāḥ kṛiṇavann  
 anukthāḥ || 3 || kshétrād apaśyaṁ sanutáḥ cāraṇtaṁ sumád  
 yūthāṁ ná puri śóbbhamānam | ná tá agṛibhrann ájanishta  
 hí śháḥ páliknīr íd yuvatáyo bhavanti || 4 ||

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास ।  
 य ई जगृभ्रन्व ते सृजन्त्वज्जाति पृश्च उपे नश्चिक्त्वान् ॥५॥  
 वृमां राजानं वसुतिं जनानामरातयो नि दधुर्मत्येषु ।  
 ब्रह्माप्पत्रेव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु ॥६॥

ké me marya-  
 kām ví yavanta góbbhir ná yéshām gopā áraṇaḥ cid āsa  
 yá iṁ jagṛibhūr áva té sṛijantv ájāti paśvá úpa naḥ eiki-  
 tvān || 5 || vaśām rájānam vasatīm jánānām árātayo ní da-  
 dhur mártyeshu | bráhmāṇy átrér áva táṁ sṛijantu nindi-  
 táro níndyāso bhavantu || 6 ||

O youthful one, what boy is this whom you carry? The mighty queen has given him birth. The unborn has grown through many autumns. I see him born as the mother bears him. 2

I see him from a close distance, the golden-toothed, bright-coloured, hurling his weapons from his own place. At what time, shall I offer to him unadulterated ambrosia. How can now the Godless and hymnless people harm me? 3

I see him (the fire) passing secretly from place to place, like a herd of cattle, and shining brightly of his own accord. The people do not arrest his growth, but again he has been born, and now the flames which had become grey-haired are once more young. 4

Who disunited my people from cattle? Is there not for them an invincible protector? May they free them, whosoever of having seized them upon. May he, the observant bring back the herd to us. 5

Enemies have secretly kidnapped this sovereign king of people, the refuge of men. May the prayers of the fearless sage set him free. May those who revile be reviled. 6

॥१०॥ शुनंश्चिच्छेपं निदितं सहस्रायुपादमुग्रो अशमिष्ट हि षः ।  
 पूवास्मर्दमे वि मुमुग्धि पाशान्होतभिकित्व इह तू निषत् ॥७॥  
 हृणीयमानो अप हि मर्दयेः प्र मे देवानां व्रतपा उवाच ।  
 इन्द्रो विद्वान् अनु हि त्वा चुचक्षु तेनाहमग्ने अनुशिष्ट आगाम ॥८॥  
 वि ज्योतिषा बृहता भात्यभिरुविर्विधानि कृणुते महित्वा ।  
 प्रादेवीर्मायाः संहते दुरेवाः शिञ्जति शृङ्गे रक्षसे विनिक्षे ॥९॥  
 उत स्वानासो दिवि पन्त्यमेस्तिग्मायुधा रक्षसे हन्तुवा उ ।  
 मदे चिदस्य प्र रुजन्ति भामा न वरन्ते परिवाधो अदेवीः ॥१०॥

sūnaś eic chēpaṁ nīditaṁ sahasrād yūpād amuñco āśa-  
 miṣṭa hí śháh | evāsmād agne ví mumugdhi páśān hótas  
 cikitva ihá tú nishádyā || 7 || hrīṇiyámāṇo āpa hí mād aīyeh  
 prá me devánām vratapá uvāca | índro vidvāñ ānu hí tvā  
 cacáksha ténāhām agne ānuśiṣṭa āgām || 8 || ví jyótishā  
 bṛihatá bhāty agnir āvir-viśvāni kṛiṇṇte mahitvá | prāde-  
 vir māyāḥ sahate durévāḥ śiśite śṛiṅge rākshase viníkshe  
 || 9 || utá svānáso diví shantv agnēs tigmayudhā rākshase  
 hāntavā u | máde cid asya prá rujanti bhāmā ná varante  
 paribádho ádeviḥ || 10 ||

एते ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम् ।  
 यदीदमे प्रति त्वं देव हव्याः स्वर्वतीरप एना जयेम ॥११॥  
 तुविभीर्वो वृषभो वावृधानोऽश्वार्यः समजाति वेदः ।  
 इतीममग्निममृता अवोचन्वर्हिष्मन्ते मनवे शर्म यंसद्विष्मन्ते मनवे शर्म यंसत् ॥१२॥

etām te stōmam tuvijāta vípro rá-  
 thaṁ ná dhīraḥ svápā ataksham | yádíd agne práti tvām  
 deva háryāḥ svārvatir apá enā jayema || 11 || tuvlgrívo vṛi-  
 shabhó vāvṛidhāno 'śatrv āryāḥ sām ajāti védah | ítīmām  
 agním amṛitā avocan barhishmate mánave śārma yañsad  
 dhavishmate mánave śārma yañsat || 12 ||



O adorable God, may you liberate the most wise sage bound with his worries, for thousands of actions, he prays with fervour. So, may you, O most intelligent and invoker Lord, listen to our prayer, and free us from all bonds that bind us. 7

O adorable Lord, you have gone away from me, as if in anger. The protector of truth, the resplendent self has told me this: "Follow Truth". Having been so advised, may I follow the instruction. 8

The glory of adorable God shines with great and varied radiance, and by His greatness, He makes all things Manifest. He overcomes godless malignant delusions and sharpens His measures for the destruction of the violent infidels. 9

May you roaring flames, O adorable Lord, be manifest in the sky as sharp weapons, to destroy infidels. In His exhilaration may His shining splendour inflict destruction. The godless hands try to bind him from all sides but do not succeed. 10

As a skilled craftsman makes a car, I, a devout worshipper, have composed this hymn for you, O mighty one. If, O divine adorable Lord, ever glorious, you approve of it, then may we obtain abundant heavenly bliss. 11

May He, the strong-necked, the showerer of benefits, ever increasing, mighty Lord, gather the riches of the evil-minded men, without opposition. The immortals have spoken thus to Lord, "Be pleased to bestow happiness on the man who is dedicated ; happiness to the man who is prosperous". 12



( ३ ) तृतीयं सूक्तम्

( १-१२ ) द्वादशर्चस्वास्त्यं मृतस्त्वामिषो वसुभृत ऋषिः । ( १-२. ५-१२ ) प्रथमाद्वितीयायोरर्चयो-  
 भवतुभ्यामिन्द्रानांश्राग्निः । ( ३ ) तृतीयायाश्च सहस्रद्विष्णवो देवताः । ( १ ) प्रथमर्चो विराट्,  
 ( २-१२ ) द्वितीयायैकादशानांश्च विष्णुः कन्दर्भी ॥

॥१६॥

त्वमग्ने वरुणो जायसे यत् त्वं मित्रो भवसि वत्समिद्धः ।  
 त्वे विश्वे सहस्रम्पुत्र देवास्त्वमिन्द्रो दाशुषे मर्त्याय ॥१॥  
 त्वमर्यमा भवसि वत्कुनीनां नाम स्वधावन्गुह्यं विभर्षि ।  
 अज्जन्ति मित्रं सुधितं न गोभिर्यदम्पति समनसा कृणोषि ॥२॥  
 त्वं श्रिये मरुतो मर्जयन्त रुद्र यत्ते जनिम् चारु चित्रम् ।  
 पदं यद्विष्णोरुपमं निधायि तेन पासि गुह्यं नाम गोनाम् ॥३॥  
 त्वं श्रिया सुदृशो देव देवाः पुरु दधाना अमृतं सपन्त ।  
 होतारमग्निं मनुषे नि पेदुर्दशस्यन्त उशिजः शंसमायोः ॥४॥

3.

Tvám agne varuṇo jāyase yāt tvám mitró bhavasi yāt sár  
 iddhaḥ | tvé viṣve sahasas putra devās tvám índro dāśúṣi  
 mártyaia ॥ 1 ॥ tvám aryamā bhavasi yāt kanínām náma sv  
 dhāvan gūhyam bibharshi | añjānti mitráṃ súdhitam ná g  
 bhir yād dāmpatī sámanasā kṛiṇóshi ॥ 2 ॥ táva śriyé marú  
 marjayanta rúdra yāt te jānima cáru citráṃ | padám yā  
 víshnor upamám nidhāyi téna pási gūhyam náma gónā  
 ॥ 3 ॥ táva śriyā sudṛśo deva devāḥ purú dádhanā amṛíta  
 sapanta | hótāram agnīm mánusho ní shedur daśasyān  
 usíjah śánsam āyóḥ ॥ 4 ॥

न त्वद्धोता पूर्वं अग्ने यजीयान्न काव्यैः परो अस्ति स्वधावः ।

विशश्च यस्या अतिथिर्भवासि स युजेन वनवदेव मतीन् ॥५॥

ná tvád dhótā púrvo agne yāj  
 yān ná kāvyaiḥ paró asti svadhāvaḥ | viśas ca yāsyā át  
 thir bhāvāsi sá yajñéna vanavad deva mártān ॥ 5 ॥

O adorable God, when your glory is revealed, you become venerable to all, and when enkindled, your glory shines like the Sun. In you, O source of strength, all the powers of Nature's forces are centred. You are like a bounteous king to men, who offer sincere devotion to you. 1

O self-sustained fire-divine, you bear mysterious name, you become upholder of law in relation to maidens. They anoint you, like a welcomed friend, with milk and butter, when you make husband and wife of one mind. 2

For your glory, the cloudbearing winds sweep the firmament. O Lord of cosmic vitality, your manifestation is charming and wonderful. Since the pervading lord has placed cosmic waters at the high place, you uphold the mysterious name. 3

O adorable Lord, Nature's forces are lovely. Through your glory and by their liberal gifts they gain immortality. Men desirous of long life, adore the fire-divine, the conveyor of offerings by homage and prayers. 4

There has been no granter of rewards, more venerable than you, O adorable God, nor shall there be one worthier of invocations through hymns of praises. The man, within whose house you live as guest, shall surely obtain prosperity and progeny through his noble deeds. 5

वयमग्ने वनुयाम त्वोता वसुयवो हविषा बुध्यमानाः ।  
वयं समर्ये विदथेष्वह्ना वयं राया सहसस्पुत्र मर्तान् ॥६॥

vayām

agne vanuyāma tvótā vasūyāvo havishā budyamānāḥ | va-  
yām samaryé vidátheshv ālmām vayām rāyā sahasas putra  
mártān || 6 ||

॥६॥

यो न आगो अभ्येनो भगव्ययीदुधमघशंस दधात ।  
जही चिकित्वा अभिर्शस्तिमेतामग्ने यो नो मर्चयति हव्येन ॥७॥  
त्वामस्या व्युषि देव पूर्वे दूतं कृण्वाना अयजन्त हव्यैः ।  
संस्थे यदग्ने ईयसे रयीणां देवो मर्तव्यसुभिरिध्यमानः ॥८॥  
अव स्पृधि पितरं योधि विद्वान्पुत्रो यस्ते सहसः सून उहे ।  
कदा चिकित्वा अभि चक्षसे नोऽग्ने कदा कृतचियातयासे ॥९॥  
भूरि नाम वन्दमानो दधाति पिता वसो यदि तजोपयासि ।  
कुविदेवस्य सहसा चकानः सुन्नममिधनते वावृधानः ॥१०॥  
त्वमङ्ग जरितारं यविष्ठ विश्वान्यग्ने दुरितानि पर्षि ।  
स्तेना अदश्रन्निपयो जनासोऽर्जातकेता वृजिना अभूवन् ॥११॥

yó na ágo abhy éno bhárāty ádhīd aghām aghāṣaṁse  
dadhāta | jahí eikitvo abhīṣastim etām ágne yó no marcá-  
yati dvayéna || 7 || tvām asyā vyúshi deva pūrve dūtām  
krīnvānā ayajanta havyaiḥ | samsthé yád agna íyase rayi-  
nām devó mártair vásubhir idhyāmānaḥ || 8 || āva sprīdhi  
pitāraṁ yódhi vidván putró yás te sahasaḥ sūna uhé  
kadā eikitvo abhí cakshase nó 'gne kadāñ ritacíd yātayāse  
|| 9 || bhūri náma vādamāno dadhāti pitā vaso yádi táj jo-  
sháyāse | kuvíd devásya sáhasā cakānāḥ sumnām agnír va-  
nate vāvridhānāḥ || 10 || tvām aṅgá jaritāraṁ yavishṭha viś-  
vāny agne duritāti parshi | stenā adriṣṭran ripāvo jānāsó  
'jñātaketā vṛjīnā abhūvan || 11 ||



O adorable God, may we, the aspirants of wealth, aided by you, be safe under your protection; may we acquire riches, through our devotion, be victorious in our struggles, and be successful in our worship every day; and may we, O source of strength, obtain prosperous sons and grandsons. 6

May adorable Lord inflict evil upon the evil-plotter, who commits sin or wickedness against us. May the sagacious Lord destroy the calumniator, who injures us with double-dealing. 7

At the dawn's flushing, O adorable Lord, people from the earliest times have been serving you with offerings, accepting you as the envoy of Nature's bounties. You, O bright shining fire-divine enkindled by the mortal devotees, please go to places of worship, the places where the wealth is stored. 8

May you carry him across the troubles, O Lord, the source of strength, who offers to you reverence, like a wise son to his father. O sagacious Lord, when will you look upon us? When will you, O Lord, ordainer of eternal law, direct us to noble path? 9

Glorifying you, he addresses you with many a name, when you, O Lord, the bestower of dwellings, as father are pleased to accept this. Verily the Lord, proud of His strength and splendour, bestows happiness upon His true devotee. 10

Most youthful adorable God, verily you bear your adorer safely beyond all his troubles. We now know our thieves and hostile people. We have, however, to guard against those who have gone underground. 11



इमे यामास्त्वद्रिगभूवन्वसेवे वा तदिदानीं अवाचि ।  
नाहायमग्निभिश्चस्तथे नो न रीषते वावृधानः परां दातु ॥१२॥

imé yāmāsas tvadrīg abhū-  
van vāsave vā tād id āgo avāci | nāhāyām agnir abhīśas-  
taye no nā rīshate vāvṛdhānāḥ pārā dāt ॥ 12 ॥

( ४ ) चतुर्थं सूक्तम्

( १-११ ) एकादशर्चनयास्य सूनव्यायेयो वसुधृत क्रयिः । अभिर्षेवता । विष्णुपु लम्पः ॥

॥१८०॥ त्वामग्ने वसुपति वसुनामभि प्र मन्दे अध्वरेषु राजन् ।  
त्वया वाजं वाजयन्तो जयेमाभि प्याम पृतसुतीर्मर्त्यानाम् ॥१॥  
हव्यवाळमिरजरः पिता नो विभुर्विभावो सुदृशीको अस्मे ।  
सुगार्हपत्याः समिधो दिदीह्यस्मद्यक्सं मिमीहि श्रवांसि ॥२॥  
विशां कविं विस्पतिं मानुषीणां शुचिं पावकं घृतघृष्टमग्निम् ।  
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥३॥  
जुषस्वाम् इळया सजोषा यतमानो रश्मिभिः सूर्यस्य ।  
जुषस्व नः समिधं जातवेद आ च देवान्हविर्ग्याय वक्षि ॥४॥

4.

Tvām agne vāsupatim vāsūnām abhī prā mande adhva-  
rēshu rājan | tvāyā vājam vājayānto jayemābhi shyāma pṛit-  
sutīr mārtyānām ॥ 1 ॥ havyavāḥ agnir ajārah pitā no vibhūr  
vibhāvā sudṛśiko asmé | sugārbapatyāḥ sām īsho didihy  
asmadryāk sām mimīhi śrāvāṁsi ॥ 2 ॥ viśām kavim viśpā-  
tim mánushīnām śúcim pāvakam ghṛitāpṛishtham agnīm  
nī hótaram viṣvavidam dadhidhve sá devēshu vanate vār-  
yāṇi ॥ 3 ॥ juśhāsvāgna ilayā sajóshā yátamāno raśmībhiḥ  
sūryasya | juśhāsva naḥ samīdham jātaveda ā ca devān  
havarādyāya vakshi ॥ 4 ॥

These eulogies have been directed towards you, and we have also confessed our crimes, O Lord, the giver of dwellings. May the adorable Lord, well-pleased by our praises, never yield us to the maligner or the malevolent. 12

## 4

O adorable Lord, sovereign king of wealth and treasures, I glorify you whilst busy at the selfless noble deeds. May we obtain the strength we long for, through you ; and through you, may we overcome the fierce attacks of the forces of wicked persons. 1

The eternal adorable Lord, the bearer of oblations, is our protector. He is all-pervading, resplendent, and pleasing in appearance. May He supply us plenty of food, in return of our well-maintained household fire and measure out to us abundant food and fame. 2

O men enshrine the cosmic fire in your hearts, as Lord of the Society of human beings, the pure, the purifying, balmed with water or butter and invoker of divine powers. He bestows upon His learned worshippers the choicest gifts. 3

O cosmic fire, competing with solar rays may you relish our offerings, and in this let your effulgence also participate. May you enjoy, O universally present fire, this fuel of ours, and bring here other Nature's bounties also to have their share. 4

जुष्टो दमृता अतिथिर्दुरेण इमं नो यज्ञमुप याहि विद्वान् ।  
विश्वो अग्ने अभियुजो विहत्या ज्ञायतामा मंग भोजनानि ॥५॥

jūṣṭo dāmūnā ātithir duronā imāṃ  
no yajñām ūpa yāhi vidvān | viśvā agne abhiyújo vihátyā  
satrūyatām ā bhara bhōjanāni ॥ 5 ॥

॥५॥ वधेन दस्युं प्र हि चानयस्व वयः कृष्वानस्तन्वैः त्वायै ।  
पिपिर्षि यत्सहसस्पुत्र देवान्सो अग्ने पाहि नृत्सु वाजे अस्मान् ॥६॥  
वयं ते अग्न उक्थेर्विधेम वयं हव्यैः पवक भद्रशोचै ।  
अस्मै रुयि विश्ववारं समिन्वास्मे विश्वानि द्रविणानि धेहि ॥७॥

vadhéna dásyum prá hí cātáyasva váyaḥ kṛiṣvānās  
tanvè sváyai | píparshi yát sahasas putra devān só agne  
pāhi nṛitama vāje asmān ॥ 6 ॥ vayām te agna ukthair vi-  
dhema vayām havyaīḥ pāvaka bhadraśoce | asmé rayīm  
viśvāvāraṃ sām invāsmé viśvāni drāvīṇāni dhebi ॥ 7 ॥

अस्माकमग्ने अध्वरं जुषस्व सहसः सुतो त्रिषधस्य हव्यम् ।  
वयं देवेषु सुकृतः स्याम शर्मणा नस्त्रिवरुधेन पाहि ॥८॥  
विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितानि पर्षि ।  
अग्ने अत्रिवन्नमसा गृणानोऽस्माकं बोध्यविता तनूनाम् ॥९॥

asmā-

kam agne adhvarām juhasva sāhasaḥ sūno trishadhastha  
havyām | vayām devéshu sukṛitāḥ syāma śarmanā nas tri-  
várūthena pāhi ॥ 8 ॥ viśvāni no durgāhā jātavedaḥ sindhum  
nā nāvā duritāti parshi | āgne atrivān nānasā gṛiṇāno  
'smākam bodhy avitā tanūnām ॥ 9 ॥



O adorable Lord, you are loving, generous and honoured as respectable guest in our homes. May you come to bless our fire-ritual. May you having scattered all our adversaries, bring to us the possessions of our foe-men. 5

O adorable Lord, may you demolish, with your weapon, the wicked, appropriating possessions for the benefit of such persons, as belong to you. O source of strength, chief of leaders, inasmuch as you satisfy Nature's bounties, so may you, protect us in our struggles. 6

O Lord of auspicious lustre, and purifier, we adore you, with our hymns and offerings. May you bestow upon us all desired riches ; bestow upon us all sorts of treasures. 7

O source of strength, dweller in three regions, accept our devotion and offerings. May we be regarded among learned as the doers of good. May you protect us with triply-guarding shelter. 8

May you bear us, O omniscient Lord, over all unsurmountable woes and evils, as on a boat across a river. O Lord, we, like any other person liberated glorify you with reverence. You very well known that you alone are the guardian of our person. 9



यस्त्वां हृदा कीरिणः मन्यमानोऽमर्त्यं मर्त्यो जोहवामि ।  
 जान्वेदो यशो अस्मासु धेहि प्रजाभिर्भे असृतत्वमश्वाम् ॥१०॥  
 यम्मे त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम् ।  
 अश्विने स पुत्रिणं वीरयन्तं गोमन्तं रयिं नशते स्वस्ति ॥११॥

yās tvā hṛidā kīrīṇā  
 mānyamāno 'martyam mārtyo jōhavāmi | jātavedo yāso  
 asmāsu dhehi prajābhir agne amṛitatvām aśyām || 10 || yā-  
 smai tvām sukrīte jātaveda u lokām agne kṛiṇāvah syo-  
 nām | aśvīnaṁ sá putrīṇaṁ vīrāvantam gómantaṁ rayīm  
 naṣate svastī || 11 ||

( ५ ) पञ्चमं सूक्तम्

(१-११) एकादशचस्याय सूक्तस्याग्नेयो वसुधुत ऋषिः । (१) पञ्चमर्च इन्द्रः सविन्द्रो वासिः । (२) द्वितीयाया  
 नराशंसः । (३) तृतीयाया इन्द्रः । (४) चतुर्थ्या बहिः । (५) पञ्चम्या देवीर्द्वारः । (६) षष्ठ्या उपासनकाः । (७)  
 सप्तम्या देव्यो होतारो प्रचेतसो । (८) अष्टम्याऽग्निर्देव्यः सरस्वतीऽन्नाभास्तपः । (९) नवम्याऽश्वराः ।  
 (१०) दशम्या वनस्पतिः । (११) एकादश्याथ स्वाहाकृतयो देवताः । गायत्री छन्दः ॥

॥१०॥ सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥१॥  
 नराशंसः सुपूदतीमं यज्ञमदाभ्यः । कविर्हि मधुहस्त्यः ॥२॥  
 इक्षितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् । सुखे रथैर्भिरुतये ॥३॥  
 ऊर्णम्रदा वि प्रथस्वाभ्यर्का अनृषत । भवां नः शुभ्र सातये ॥४॥  
 देवीर्द्वारो वि श्रयध्वं सुप्रायुणा न उतये । प्रथे यज्ञं पृणीतन ॥५॥

5.

Sūsamiddhāya śocīshe ghṛitām tivrām juhotana | agnāye  
 jātavedase || 1 || nārāśānsaḥ sushūdatīmām yajñām ādā-  
 bhyah | kavir hī mādhuḥastyah || 2 || iṣitō agna ā vahēn-  
 draṁ eitrām ihā priyām | sukhai rāthebhir ūtāye || 3 || ūr-  
 ṇamradā vī prathasvābhy ārkā anūshata | bhāvā naḥ śu-  
 bhra sātāye || 4 || dévīr dvāro vī śrayadhvaṁ supṛāyaṇā  
 na ūtāye | prā-pṛa yajñām pṛiṇītana || 5 ||

Though mortal, I earnestly invoke you, O immortal Lord, praising you with a devoted heart. O omniscient Lord, may you vouchsafe me, fame and repute, and may I obtain immortality through the continuance of my posterity. 10

O omniscient adorable God, upon whatsoever performer of noble acts, you cast a favourable regard, he enjoys welfare and wealth, and becomes the possessor of horses, brave sons, cows and cattle. 11

## 5

Offer hot and clarified butter to the well-kindled shining omnipresent fire-divine. 1

Ever-praised by men, the fire-divine inspires sacred acts, He is wise, uninjurable, and sweet-handed. 2

Adored, O fire-divine, bring hither the splendid and friendly sun, with his easy-going chariot for our protection. 3

May you spread your grassy seats soft as a sooly blanket, and sing holy hymns. May the splendrous Lord grant rewards to us. 4

O divine doors, be easy of access for our protection ; may our sacred worship be a success. 5

१२१० सुप्रतीके वयोवृद्धा यद्वा क्रतुस्य मातरा । दोषामुपासमीमहे ॥६॥  
 वातस्य पतमन्नालिता देव्या होतासु मनुषः । इमं नो यज्ञमा गतम् ॥७॥  
 इन्द्रा सरस्वती मही तिस्रो देवीर्मयोभुवः । वहिः सीदन्वस्त्रियः ॥८॥  
 शिवस्त्वष्टरिहा गहि विभुः पापं उत त्मना । यज्ञेयं नो न उदय ॥९॥  
 यत्र वेद्यं वनस्पते देवानां गुह्या नामानि । तत्र हव्यानि गामय ॥१०॥  
 स्वाहामये वहपाप स्वाहेन्द्राय मरुद्भ्यः । स्वाहा देवेभ्यो हविः ॥११॥

suprátike vayovṛdhā yahvī ṛitasya mātārā | doshām  
 ushāsam imahe || 6 || vātasya pātmann īlitā daīvyā hōtārā  
 mānushah | imāni no yajñām ā gatam || 7 || iḷā sārasyatī —  
 || 8 || śivās tvashtar ihā gahī vibhūḥ pōsha utā tmānā | ya-  
 jñé-yajñe na ud ava || 9 || yātra vēttha vanaspate devā-  
 nām guhyā nāmāni | tātra havyāni gāmaya || 10 || svāhā-  
 gnāye vārunāya svāhēndrāya marūdbhyah | svāhā devé-  
 bhyo havīḥ || 11 ||

( ६ ) षष्ठं सूक्तम्

( १-१० ) दत्तवर्ष्यास्य मूलस्यावेधो वसुभुत क्रयिः । अग्निदेवता । पद्विस्तम्भः ॥

॥२२॥ अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनुवः ।  
 अस्तमवन्त आश्वोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भेर ॥१॥

6.

Agnīm tām manye yó vásur ástam yām yānti dhená-  
 vah | ástam árvanta āśávó 'stam nityāso vājina ísham sto-  
 trībhya ā bhara || 1 ||

We supplicate the evening and dawn who are lovely, givers of longevity, mighty and the abiders of eternal laws. 6

Glorified may you, O divine invokers of Nature's bounties come with the speed of wind to bless the sacred worship of this man, the institutor. 7

May the divine spirit of wisdom, speech and prosperity, the benevolent sources of happiness, perpetually have the proper seat within our hearts. 8

O benevolent and plentiful architect of universe, being propitious, come of your own accord, and help us in our every sacred act. 9

Wherever you know, O Lord of vegetation, the secret forms of Nature's bounties to be, thither may you send our offerings. 10

Hail to the adorable, hail to the venerable, and hail to the resplendent Lord ; hail to the vital principles and hail with oblations to other Nature's bounties. 11

## 6

I glorify that adorable Lord, who provides habitation ; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you. 1



सो अग्निर्वा यमुर्गुणि सं यमायन्ति धेनवः ।  
 समवन्तो रघुद्रुवः सं सुजातामः सूरय इषं स्तोतृभ्य आ भेर ॥२॥  
 अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।  
 अग्नी राये स्वाधुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भेर ॥३॥  
 आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।  
 यद्वा स्या ते पनीयसी समिदीदयति चवीषं स्तोतृभ्य आ भेर ॥४॥  
 आ ते अग्न कृचा हविः शुक्रस्य शोचिषस्पते ।  
 सुश्वन्द्र दम् विरपेते हव्यवाट तुभ्यं हूयत इषं स्तोतृभ्य आ भेर ॥५॥

só agnir yó vásur grīṇé sām yām  
 āyānti dhenávaḥ | sām árvanto raghudrúvaḥ sām sujātāsaḥ  
 sūráya ísham — || 2 || agnir hí vājīnaṁ viṣé dādāti viśvā-  
 carshaṇiḥ | agnī rāyé svābhūvaṁ sá prītó yāti vāryam  
 ísham — || 3 || á te agna idhīmahi dyumāntaṁ devājāraṁ |  
 yád dha syá te pānīyasī samíd dīdáyati dyāvisham  
 — || 4 || á te agna ṛicā haviḥ śukrasya śocishas pate | sú-  
 ṣcandra dāsma víspate hávyavāt túbhyaṁ hūyata ísham  
 — || 5 ||

॥२३॥ प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम् ।  
 ते हिन्विरे न इन्विरे न इषण्यन्त्यानुषगिषं स्तोतृभ्य आ भेर ॥६॥  
 तव त्ये अग्ने अर्चयो महिं व्राधन्त वाजिनः ।  
 ये पत्वभिः शुफानौ व्रजा भुरन्त गोनमिषं स्तोतृभ्य आ भेर ॥७॥

pró tyé agnáyo 'gnīshu víśvam pushyanti vāryam | té  
 hinvire tá invire tá ishanyanty ānushág ísham — || 6 || táva  
 tyé agne arcáyo máhi vrādhanta vājīnaḥ | yé pátvabhīḥ  
 śaphānām vrajá bhuránta gónām ísham — || 7 ||

He is the adorable Lord praised as the giver of dwellings to whom the milch-kine, the short-paced horse and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you. 2

Adorable God, the observer of all mankind, gives energised food to the man who worships Him. When pleased, He bestows to the aspirants that wealth, which is precious on its own. May you, O Lord, grant nourishment to those, who adore you. 3

O adorable Lord, we kindle your light, bright and undim-  
inishing, so that its blazes keep shining deep in our hearts.  
May you, O Lord, grant nourishment to those, who adore  
you. 4

O adorable God, Lord of bright light, bestower of bliss,  
splendrous, protector of men, the acceptor of devotions,  
to you the worship is offered with the sacred hymns.  
May you, O Lord, grant nourishment to those, who adore  
you. 5

These divine flames, enshrined in the worshipful hearts,  
cherish everything that is precious. They give delight,  
spread wide within, and perpetually crave for fresh feed.  
May you, O Lord, grant nourishment to those, who adore  
you. 6

O adorable Lord, when nourished, these flames of  
devotion, spread out with the swift speed of horses, and  
reach the centre, the seat of wisdom and knowledge. May  
you grant, O Lord, nourishment to those, who adore  
you. 7

नवा नो अग्न आ भर स्तोतृभ्यः सुक्षितिरिषे ।  
 ते स्याम य आनृचुस्त्वाद्तासो दमेदम् इषं स्तोतृभ्य आ भर ॥८॥  
 उभे सुश्चन्द्र सर्पिषो दर्वी श्रीर्णीप आसनि ।  
 उतो न उत्पुपूया उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥९॥  
 एवाँ अग्निमर्जुयमुर्गीमिषज्ञेभिरानुपक् ।  
 दधदुस्मे सुर्वायमुत त्वदाश्वयमिषं स्तोतृभ्य आ भर ॥१०॥

nāvā no

agna ā bhara stotṛibhyaḥ sukṣhitīr iṣaḥ | té syāma yā  
 āñrieus tvādūtāso dāme-dama iṣam — || 8 || ubhé suṣcan-  
 dra sarpīsho dārvī śrīrīsha āsāni | utō na út pupūryā  
 ukthēshu ṣavasas pata iṣam — || 9 || evāñ agnīm ajurya-  
 mur gīrbhīr yajñēbhīr ānushāk | dādhad asmé suvīryam utā  
 tyād āśvāśvyam iṣam — || 10 ||

( ७ ) सामं सूक्तम्

(१-१०) दशर्वस्यास्य सूक्तमग्निं इष ऋषिः । अग्निदेवता । (१-३) प्रथमादिनवर्चामनुष्टुप्,

(१०) दशम्याथ पाङ्क्तमन्दसी ॥

॥२४॥

सर्वायः सं वः सम्यग्मिषं स्तोमं चाग्नेयं ।  
 वपिष्ठाय क्षितीनामूर्जो नष्ट्रे सहस्वते ॥१॥  
 कुत्रा चिद्यस्य समृती रुष्वा नरो नृपदेने ।  
 अर्हन्तश्चिद्यमिन्दते संजनयन्ति जन्तव ॥२॥

7.

Sákhāyaḥ sám vaḥ samyāñcam iṣam stómaṁ cāgnāye |  
 vārshishthāya kṣhitinām ūrjō náptre sáhasvate || 1 || kútrā  
 eid yásaś sāmṛitau raṇvā náro nṛishádane | árhantaḥ eid  
 yām indhaté samjanáyanti jantávaḥ || 2 ||

O adorable Lord, grant fresh food, and happy homes to those who praise you. For us who worship you, you are envoy in every house. May you grant, O Lord, nourishment to those, who adore you. 8

O adorable, the Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladles full at our solemn rites. May you, O Lord, grant nourishment to those, who adore you. 9

Thus, O adorable Lord, we duly serve you with praises and with offerings successively. So, may you give us what we crave,—lot of brave sons, and wealth of fleet steeds. May you, O Lord, grant nourishment to those, who adore you. 10

## 7

Friends, offer best homage and praise to the fire-divine, the most liberal benefactor of men, and the powerful son of strength. 1

Where is that cosmic fire in whose presence men rejoice, while offering homage in congregational halls, whom worthy devotees enkindle, and all living beings generate. 2



सं यदिषो वनामहे सं हव्या मानुषाणाम् ।  
 उत युञ्जस्व शर्वस कृतस्य रुदिममा ददे ॥३॥  
 स स्मा कृणोति केनुमा नक्तं चिदुर आ सते ।  
 पावको यद्वनस्पतीन्प्र स्मा मिनात्यजरः ॥४॥  
 अवे स्म यस्व वेपणे स्वेदं पृथिषु जुह्वति ।  
 अभीमह स्वजेन्यं भूमा पृष्ठेयं रुहूः ॥५॥

sām yād ishó vá-  
 nāmahe sām havyā mánushāṇām | utá dyumnásya śávāsa  
 řitásya raśmím ā dade || 3 || sá smā kṛiṇoti ketum ā náktam  
 cid dūrā ā saté | pávakó yád vānāspátin prá smā mināty  
 ajárah || 4 || áva sma yásya véshañe svédam pathíshu jú-  
 hvati | abhím áha svájenyam bhúmā pṛishthéva ruruhuḥ  
 || 5 ||

॥३५॥

यं मर्त्यैः पुरुषपूहं विदद्विष्वस्य धार्यसे ।  
 प्र स्वादनं पितॄनामस्तताति चिदायवे ॥६॥  
 स हि प्मा धन्वाक्षितं दाता न दात्या पञ्च ।  
 हिरिश्मश्रुः शुचिदम्भुगनिभृष्टतविषिः ॥७॥  
 शुचिः प्म यस्मा अत्रिवत्प्र स्वधितेय रीयते ।  
 सुषूम्भुत माता क्राणा यदानुशे भगम् ॥८॥  
 आ यस्ते सर्पिरासुतेऽश्वे शमस्ति धार्यसे ।  
 ऐषु युञ्जमुत श्रव आ चित्तं मर्त्येषु धाः ॥९॥

yám mártyaḥ puruṣpṛiham vidád viśvasya dháryase | prá  
 svádanam pitūnām ástatātim cid áyave || 6 || sá hí shma  
 dhánvákshitam dátā ná dáty ā paśuḥ | hiriśmaśruḥ śuci-  
 dann řibhúr ánibhṛishṭatavishiḥ || 7 || śucih shma yásmā  
 atrivát prá svádhitíva ríyate | sushúr asūta mātá krāṇá yád  
 ānaśé bhágam || 8 || ā yás te sarpirāsuté 'gne śám ásti dhā-  
 yase | aishu dyumnám utá śráva ā cittám mártyeshu dhāḥ

When we present to him devotional homage, and when he accepts the offerings of men, then by the strength of his divine splendour, he assumes the radiance of eternal truth. 3

Verily he gives a signal during the darkness of night to one, who is far off, when he, the purifier, the undecaying, consumes the forest tree. 4

At whose worship the devotees pour the dripping butter upon the ritual fire, and streams mount along the flames, as if ones own son riding upon the back of his father. 5

Him whom, the desired of many, the devout man recognizes as the sustainer of all, the giver of flavour to food and the provider of home to every living man. 6

He, who is vast and possessor of irresistible strength, crops the dry ground strewn with grass and wood, like a herd, while grazing ; he, as if, with a golden beard, and shining teeth. 7

Bright as an axe is he, to whom the mortal sage, exempt from the three types of pains, offers worship ; he, whom his prolific mother, the fire-stick, has given birth to. The benefactor fire then receives the offerings. 8

O adorable Lord, the acceptor of homage, like the fire accepting butter, the upholder of all, be delighted by our praise. May you bestow upon the worshippers fame, food and intelligence. 9

इति चिन्मन्पुमग्निजन्त्वादात्मा पशुं देद ।  
आदग्ने-अपृणतोऽग्निः सासह्यादस्पृनिषः सासह्यान् ॥९॥

iti ein manyúm adhrījas tvádātam ā paṣūṃ dade | ād  
agne āpṛiṇatō 'triḥ sāsahyād dāsyūn ishāḥ sāsahyān nṛīn  
॥ 10 ॥

( ८ ) अष्टमं सूक्तम्

( १-५ ) सतर्चस्वास्त्य सूक्तस्यावेय इव ऋषिः । अग्निर्देवता । जगती छन्दः ॥

॥२१॥

त्वामग्ने ऋतायवः समीधिरे प्रत्नं प्रत्नास ऊतये सहमृत ।  
पुरुश्चन्द्रं यजतं विश्वधायसे दमूतसं गृहपतिं वरेण्यम् ॥१॥  
त्वामग्ने अतिथिं पुर्य विशः शोचिष्केडं गृहपतिं नि षेदिरे ।  
वृहत्केतुं पुरुषं धनस्पृतं सुशर्माणं स्वयमे जग्द्विषम् ॥२॥  
त्वामग्ने मानुषीरिडते विशो होत्राविदं विविचि ग्वधानमम् ।  
गृहा सन्तं सुभग विश्वदर्शतं तुविश्वणसं सुवजं घृतध्रियम् ॥३॥

8.

Tvām agna ritāyavaḥ sām idhire pratnām pratnāsa  
ūtāye sahasṛita | puruścandrām yajatām viṣvādhāyasam  
dāmūnasam grīhāpatim vāreṇyam || 1 || tvām agne ātithim  
purvyām viṣaḥ śociṣhkeṣam grīhāpatim nī shedire | brīhāt-  
ketum pururūpaṃ dhanasprītam suśarmāṇaṃ svāvasam ja-  
radviṣham || 2 || tvām agne mānushīr ilate viṣo hotrāvīdam  
viviciṃ ratnadhātāmam | gūhā sāntaṃ subhaga viṣvādarsa-  
taṃ tuviśvāṇasaṃ suyājam ghrītaśrīyam || 3 ||

O adorable Lord, may he, the triply liberated sage, take all the gifts of cattle and wealth, offered to you, and with that aid subdue the hostile men. 10

## 8

O adorable Lord, you are inspirer of strength. From the earliest times, ancient devotees, the lovers of truth, have been enkindling your love in their hearts for their preservation. You are eternal, bliss-bestower, adorable, nourisher of universe, liberal giver, lord of the home holder, and venerable. 1

O adorable Lord, men enshrine you in their hearts, as their dear ancient guest, and master of their homes. You are brilliant like the blazing flame of fire, highly enlightened, and multiform. You are dispenser of wealth, bestower of happiness, kind protector and destroyer of decay and rot. 2

Human beings glorify you, O gracious adorable Lord, the appreciator of offerings, the discriminator between virtue and vice and the most liberal giver of precious things. You the auspicious, stay concealed in the innermost cavity and yet at times visible to all, and your loud voice is heard by them. You just as fire with butter, are honoured by holy hymns and glorified by loving devotion. 3



त्वामग्ने धर्षसि विश्वधा वयं गीर्भिरुणन्तो नमसोप मेदिम ।  
 स नो जुषस्व समिधानो अङ्गिरो देवो मर्तस्य वज्रमा सुर्दानिभिः ॥४॥  
 त्वामग्ने पुरुरूपो विशेविशे वयो दधामि प्रनथां पुरुदुत ।  
 पुरुण्यन्ना सहसा वि रंजसि त्विषिः सा ते तित्विषाणस्य नाधुप ॥५॥  
 त्वामग्ने समिधानं यविष्ठप देवा दूतं चक्रिरे हव्यवाहनम् ।  
 उरुज्रयमं घृतयोनिमाहुतं त्वेपं चक्षुर्दधिरे चादुयन्मति ॥६॥  
 त्वामग्ने प्रदिव आहुतं घृतेः सुम्नायवः सुषमिधा समीधिरे ।  
 स वावृधान ओषधीभिरुक्षितोऽग्निं जयामि पार्थिवा वि तिशुसे ॥७॥

tvām agne  
 dharnasīm viśvādhā vayām gīrbhīr gṛiṇānto nāmasōpa se-  
 dīma | sá no jushasva samidhānó aṅgiro devó mártasya ya-  
 śāsā suditibhiḥ || 4 || tvām agne pururūpo viśe-viśe vāyo  
 dadhāsi prasnāthā puruṣtuta | purūny ānnā sāhasā ví rā-  
 jasi tvīṣiḥ sá te titviṣhāśasya nādhrīshe || 5 || tvām agne  
 samidhānām yavishṭhya devā dūtām cakrire havyavāha-  
 nam | urujráyasam ghṛitāyonim āhutam tveshām cákshur  
 dadhire codayānmati || 6 || tvām agne pradīva āhutam ghṛi-  
 taiḥ sumnāyāvah sushamidhā sám idhire | sá vāvṛidhāná ósha-  
 dhibhīr ukshito 'bhī jráyānsi pārthivā ví tishṭhase || 7 ||

( ९ ) नवमं सूक्तम्

(१-७) सतर्चस्यास्य सूक्तस्योपेयो गय ऋषिः । अग्निर्देवता । (१-४. ५) प्रथमादिचतुर्कृतां पठयाथावुष्टुप्

(५, ७) पञ्चमसप्तमयोश्च परिकल्प्यन्तसी ॥

॥९॥

त्वामग्ने हविष्मन्तो देवं मतीम ईक्षते ।  
 मन्ये त्वा ज्ञातवैदसं स हव्या वंदयानुषक् ॥१॥

9.

Tvām agne havishmanto devām mártāsa īlate | mānye  
 tvā jātāvedasam sá havyā vakshy ānushák || 1 ||

We are drawn near you, O all-sustaining adorable God, adoring you in many ways, singing songs and with reverence. May you, O self-illuminated Lord, when enkindled like fire, be propitious to us and with your radiance make us glorious. 4

O adorable Lord, multiform, you grant nourishment to each and every mortal. You by your might, are sovereign over all sorts of nourishing food. Your splendour, when blazing brightly, is unrivalled. 5

O adorable God, ever young, when you are pleased, Nature's bounties are inspired by you and take you as the bearer of homage. Your glory is wide-reaching. Your love to the devotee when invoked, is enkindled as fire with butter. The men inspired by their understanding accept you as the brilliant eye of the universe. 6

From the earliest times, men seeking joy have been kindling you with earnest invocations and devotion, just as fire with fuel and butter. Again, just as sprinkled with butter and fed with plants, the fire spreads all over the layers of land, similarly, you, by the devotion, enlighten the entire life of the worshipper. 7

## 9

Mortal men with reverential homage, glorify you, O fire-divine. I adore you, O Lord, cognizant of all that is born, so that you may please convey my offerings to Nature's forces. 1

अभिर्होता दासवतः क्षयस्य वृत्तर्वाहिपः ।  
मे यज्ञामश्चरन्ति ये सं वाजांसः श्रवस्वयः ॥२॥

उत स्म ये शिशुं यथा नव जनिष्ठारणी ।  
धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥३॥

उत स्म दुर्गृभीयसे पुत्रो न ह्यार्याणाम् ।  
पुरु वो दग्धामि वनाग्ने पशुर्न यवसे ॥४॥

अथ स्म यस्याचर्यः सम्यक्संयन्ति धूमिनः ।

यदीमह त्रितो दिव्युप ध्मातेव धर्माति शिशीति ध्मातरं यथा ॥५॥

agnir hótā

dāsvataḥ kshāyasya vṛiktābarhishah | sām yajñāsaḥ cāranti  
yām sām vājāsaḥ śravasyāvaḥ || 2 || utā sma yām śiṣuṇi  
yathā nāvaṁ jāniṣṭārāṇi | dhartāram mānushīṇām viṣām  
agnim svadhvarām || 3 || utā sma durgrībhīyase putrō nā  
hvāryānām | purū yō dāgdhāsi vānāgne paśūr nā yāvase  
|| 4 || ādha sma yāsyārcāyaḥ samyāk samyānti dhūmīnaḥ |  
yād im āha tritō divy ūpa dhmāteva dhāmati śiṣīte dhmā-  
tārī yathā || 5 ||

तवाहमग्ने उतिभिर्मित्रस्य च प्रशस्तिभिः ।  
द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥६॥  
तं नो अग्ने अभी नरो रयिं सहस्व आ भर ।  
स क्षेपयत्स पोषयद्ब्रुवाजंस्य सातय उतेयि पृत्सु नो वृधे ॥७॥

tāvāhām agna ūtibhir mitrāsya ca prāṣasti-  
bhiḥ | dveshoyūto nā duritā turyāma mārtyānām || 6 || tāni  
no agne abhī nāro rayim sahasva ā bhara | sā kshepayat  
sā poshayad bhūvad vājasya sātāya utaidhi pṛitsū no vṛi-  
dhē || 7 ||

Adorable Lord evokes Nature's bounties to proceed to the home of that person who liberally gives and whose heart is free of impurities ; and further, in whom congregate all sacrifices, securing food and fame. 2

It (the attrition fire) is the one which the two wooden sticks have engendered, like a new-born infant. This has become the supportor of men, and therefore, it fully deserves our adoration for peaceful purposes. 3

It is very hard to harness this fire, like the taming of the offsprings of wriggling snakes. O terrestrial fire, you have the capacity of burning forests as an animal consuming fodder. 4

The fire emits forth the smoke and the flames intensely collect and then diffuse to the three regions. The fire inflates in the firmament like the blower of a bellows and then sharpens its flames as the fire blazing from the blast of the blower. 5

O fire may we through your friendly and protective aids, and by our praises of you, subdue the wickedness of mortal men, and destroy the malignant. 6

O powerful fire, upon us, the institutors of holy acts, please bestow affluence. May this fire lay off our foes, and protect and nourish us and help in procuring energised food. May it be with us in our struggles for success. 7



[ १० । दशम सूक्तम् ]

(१-७) अग्नयेऽध्यायं पूजयामि वा गवः क्रविः । अग्निर्वेदाः । (१-३, ५-६) यवमार्तिवृत्तस्य यवमर्ति  
 पशुमर्तिवृत्तस्य (८, ७) चतुर्विंशत्यमर्तिवृत्तस्य पशुमर्तिवृत्तस्य ।

॥२॥

अग्न ओजिष्ठमा भर युष्मस्यभ्यमग्निगो ।

प्र नो राया परीणसा रत्सि वाजाय पन्थाम ॥१॥

त्वं नो अग्ने अद्भुत कृत्वा दक्षस्य मंहता ।

त्वि असुर्यमारुहत्काणा मित्रो न यज्ञियः ॥२॥

त्वं नो अग्न एषां गव्यं पुष्टिं च वर्धय ।

ये स्तोमैभिः प्र सूरयो नरो मवान्वांसुः ॥३॥

ये अग्नि चन्द्र ते गिरः शुभन्वपश्चराधमः ।

शुष्मेभिः शुष्मिणो नरो दिवश्चियेषां बृहत्सुकृतिर्वीर्यतः तमना ॥४॥

तव त्वे अग्ने अर्चयो भ्राजन्तो यन्ति धृष्णुया ।

परिन्मानो न विद्युतः स्वानो रथो न वाजसुः ॥५॥

नू नो अग्न उत्तये सुवावसश्च रातये ।

अस्माकांसश्च सूरयो विश्वा आशास्तरीषणि ॥६॥

त्वं नो अग्ने अङ्गिरः स्तुतः स्तवान आ भर ।

होतृविभ्वासहं रवि स्तोत्रभ्यः स्तवसे च न उत्तेवि पृत्सु नो वृधे ॥७॥

10.

Agna ójishtham á bhara dyumnám asmábhyam adhrigo |  
 prá no rāyā parīṇasā rātsi vājāya pānthām || 1 || tvām no  
 agne adbhuta krātvā dākshasya māṇhānā | tvé asuryām  
 āruhat krāṇā mitrō ná yajñīyah || 2 || tvām no agna eshām  
 gāyam pushtīm ca vardhaya | yé stōmēbhiḥ prá sūrāyo  
 nāro maghāny ānasūh || 3 || yé agne candra te girāḥ śum-  
 bhānty āsvarādhasaḥ | śūshmebhiḥ śushmīṇo nāro divāḥ cid  
 yēśhām bṛihāt sukīrtīr bódhati tmānā || 4 || tāva tyé agne  
 arcāyo bhrājanto yanti dhṛishṇuyā | párijmāno ná vidyūtaḥ  
 svāno rātho ná vājayūh || 5 || nū no agna ūtāye sabādha-  
 saḥ ca rātāye | asmākāsaḥ ca sūrāyo víśvā āśās tarīśhāni  
 || 6 || tvām no agne aṅgira stutā stāvāna á bhara | hó-  
 tar vibhvāsāham rayīm stotṛibhya stāvase ca na utaídhi  
 prītsú no vridhé || 7 ||

O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour, may you invest us with over-flowing store of wealth, and mark out for us the paths to spiritual enlightenment. 1

O marvellous adorable Lord, gratified by our noble acts, invest in us greatness of vigour. In you abides the strength, necessary to destroy wickedness and evils. You, the O embodiment of holiness, are actively engaged like the radiant sun. 2

O adorable Lord, increase means of sustenance and house and home of ours who are wise and have acquired prosperity through the chanting of vedic hymns. 3

O blissful supreme Lord, those who glorify you with hymns, obtain richness of vitality and are invigorated with the foe-destroying energies. Their fame reaches the height of firmament. This they gain by your own accord (i.e. by your favour). 4

O adorable Lord, these your bright and fierce flames of glory spread all over like the lightnings flashing around and are like a rattling car forcibly procuring foodgrains. 5

Now O adorable Lord, come swiftly for our protection, and for bestowing riches to the needy and oppressed. And may all the aspirations of our enlightened ones be fulfilled. 6

O adorable Lord, dear as our life, glorified in the past, glorified at present, invoker of Nature's forces, bring unto us riches enabling us to overcome the mighty. May you give to your praisers ability to extol you, and be near us for success in struggles. 7

( ११ ) अजातं सुतम्

( १-५ ) यज्ञस्यास्य गृह्ययाज्य सुतम्भारः सविः । अग्निर्देवता । जगती ७५८ ॥

७३॥

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।  
घृतप्रीतीको बृहता दिविस्पृशं द्युमतिं भारति भरतभ्युः शुचिः ॥१॥  
यज्ञस्य केतुं प्रथमं पुरोहितमग्निं तर्खिपधृम्ये समीधिर ।  
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होतो यजथाय सुक्रतुः ॥२॥  
असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः ।  
घृतेन त्वावर्धयन्न आहुत धुमस्ते केतुरभवद्विषि श्रितः ॥३॥

11.

Jánasya gopá ajanishta jágrivir agniḥ sudákshaḥ suvi-  
tāya nāvyaase | ghṛitāpratiko bṛihatá divisprīṣā dyumád vi  
bhāti bharatébhyah śúciḥ || 1 || yajñāsya ketúm prathamám  
puróhitam agniṁ náras trishadhasthé sám idhire | índreṇa  
devaíḥ sarátham sá barhishi sídan ní hótā yajáthāya sukrá-  
tuḥ || 2 || ásammrishto jāyase mātroph śúcir mandráḥ kavír  
úd atishtho vivásvataḥ | ghṛiténa tvāvardhayann agna āhuta  
dhūmās te ketúr abhavad divi śritáḥ || 3 ||

अग्निर्नो यज्ञमुप वेतु साधुवाग्निं नरो वि भरन्ते गृहेगृहे ।  
अग्निर्दुतो अभवद्धव्यवाहनेऽग्निं वृणाना वृणते कविकेतुम् ॥४॥  
तुभ्येदमग्निं मधुमत्तमं वचस्तुभ्यं मनीषा इवमस्तु शं हृदे ।  
त्वां गिरः सिन्धुमियावनीर्महीरा वृणन्ति शवसा वर्धयन्ति च ॥५॥

agnír no yajñám  
upa vetu sādhuýágniṁ náro ví bharante grīhe-grīhe | agnír  
dūtó abhavad dhavyaváhano 'gniṁ vṛiṇāná vṛiṇate kaví-  
kratum || 4 || túbhyedám agne mádhumattamam vácas tú-  
bhyam manishá iyám astu śám hṛidé | tvám gírah síndhum  
ivāvánir mahír á vṛiṇanti śavasā vardháyanti ca || 5 ||

The glory of the powerful adorable Lord, the protector of man, ever vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, his intense radiance appears to the devotee as if touching lofty heavens and His glory shines brilliantly for the liberal benefactors. 1

Men, engaged in meditation first kindle the glory of adorable Lord in all the three realms ; physical, vital and mental. The meditating mind, the divine light, the self and the inner organs of cognition, all the four are channelized into one direction, as if riding in one and the same car. He, the one engaged in meditation, sets in the comfortable posture for the transcendental concentration. 2

O adorable Lord, may your glory be manifested in our innermost consciousness, just as the fire (of attrition) is generated unobstructed of the two mothers, and when fed with butter and offerings, it gives out smoke, spreading abroad in the sky, like the banner of your glory. 3

May fire divine, the fulfiller of our aspirations, come to the holy place our work and worship. Devotees cherish the fire-divine in every dwelling which is the bearer of oblations, and becomes an envoy, the bearer of our gifts. Wise men adore the fire-divine as the accomplisher of benevolent works. 4

O adorable Lord, to you, this sweetest prayer is addressed. May this praise, product of my thought, be dear to your heart. May my pious hymns fill you, and make you, for us, yet more mighty in strength, as large rivers replenish the sea. 5



त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दजिह्वियाणं वनेवने ।  
स जायसे मृध्वमानः सहो महत्त्वामाहुः सहसस्त्रुत्रर्मङ्गिरः ॥६॥

tvām

agne āṅgirasō gūhā hitām ānv avindañ chisriyāṇaṁ vāne  
-vane | sā jāyase mathyāmānaḥ sāho mahāt tvām ahuḥ sā-  
hasas putrām āṅgiraḥ ॥ 6 ॥

( १२ ) ऋषयो मूलम्

( १-६ ) पशुवस्यास्य भूतस्याग्नेयः सुतम्भरः ऋषिः । अग्निर्वेदता । विष्णु उन्मः ॥

॥१॥

प्राग्नये बृहते यज्ञियाय ऋतस्य वृष्णे अमुराय मन्म ।  
घृतं न यज्ञ आस्येऽ सुपृतं गिरं भरे वृषभार्य प्रतीचीम् ॥१॥  
ऋतं चिकित्वा ऋतमिचिकिद्धवृतस्य धारा अनु तृन्धि पूर्वाः ।  
नाहं यातुं सहसा न द्वयेन ऋतं संपाम्यरुपस्य वृष्णः ॥२॥  
कया नो अग्न ऋतयंघ्रतेन भुवो नवेदा उचथस्य नव्यः ।  
वेदा मे देव ऋतुपा ऋतूनां नाहं पतिं सनितुरस्य रायः ॥३॥  
के ते अग्ने रिपवे बन्धनासः के पायवः सनिपन्त द्युमन्तः ।  
के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥४॥

12.

Prāgnāye bṛihaté yajñiyāya ṛitāsya vṛishṇe āsurāya  
mánma | ghṛitām ná yajñā āsyè súpūtaṁ gíram bhare vṛi-  
shabhāya praticim ॥ 1 ॥ ṛitām eikitva ṛitām íc eikiddhy  
ṛitāsya dhārā ānu tṛindhi pūrvāḥ | nāhām yātum sāhasā  
ná dvayéna ṛitām sapāmy arushásya vṛishṇaḥ ॥ 2 ॥ káyā no  
agna ṛitāyann ṛitēna bhúvo návedā ucáthasya návyah |  
védā me devá ṛitupá ṛitūnām nāhām pátim sanitúr asyá  
rāyāḥ ॥ 3 ॥ ké te agne ripáve bāndhanāsaḥ ké pāyávaḥ sa-  
nishanta dyumántaḥ | ké dhāsím agne ānṛitasya pānti ká  
āsato vācasah santi gopāḥ ॥ 4 ॥

O adorable Lord, earnest seekers discover your knowledge, which remains hidden in mystery, like flames taking refuge from wood to wood. Similar to fire by attrition, your glory is manifested by hard toil and great endurance. Therefore devotees call you, O dearest Lord, the source of strength. 6

## 12

Like well-purified butter poured into the mouth of ritual fire, I offer the usual sincere and thoughtful praise to the adorable Lord, the supreme, the venerable, the guide of eternal truth, the vigorous, the showerer of benefits. 1

O adorable Lord, best knowing the purpose of our truthful prayers, may you listen to our words and thereon send forth full streams of eternal order. I do not use my might for the purposes of violence, and for duplicity in matters of truth and untruth. I faithfully follow the Lord of the eternal law. 2

O adorable Lord, bestower of blessings, by what eternal law will you be giving recognition to our adoration? May you, O guardian of the laws be pleased to know my purpose. I know not the Lord, who has been distributing riches among us. 3

O adorable Lord, who among us are the subduers of adversaries? Who among us are the protectors, and distributors of splendid wealth? Who among us, are the defenders of falsehood and who are the encouragers of evil deeds? 4

सत्वायस्ते विष्णुणा अग्नये शिवामः सन्तो अशिवो अभूवन् ।  
 अधूर्षत स्वयमेते वचोभिर्क्रज्यन्ते वृजिनानि ब्रुवन्तः ॥५॥  
 यस्ते अग्ने नमसा यज्ञमीदृ कृतं स पात्यरूपस्य वृष्णीः ।  
 तस्य क्षयः पथुरा साधुरेणु प्रसस्वीणस्य नहुषस्य शेषः ॥६॥

sákhāyas te víshunā agna  
 eté śivāsah sánto áshivā abhūvan | ádhūrshata svayám eté  
 vácobhir řijūyaté vřijnāni bruvántaḥ || 5 || yás te agne ná-  
 masā yajñām ítta řitām sá pāty arushásya vřishnaḥ | tásya  
 ksháyah pñithúr á sādhr̥ etu prasársrāṇasya náhushasya  
 śéshah || 6 ||

( १३ ) अयोदशं सूक्तम्

( १-६ ) पशुचर्यास्य सुतस्याग्नये सुतस्मै नमः । अग्निदेवता । गायत्री छन्दः ॥

अचन्तस्त्वा हवामहेऽचन्तः समिधीमहि । अग्ने अचन्त इत्ये ॥१॥  
 अग्नेः स्तोमं मनामहे सिध्मस्य दिविस्पृशः । देवस्य द्रविणस्ययः ॥२॥  
 अग्निर्जुषत नो गिरा होता वो मानुषिष्या । स वक्षद्द्वये जनेम ॥३॥  
 त्वमग्ने सुप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥४॥

13.

Árcantas tvā havāmahé 'reantaḥ sám idbīmahi | ágne  
 árcanta ūtāye || 1 || agné stómam manāmahe sidhrám adyá  
 divisprīṣaḥ | devásya dravīṇasyávaḥ || 2 || agnír jushata no  
 gíro hótā yó mánusheshv á | sá yakshad daívyam jānam  
 || 3 || tvām agne sapráthā asi júshto hótā vāreṇyaḥ | tvāyā  
 yajñām vi tanvate || 4 ||

These widely-dispersed friends of yours, O adorable Lord have been unhappy (whilst abandoning your worship) but are now again enjoying (on renewal of their devotion). May they who utter wicked words against the righteous, suffer by their own words and perish. 5

O resplendent, adorable Lord, the showerer of blessings, may his home be wide and prosperous, who performs your worship with reverence, and lives true to the law eternal. And may the noble aspirations of men, who diligently worship you be fulfilled. 6

## 13

O adorable Lord, with songs of praise we invoke you ; with invocations we enkindle your glory ; we invoke you for help. 1

Aspiring to be rich, we recite today the effectual praise of adorable Lord, whose radiance touches the luminous heaven. 2

May the adorable Lord, inspirer of Nature's bounties seated in the innerconscience of men, take delight in our praises and honour the wishes of enlightened persons. 3

O adorable Lord, you are the supreme reliance, most venerable, bounteous, and most gracious. Verily it is through you that the sacred works flourish to glory. 4



त्वामग्ने वाजसतमं विप्रा वर्धन्ति सुष्टुतम् । स नो रास्य सुवीर्यम् ॥५॥  
अग्ने नेमिरसि इव देवास्त्वं परिभूरसि । आ गर्धश्चित्रमृजसे ॥६॥

tvām agne vājasātamaṁ viprā var-  
dhanti sūstūtam | sā no rāsva suvīryam || 5 || agne nemīr  
arāṁ iva devāṁs tvām paribhūr asi | ā gārhaṣ citrām riñ-  
jase || 6 ||

( १४ ) चतुर्थोऽंशः सुक्तम्

( १-६ ) ऋद्धवस्यास्य एतस्यावेयः सुतम्भरः कविः । अग्निदेवता । गापयी इत्यः ॥

॥१॥ अग्निं स्तोमेन बोधय समिधानो अमर्त्यम् । हव्या देवेषु नो दधत् ॥१॥  
तमध्वरेष्वीकृते देवं मर्ता अमर्त्यम् । यजिष्ठं मानुषे जने ॥२॥  
तं हि शश्वन्त ईकृते सुचा देवं घृतश्रुता । अग्निं हव्याय वोळ्हवे ॥३॥  
अग्निर्जातो अरोचत घ्नन्दस्यूज्योतिषा तमः । अविन्दता अपः स्वे ॥४॥  
अग्निमीलिन्यै कवि घृतपृष्ठं सपयत । वेतु मे शृणवद्वयम् ॥५॥  
अग्निं घृतेन वावृधुः स्तोमैर्भिर्विश्वचर्षणिम् । स्वाधीभिर्वचमुभिः ॥६॥

14.

Agnīm stómena bodhaya samidhānó ámartyam | havyā  
devēshu no dadhat || 1 || tām adhvarēshv ilate devām mártā  
ámartyam | yājishtham mánushe jáne || 2 || tām hí śāśvanta  
ilate srucā devām ghṛitāścūtā | agnīm havyāya vólhave  
|| 3 || agnir jātó arocata ghnān dāsýūñ jyótishā támaḥ |  
ávindat hā apāḥ svāḥ || 4 || agnīm ilényam kavīm ghṛitā-  
prishtham saparyata | vétu me śṛṇāvad dhāvam || 5 || agnīm  
ghṛitēna vāvṛidhu stómebhir viśvācarṣaṇim | svādhibhir  
vacasyúbhiḥ || 6 ||

Wise worshippers exalt you with praises, O adorable Lord, you are bountiful giver of strength. May you bestow upon us excellent vitality and virility. 5

O adorable Lord, you encompass Nature's forces, as the felly rings the spokes, may you bestow manifold wealth upon us. 6

## 14

May you arouse the grace of immortal Lord with your prayers ; so that, when pleased, may He, like the flame of fire, bear our homage to Nature's bounties. 1

Mortals extol this immortal, divine supreme, at high solemnities, most adorable among mankind. 2

All glorify the spiritual fire pouring out love from their heart as if butter to fire with sacrificial ladle. They glorify the spiritual fire, so that it conveys their homage to Nature's forces. 3

The spiritual fire as soon as manifested, blazes brightly, destroying the wicked and dispersing the darkness by its lustre. It restores wisdom, action and happiness. 4

May you honour the spiritual fire, the source of wisdom, whose summit blazes with love. May it respond to my invocation. 5

They exalt the spiritual fire, the universal illuminator of the inner realm with intense devotions and hymns of praise singularly meditative and eloquent. 6

( १५ ) पञ्चमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्याद्विरसो धरुण ऋषिः । अग्निदेवता । विष्णु छन्दः ॥

॥ ३ ॥

प्र वेधसे कवये वेद्याय गिरं भरे युजसे पूर्याय ।  
 घृतप्रसत्तो असुरः सुशेवो गुयो धर्ता धरुणो वस्वो अग्निः ॥१॥  
 कृतेन कृतं धरुणं धारयन्त यज्ञस्य शके परमे व्योमन् ।  
 दिवो धर्मन्धरुणे सदुषो नृजातिरजाता अभि च ननक्षुः ॥२॥  
 अंहोयुर्वस्तुर्वस्तन्वते वि वयो महद्दुष्टं पूर्याय ।  
 स संवतो नवजातस्तुतुर्यात्सिंहं न क्रुद्धमभितः परि शुः ॥३॥

15.

Prā vedhāse kavāye vēdyāya gīram bhare yaśāse pūr-  
 vyāya | ghṛitāprasatto āsuraḥ suśēvo rāyō dhartā dharuṇo  
 vāsvo agniḥ || 1 || ṛitēna ṛitām dharuṇam dhārayanta yajñā-  
 sya śaké paramé vyoman | divó dhārman dharuṇe sedúsho  
 nṛiñ jātaír ājātān abhí yé nanakshuh || 2 || añhoyúvas tan-  
 vās tanvate ví váyo mahád dushtāram pūrvyāya | sá sam-  
 vāto nāvajātas tuturyāt sinhām ná kruddhām abhītaḥ pári  
 shthuh || 3 ||

मातेव यद्भरसे पप्रथानो जनंजनं धायसे चक्षसे च ।  
 वयोवयो जरसे यदधानः परि त्मना विष्णुरूपो जिगासि ॥२॥  
 वाजो नु ते शर्वसस्यात्स्वन्तमुहं दोषं धरुणं देव गुयः ।  
 पदं न तावुर्गुहा दधानो महो गुये चितवन्नविमस्यः ॥३॥

mātéva yád bhārase paprathānó jānam-janam  
 dhayase cākshase ca | vāyo-vāyo jarase yád dādhanāḥ pári  
 tmāná víshurūpo jigāsi || 4 || vājo nú te śāvasas patv āntam  
 urum dógham dharuṇam deva rāyāḥ | padām ná tāyūn  
 guha dādhanó mahó rāyé citáyann ātrim aspaḥ || 5 ||

Devotion live alone pleases our adorable Lord. He is strong, blissful, the possessor of riches, the acceptor of homage and the bestower of habitations. To such a far-seeing, renowned, eternal, glorious, all-wise Lord, the praise I offer. 1

They, who, with the help of mortal priests, gain favour of the immortal leading divine powers, the firm sustainers of the loftiest heaven, by sacred prayers, enshrine in their hearts the Lord of universal fire, who is upholder of all noble deeds, and embodiment of truth. 2

They, who present to the eternal universal fire, the sacred oblations, unattainable by others, their minds and bodies become free from sin and disease. May the Lord, newly-revealed and realized help him to conquer his adversaries, gathered around him, like an angry lion. 3

While pervading everywhere, you support all men like a mother, and being adored for sustaining and imparting knowledge, you mature every kind of food, then, O universal fire, assuming many forms, you comprise all beings in yourself. 4

O divine universal fire, may the sacrificial food, the vast yielder of benefits to men, the sustainer of riches, support the utmost of your vigour ; and may you, like a thief, who keeps his refuge secret, help the sage, exempt from three types of miseries to obtain true wisdom and affluence. 5



( १६ ) षोडशं सूक्तम्

(१-४) पञ्चमस्यास्य सुहृदयोऽपिः पूरुषोऽपि । अग्निदेवता । (१-४) प्रथमादिचतुर्मेवामनुषुप् ,

(५) पञ्चम्याथ पङ्क्तिस्तन्दर्शा ॥

॥८॥

बृहदयो हि भानवेऽर्चा देवायामये ।  
 यं मित्रं न प्रशस्तिभिर्मतीसो दधिरे पूरः ॥१॥  
 स हि युभिर्जनानां होता दक्षस्य बाह्वोः ।  
 वि हव्यमग्निरनुपगमगो न वारमृष्वति ॥२॥  
 अस्य स्तोमे मघोनेः सूर्ये वृद्धशोचिषः ।  
 विश्वा यस्मिन्तुविष्वणि समये शुष्ममादधुः ॥३॥

16.

Bṛihád váyo hí bhānávē 'reā devāyāgnāye | yām mi-  
 trām ná prāśastibhir mártāso dadhiré purāḥ || 1 || sā hí  
 dyúbhir jānānām hótā dākshasya bāhvōḥ | ví havyām agnir  
 ānushág bhāgo ná vāram riṇvati || 2 || asyā stōme maghó-  
 naḥ sakhyé vṛiddhāsocishaḥ | vīśvā yāsmín tuvishváṇi sām  
 aryé śúshmam ādadhūḥ || 3 ||

अथा ह्यम पपां सुवीर्यस्य मंहना ।  
 तमिशुद्धं न रोदसी परि श्रवो बभूवतुः ॥४॥  
 नू न एहि वार्यमग्ने गृणान आ भर ।  
 ये वयं ये च सूर्यः स्वस्ति धामहे सचोतेधि पृत्सु नो वृधे ॥५॥

ádhā hy āgna eshām suvīr-  
 yasya mañhānā | tām íd yāhvām ná ródasī pári śrávo ba-  
 bhūvatuḥ || 4 || nū na éhi vāryam āgne gṛiṇānā á bhara |  
 yé vayām yé ca sūráyaḥ svastí dhāmahe sácotaídhi pṛitsú  
 no vṛidhē || 5 ||

Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a friend. 1

That adorable Lord, by the strength and splendour, becomes the ministrant priest of men, who conveys their homage straight to Nature's bounties, and like a gracious friend distributes desirable wealth. 2

May we surrender ourselves to Lord just as persons surrender their strength to the loud-sounding and all-ruling fire. May we the devotees through our love and praise of the rich and extremely radiant Lord, obtain all sorts of prosperity. 3

O adorable Lord, may you be disposed for bestowing excellent strength on these worshippers. In your brilliance, you surpass the glory of heaven and, earth, and even the mighty sun. 4

Glorified by us, O adorable Lord, come quickly, and bring to us precious wealth ; we who are your worshippers, we who are your adorers, offer you welcome, and these devotional oblations. May you be favourable to us, and near to us in the struggles for our victory. 5

( १७ ) मत्तदसौ मृतम्

(१-५) पञ्चधर्यस्य सृक्स्वयस्यैः पूरुर्कृतिः । अग्निर्देवता । (१-४) प्रथमादिचतुर्कृतामृतपुत्रः ।

(५) पञ्चम्याथ पङ्क्तिस्तदसी ॥

॥१॥

आ पु॒ज्ञैर्दे॒व मर्त्ये॑ इ॒त्था तव्या॑ंसमृ॒तये॑ ।  
 अ॒ग्निं कु॒ते स्व॑च॒रे पू॒रुर्ऋ॒ताव॑से ॥१॥  
 अ॒स्य हि स्व॑यंशस्तर आ॒सा वि॒धर्म॑न्मन्व॒से ।  
 तं नाकं॑ चि॒त्रशो॑चिषं म॒न्द्रं प॒रो मेनी॑षया ॥२॥  
 अ॒स्य वा॒सा उ॑ अ॒चिषा॑ य आ॒युक्त॑ तुजा गिरा ।  
 दि॒वो न य॒स्य रे॒तसा॑ बृ॒हच्छो॑चन्त्यर्चयः ॥३॥

17.

Ā yajñair deva mārtya itthā tāvyāṁsam ūtāye | agnīm  
 kṛitē svadhvarē •pūrūr ilitāvase || 1 || āsya hī svāyaśastara  
 āsā vidharman mānyase | tāṁ nākaṁ citraśocisham man-  
 drām parō manīṣāyā || 2 || asyā vāsā u arcīṣhā yā āyukta  
 tujā girā | divo nā yāsya rétasā bṛihac chócanty arcāyah  
 || 3 ||

अ॒स्य क॒त्वा वि॒चैत॑सो द॒स्मस्य॑ वसु रथ॒ जा ।  
 अ॒था वि॒श्वा॒सु ह॒व्योऽग्नि॑र्वि॒क्षु प्र अ॑स्यते ॥४॥  
 नू न॒ इ॒द्धि वा॒र्यमा॑सा संच॒न्त सूर्यः॑ ।  
 उ॒जो न॑पाद॒भिष्ट॑थे पा॒हि श॒ग्धि स्व॒स्तये॑ उ॒तैधि॑ पू॒त्सु नो॑ वृ॒धे ॥५॥

asya krátvā vicetaso dasmāsya vāsu rátha á | ádhā  
 víśvāsu hávyo 'gnír vikshū prā śasyate || 4 || nū na íd dhí  
 váryam āsā sacanta sūráyah | ūrjo napād abhíshtāye pāhí  
 śagdhi svastāya utaídhí — || 5 ||

The enlightened man for his help, calls upon the radiant adorable Lord, with sacred worship. He invokes Him for preservation, whenever a sacred work is solemnized. 1

O performer of sacred works, being renowned, may you praise, by your well-conceived words, that adorable Lord, who is possessed of wonderful splendour, is exempt from pain, is venerable, and is supreme, beyond the conception of man. 2

Verily, men gain glory through Him, whose glory is increased by powerful praise, whose various beams of splendour flash on high as though they spring from heavenly seed. 3

Wise devotees obtain prosperity and high nobility through the worship of omniscient Lord, who is full of splendour. Adorable Lord is invoked and glorified by all people. 4

O adorable Lord, may you give us such precious wealth, as is obtained by a devout worshipper, by singing songs of praise. O source of strength, be gracious to us to fulfil our aspirations, and protect us for our welfare. May you bear in our struggles for our prosperity. 5



( १८ ) महादशं सूक्तम्

(१-५) पञ्चर्चन्त्याम्य मृतस्य मृतवाहा भाग्येयो दित ऋषिः । अग्निदेवता । (१-४) प्रथमादि चतुर्देवामनुष्टुप । (५) पञ्चम्याथ पङ्क्तिरुन्मदी ॥

॥ १० ॥

प्रातरग्निः पु॒रु॒प्रि॒यो वि॒शः स्त॒वे॒ताति॒थिः ।  
 वि॒श्वानि॒ यो अ॒म॒र्त्यो ह॒व्या म॑र्तेषु रण्यति ॥१॥  
 दि॒ताय॑ मृ॒क्तवा॑हसे स्वस्य दक्षस्य म॒हना॑ ।  
 इ॒न्दुं स ध॑त्त आ॒नु॒प॒क्स्तो॒ता चि॒त्ते अ॒म॒र्त्य ॥२॥  
 ते वो॑ दी॒र्घायु॑शोचिपं गिरा हु॒वे म॒घोना॑म् ।  
 अ॒रि॒ष्टो येषां॑ रथो व्य॒श्वदा॑वृ॒न्नाय॑ते ॥३॥

18.

Prātār agnīḥ purupriyó viśá stavetátithiḥ | víśvāni yó  
 āmartyo havyā mārteshu rányati || 1 || dvitáya mṛiktāvāhase  
 svásya dákshasya mañhánā | índum sá dhatta ānushák stotá  
 ci te amartya || 2 || táṃ vo dīrgháyuṣociśham girá huve  
 maghónām | árishto yéshām rátho vy āśvadāvann íyate  
 || 3 ||

चित्रा वा येषु दी॒धितिरा॑सन्न॒क्था पान्ति॑ ये ।  
 स्त॒र्णं ब॒र्हिः स्व॑र्णरे श्र॒वांसि॑ द॒धिरे॒ परि॑ ॥४॥  
 ये मे॑ पञ्चा॒शतं॑ दु॒दु॒श्वा॒नां स॒धस्तु॑ति ।  
 द्यु॒म॒द॒ग्ने म॒हि श्र॒वो बृ॒हत्कृ॑धि म॒घोना॑ नृ॒वद॑मृत नृ॒णाम् ॥५॥

citrā vā yēshu dīdhitir āsann ukthā pānti yé | stīrṇām  
 barhiḥ svārṇare śrāvānsi dadhire pári || 4 || yé me pañcā-  
 śatam dadūr āśvānām sadhāstuti | dyumád agne máhi śrávo  
 bṛihát kṛidhi maghónām nṛivád amṛita nṛiṇām || 5 ||

Let the immortal, adorable Lord, who delights in all devotional offerings of mortals, be glorified. May He, the beloved guest of all, be present at dawn. 1

O immortal, be willing to grant a part of your own strength to the seeker, endowed with two-fold qualities—material and spiritual, to the worshipper, who offers devotion with pure heart, for he is your diligent praiser, and offers devotional love increasingly. 2

O glorious bestower of vigour and long life, I invoke you with praises, so that your chariot of virtuous attributes, proceeds unimpeded. 3

Those, among whom there are varied ways of thoughts and practices, who perpetuate the sanctity of hymns by their recital, and who make all preparations for performing sacred worship, may they deck themselves with high fame. 4

O immortal Lord, bestow ample, and abundant food, and many helpful dependants upon those noble men, who at the synod present me fifty (numberless) fast moving vehicles.

( १९ ) एकानविंश सूक्तम्

( १-२ ) पञ्चमस्यास्य भूतस्याविषो वविरुचिः । अग्निर्देवता । ( १-३ ) प्रथमादिनीययोऽन्वितायायवी,

( ३-४ ) कृतीतायवतुर्विभुषुः, ( ५ ) पञ्चम्याश्च विषदन्त्या अन्विताः ॥

॥ १९ ॥

अभ्यवस्थाः प्र जायन्ते प्र ववरेर्वविरुचिकेता । उपस्थे मातुर्वि चष्टे ॥१॥

जुहुरे वि चितयन्तोऽनिमिषं तृष्णं पान्ति । आ इच्छां पुं विविशुः ॥२॥

आ श्वैत्रेयस्य जन्तवो द्युमर्द्वन्त कृष्टयः ।

निष्कृष्टावो बृहदुक्थ एना मध्वा न वाजयुः ॥३॥

प्रियं दुग्धं न काम्यमजामि जाम्योः सचा ।

घर्मो न वाजजतुगेऽद्वयः शश्वतो दभः ॥४॥

कीलन्तो रश्म आ भुवः सं भस्मन्ता वायुना वेविदानः ।

ता अम्य सन्धुपजो न त्रिमाः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥५॥

19.

Abhy āvasthāḥ prā jāyante prā vavrér vavriṣ ciketa |  
 upāsthe mātúr ví eashte || 1 || juhuré ví citáyantó 'nimisham  
 nṛimṇám pānti | á drīḥmám púram vivīṣaḥ || 2 || á švaitreya-  
 sya jantávo dyumád vardhanta kṛiṣṭáyāḥ | nishkágrivo  
 bṛiháduktha enā mādhvā ná vājayúḥ || 3 || priyám dugdhám  
 ná kámyam ájami jāmyoh sácā | gharmó ná vājajatharó  
 'dabdhāḥ śáṣvato dābhaḥ || 4 || krīḥan no raṣma á bhuvaḥ  
 sām bhásmanā vāyūnā vévidānaḥ | tá asya san dhrishájo  
 ná tigmāḥ súsamṣitā vakshyó vakshanesthāḥ || 5 ||

( २० ) विंश सूक्तम्

( १-२ ) चतुस्रम्यस्य भूतस्याविषो वविरुचिः । अग्निर्देवता । ( १-३ ) प्रथमादिनीययोऽन्वितायायवी,

( ४ ) चतुर्था ऋचश्च पङ्क्तिर्यदस्तीति ॥

॥ २० ॥

यममे वाजसातम् त्वं चिन्मन्यसे रयिम ।

ते नो गीभिः श्रवाय्यं देवत्रा पनया युजम ॥१॥

20.

Yām agne vājasātama tvām ein mānyase rayim | tām  
 no gīrbhīḥ śravāyyaṁ devatrā panayā yujam || 1 ||

Invisible accepter, as Lord Himself is, He looks and cognizes our devotional homage, just as fire in the lap of its mother, accepting oblations and assuming various forms or manifestation. 1

They, who know your power, invoke you incessantly and guard and nourish your glory by homage. They even enter the impregnable city and stay fortified. 2

Living men of riches, bearing gold chain round their collars, earnest in praise, desirous of nourishment, augment your glorious vigour by their sweet adorations. 3

May adorable five-divine with His two associates, light in heaven and soil on the earth, hear our faultless praise, which is as palatable as milk. He is like a caldron, filled with nourishment and remains unconquered while conquering His foes. 4

O radiant adorable Lord, encouraged by the wind and sporting among the ashes come to us. And may the fierce fiery flames, destructive of foes, be gentle to this, your, worshipper. 5

O adorable Lord, bounteous, giver of strength, may you convey our homage to Nature's bounties, of which you approve, and which deserve to be commended by our praises. 1



ये अग्ने नैरयन्ति ते वृद्धा उग्रस्य शर्वसः ।

अप ह्येषो अप ह्यग्नेऽन्यव्रतस्य सश्चिरे ॥२॥

होतारं त्वा वृष्णिमहेऽग्ने दक्षस्य सार्धनम ।

यज्ञेषु पृथ्यं गिरा प्रयस्वन्तो हवामहे ॥३॥

इत्था यथा न ज्ञतये महमावन्दिषादिवे ।

शय क्रताय सुक्रतो गोभिः प्याम सधमादे वीरिः स्याम सधमादे ॥४॥

yé agne

néráyanti te vṛiddhā ugrásya śávasaḥ | ápa dvésho ápa  
hváro 'nyávratasya sasçire || 2 || hótāraṁ tvā vṛiṇimahé 'gne  
dákshasya sādhanam | yajñéshu pūrvyāṁ girá práyasvanto  
havāmahe || 3 || itthā yāthā ta ūtāye sáhasāvan divé-dive |  
rāyá řitāya sukrato gōbhiḥ śhyāma sadhamādo vírañ syāma  
sadhamādaḥ || 4 ||

( २१ ) एकविंश सूक्तम्

(१-४) चतुर्विंशत्यास्य सूक्तस्यविधः सप्त कृतिः । अग्निदेवता । (१-३) प्रथमादित्रयस्यानुष्टुप्,

(४) चतुर्थ्यां कृत्तय पङ्क्तिरुत्तरासी ॥

॥१३॥ मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि । अग्ने मनुष्वदङ्गिरो देवान्देवयते यज ॥१॥  
त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे । सुचन्त्वा यन्त्यानुषक्मुजान् सपिगामुने ॥२॥  
त्वा विश्वे सजोषमो देवामो दूतमकत । सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळिते ॥३॥

21.

Manushvát tvā ní dhīmahi manushvát sám idhīmahi |  
āgne manushvād aṅgiro devān devayaté yaja || 1 || tvām hí  
mánushe jáné 'gne súprīta idhyāse | srúcas tvā yanty ānu-  
shák sújāta sárpirāsute || 2 || tvām víṣve sajóshaso deváso  
dūtám akrata | saparyāntas tvā kave yajñéshu devám iḷate  
|| 3 ||

May those prosperous men, who do not offer homage to you, become destitute of great strength and wealth, and may the followers of paths, other those of the virtuous incur your disfavour and punishment. 2

We, the indefatigable toilers, greet you, the invoker of the Nature's bounties, and the giver of skill and strength. We adore you, foremost at holy ceremonies with praise. 3

O possessor of strength and wisdom, day by day make us such, that we may enjoy your protection; and may we be happily enjoying riches earned through righteous means. May we be also the possessors of wealth, cattle and brave children. 4

## 21

O adorable Lord, like wise sages, we meditate upon your glory ; like wise men, we kindle your glory. O dear Lord, may you like an intelligent person, bless those who aspire to be divine. 1

When you are pleased, O adorable Lord, your glory gladly shines upon the human race. Devotional sweet songs, like ladles full with butter for well-born fire, are constantly offered to you. 2

O far-seeing sage, all the divinities, of one accord, have established you as their envoy. The pious sages whilst engaged in selfless noble works adore you as a Lord. 3

देवं वो देवयज्ययाग्निमीर्जितु मर्त्ये ।

समिद्धः शुक्र दीदिद्युतस्य योनिमासदः समस्य योनिमासदः ॥४॥

devām vo devayajyāyāgnīm ilīta mārtyaḥ | sāmiddhaḥ  
śukra dīdihy ṛitāsya yōnim āsadaḥ sasāsya yōnim āsadaḥ  
॥ 4 ॥

( २२ ) द्वाविंश सूक्तम्

(१-५) चतुर्धनस्यास्य सूक्तस्याग्नेयो विशस्तामा कृतिः । अग्निर्देवता । (१-३) प्रथमादितृचस्यानुष्टुप् ।

(५) चतुर्थो ऋचश्च पङ्क्तिरानुष्टुप् ॥

॥१॥ प्रविश्वसामन्नत्रिवदर्ची पावकशोचिषे । यो अध्वरेष्वाङ्घ्र्यो होता मन्द्रतमो विशे ॥१॥  
न्यग्निं ज्ञानेर्वदसं दधाना देवमृत्विजम् । प्र यज्ञ एतानुपगन्त्या देवव्यचस्तमः ॥२॥  
चिकित्विर्मनसं त्वा देवं मतींस उतये । वरेण्यस्य तेऽवस इयानासो अमन्महि ॥३॥  
असं चिकित्वास्व न इदं वचः सहस्य ।  
तं त्वा सुशिप्र दम्पते स्तोमेर्वधन्त्यवयो गीभिः शुम्भन्त्यवयः ॥४॥

22.

Prā viṣvasāmann atrivād ārcā pāvakāśocishe | yó adhva-  
réshv idyo hótā mandrátamo viśi ॥ 1 ॥ ny āgnīm jātāveda-  
sam dādhātā devām ṛitvījam | prā yajñā etv ānushāg adyā  
devāvyaecastamaḥ ॥ 2 ॥ cikitvínmanasam tvā devām mārīāsa  
ūtāye | vāreṇyasya té 'vasa iyānāso amanmahi ॥ 3 ॥ āgne  
cikiddhy āsyā na idām vācaḥ sahasya | tāṃ tvā suśipra  
dampate stómair vardhanty ātrayo gīrbhīḥ śumbhanty ātra-  
yaḥ ॥ 4 ॥

O brilliant Lord, men adore you, to convey his homage to Nature's bounties. May you, the radiant one, blaze, like fire when kindled. May you preside over the cosmic causation ; may you preside over the creation. 4

## 22

O universally acclaimed chanters of sweet symphonies, like a sage, detached from three types of bondage, may you sing praises to adorable Lord, who is the dispenser of purifying light, who must be glorified at all noble performances, who is a liberal giver, and provider of happiness among mankind. 1

Enshrine divine adorable Lord, the conductor of the seasonal sacrifices, in your hearts, through the grace of whom all that exists is known. Let the sacrifice proceed today to all Nature's bounties. 2

All mortals come to you for help, O adorable Lord of supreme intelligence. Seeking protection we always crave for your superb favour and as such we sing praises to you, the most excellent. 3

O adorable God, source of strength, may you recognize the words of our laudation. O charming master of all homes, all persons detached from the three types of pains (physical, mental and spiritual) exalt you such as you are, by their praises, and person free from three blemishes, passion, anger and greed embellish by their hymns. 4



( २३ ) ययोविशं सूतम्

(१-५) चतुर्ज्वरपास्य सूतस्य यया विश्वर्षणिर्गुप्तः ऋषिः । भग्निदेवता । (१-३) प्रथमः चतुर्ज्वरपातुष्टुपः ।

(५) चतुर्थ्या ऋचश्च पञ्चमोऽदमी ॥

॥१५॥

अग्ने सहन्तुमा भर युमस्य प्रासहा रयिम ।  
 विश्वा यश्चर्षणीरभ्याशेसा वाजेषु सासहत ॥१॥  
 तमग्ने पृतनापहं रयिं सहस्व आ भर ।  
 त्वं हि सत्यो अहुतो दाता वाजस्य गोमतः ॥२॥  
 विश्वे हि त्वा सजोषमो जनामो वृक्षर्वहिपः ।  
 होतारं सदासु प्रियं व्यन्ति वार्या पुरु ॥३॥  
 स हि ष्मा विश्वचर्षणिरभिमाति सहो दुधे ।  
 अन्नं एषु क्षयेष्वा रेवन्नः शुक्रदीदिहि युमत्पावकदीदिहि ॥४॥

23.

Āgne sáhantam á bhara dyumnásya prāsáhā rayīm  
 víśvā yás carshaṇír abhy āśá vājeshu sāsáhat ॥ 1 ॥ tār  
 agne pṛitanāśháham rayīm sahasva á bhara | tvám hí saty  
 ádbhuto dātá vājasya gómataḥ ॥ 2 ॥ víśve hí tvā sajóshas  
 jánāso vṛiktábarbishaḥ | hótāram sádmasu priyám vyán  
 vāryā purú ॥ 3 ॥ sá hí shmā víśvācarshaṇír abhímāti sáh  
 dadhé | āgna eshú ksháyeshv á reváp naḥ śukra didihi dyu  
 māt pāvaka didihi ॥ 4 ॥

( २४ ) चतुर्विंशं सूतम्

(१-४) चतुर्ज्वरपास्य सूतस्य नयुः पुत्रयुः भुवन्धुर्विवरन्धुश्च । गौवायना लौवायना वा क्रमेणर्षयः ।

भग्निदेवता । दिव्या विराट् छन्दः ॥

॥१६॥

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्याः । १  
 वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः ॥१॥ २

24.

Āgne tvám no ántama utá trātá śivó bhavā varūthyāḥ  
 vásur agnir vásusravā áchā nakshi dyumáttamam rayīm  
 dāḥ ॥ 2 ॥

## 23

O adorable Lord, bestow victory-giving wealth and strength, upon each and every illustrious person, to subdue all his adversaries in struggle through your aid. 1

O supreme adorable Lord, grant us the wealth that vanquishes adversaries in struggle. You are true and wonderful, and the giver of prosperity of wealth and cattle. 2

All men, with pure hearts, and of one accord invoke you, the bounteous and dear, in the worship halls for the choicest wealth. 3

May the all-seeing Lord grant us strength to subdue evil forces. O radiant Lord, shine forth bright in our habitations for prosperity, O purifier, shine splendidly. 4

## 24

O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. 1

O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth, splendidly renowned. 2



So, please do understand us, and hear our invocation ;  
may you keep us far from malevolent people. 3

O most bright and resplendent, adorable Lord, we  
earnestly solicit you for the happiness of ourselves and  
our friends. 4

## 25

Pray to divine adorable Lord for protection ; may He, the  
granter of comforts, confer prosperity. May His ever-  
true glory, revealed by seers and descendents, save us  
from adversities. 1

The ancient sages revealed the glory of this bounteous,  
bright-tongued, radiant Lord. Nature's bounties also  
manifest it. Verily He is radiant with holy splendour. 2

O adorable Lord, worthy to be propitiated by praises,  
may you with your wisdom, that surpasses all and with  
most excellent gracious will, confer prosperity on us. 3

Adorable God, like the sacrificial fire, shines amongst  
Nature's bounties, and is present amongst mortals alike.  
The Lord is the bearer of our oblations. May all glorify  
Him with praises. 4

O adorable Lord, bestow upon the donor of the oblation  
a son, abounding in nourishment, abounding in deep  
devotion, excellent, and invincible, a son that brings glory  
to his sire. 5



॥१८॥

अग्निर्ददाति सत्पतिं सासाह यो युवा नृभिः ।  
 अग्निरत्यं रघुम्यदं जेतामपराजितम् ॥६॥  
 यद्वाहिष्ठुं तदग्र्ये बृहदर्थं विभावसो ।  
 महिषीव त्वद्विस्त्वद्वाजा उदरिते ॥७॥  
 तव द्युमन्तो अर्चयो ग्रावेद्योच्यते बृहत् ।  
 उतो ते तन्यनुवथा स्वानो अर्तं त्मना दिवः ॥८॥  
 एवां अग्निं वसूयवः सहसानं ववन्दिम ।  
 स नो विश्वा अति द्विषुः पर्पन्नावेव सुक्रतुः ॥९॥

agnīr dadāti sátpatiṁ sāsāha yó yudhá nṛibhiḥ | agnīr  
 átyaṁ raghusyádaṁ jétāraṁ áparājitam || 6 || yád váhi-  
 shṭhaṁ tád agnáye bṛihád area vibhāvaso | málhishiva tvád  
 rayís tvád vājā úd irate || 7 || táva dyumánte arcáyo grāve-  
 vocyate bṛihát | utó te tanyatúr yathā svānó arta tmánā  
 diváḥ || 8 || evāñ agnīm vasūyávaḥ sahasānām vavandima |  
 sá no víṣvā áti dvíshaḥ párshan nāvéva sukrátuḥ || 9 ||

( २६ ) पश्चिमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तपात्रेया वसूयव ऋचयः । (१-८) प्रथमाग्रहर्चामिष्टः ।

(९) नवम्याथ जिह्वीता देवताः । गायत्री छन्दः ॥

॥१९॥

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान्वक्षि यक्षि च ॥१॥  
 तं त्वा घृतस्त्वमीमहे चित्रभानो स्पर्शम । देवां आ वीतये वह ॥२॥  
 वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्तमध्वरे ॥३॥

26.

Ágne pāvaka rocíshā mandráyā deva jihváyā | á devān  
 vakshi yákshi ca || 1 || tām tvā ghṛitasnav imahe cítrabhāno  
 svardrīṣam | devāñ á vītáye vaha || 2 || vītihotram tvā kave  
 dyumántaṁ sām idhimahi | ágne bṛihántam adhvaré || 3 ||

Adorable Lord, may you bestow a son, the protector of the good, who, with his followers, conquers in battles; may he be in possession of high-speed war-transport that keeps conquering and is never conquered. 6

The praise, which best conveys our veneration, is due to adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample food and strength. 7

O adorable Lord, resplendent are the rays of your light, and loud is your voice like the roar of clouds. Your voice spontaneously resounds like the thunder in the sky. 8

Thus we, seeking wealth and wisdom, glorify the supreme adorable Lord. May He, the most wise, carry us over all our adversities, as a boat crosses a river. 9

## 26

O Fire-divine, holy and illustrious, may you with your radiant and pleasing tongue-like flames bring here to us the benefits of Nature's bounties and honour them. 1

Fed upon, as if, with sacred butter, bright with variegated radiance, we solicit you, (O fire-divine), radiant like the sun, to bring here Nature's bounties to partake of divine glory (in the creation). 2

At this worship-hall, we kindle you, O sage (the Fire-divine) brilliant and vast whose food is, as if, the cosmic oblations. 3

अग्ने विश्वेभिरा गंहि देवेभिर्हव्यदानये । होतारं त्वा वृणीमहे ॥४॥  
यजमानाय सुवृत आग्ने सुवीर्यं वह । देवैरा सत्सि बर्हिषि ॥५॥

āgne viśvebhir ā gahi devēbhir havyādātaye | hōtāraṁ tvā  
vṛṇīmahe || 4 || yājamānāya sunvatā āgne suvīryaṁ vaha |  
devair ā satsi barhishi || 5 ||

॥२०॥ समिधानः सहस्राजिदग्ने धर्माणि पुष्यसि । देवानां दूत उक्थ्यः ॥६॥  
न्यग्निं जातवेदसे होत्रवाहुं यविष्ठयम् । दधाता वृषमुत्विजम् ॥७॥  
प्र यज्ञ एत्वानुषगया देवव्यचस्तमः । स्तृणीत बर्हिरासदे ॥८॥  
एदं मरुतो अश्विनो मित्रः सीदन्तु वरुणः । देवासः सर्वया विशा ॥९॥

samidhānaḥ sahasraajid āgne dhārmāṇi pushyasi | devā  
nāṁ dūtā ukthyāḥ || 6 || ny āgnīm jātāvedasam hotravāhaṁ  
yāviṣṭhyam | dādhatā devām ṛitvījam || 7 || prā yajñā etv  
ānushāg adyā devāvyaacastamah | strīṇitā barhīr āsāde || 8 ||  
édām marūto aśvīnā mitrāḥ sīdantu vāruṇaḥ | devāsaḥ sār-  
vayā viśā || 9 ||

( २७ ) समानां मूलम्

( १-६ ) पशुवरास्य सृष्टारय वैश्वानरायणः, धीरकुत्स्यारयदस्युर्मरुतोऽश्वमेयश्च राजानो भोमीऽश्विनो ऋषिः ।

( १-९ ) प्रथमादिपञ्चमिन्द्राग्नेः, (६) पशुवाहुं यजामां देवते । ( १-३ ) प्रथमवृषस्य त्रिष्टुप्

( ७-९ ) द्वितीयवृषस्य चातुष्टुप् छन्दसी ॥

॥२१॥ अनेस्वन्ता सत्पतिर्नामहे मे गावा चेदिष्टो असुरो मघोनः ।  
त्रेवृष्णो अग्ने दुशर्भिः सहस्रेष्वथानर व्यरुणश्चिकेत ॥९॥

27.

Anasvantā sātpatir nāmahe me gāvā cētiṣṭho āsuro  
maghōnaḥ | traivṛiṣṇo agne daśābhīḥ sabāsrair vaiśvānara  
tryāruṇaḥ ciketa || 1 ||

Come, O fire divine, with Nature's bounties, to the donor of the oblation. We choose you as our invoking priest. 4

O fire-divine, bring excellent vigour to the institutor of the rite, who pours out the libation. May you stay here, with Nature's bounties, in the sacrificial assembly, as if, and participate. 5

Victor over thousands, you when kindled, favour our holy laws. You, (the fire-divine) are the honoured messenger of Nature's bounties. 6

May you enshrine this fire-divine, who is the bearer of our sacred oblations, most youthful, brilliant, and the ministrant invoker. 7

May the homage, most solemnly offered by the devout, duly proceed today to Nature's bounties. Spread, you all, your pure heart to greet them and welcome. 8

So, may all the divine persons, teachers and preception, friends venerable and righteous, and their people come and be seated here to participate in the sacred work and worship. 9

O leader of people, protector of the virtuous, vigilant, powerful, opulent, popular amongst the three classes, intellectuals, fighters and rich, endowed with three impulses, physical, mental and spiritual, we know you bestow upon us immense treasures (the thousands and so) of wisdom and speedy transport. 1



यो मे शता च विंशति च गीतां हरीं च युक्ता सुधुरा ददाति ।  
 वैश्वानर सुष्टुतो वावृधानोऽग्ने यच्छ व्यरुणाय शर्म ॥२॥  
 एवा ते अग्ने सुमतिं चकानो नविष्टाय नवमं त्रसदंस्युः ।  
 यो मे गिररतुविज्ञानस्य पूर्व्यिष्टिक्तेनाभि व्यरुणो गृणानि ॥३॥

yó me śatā ca viṁśatīm ca gónāṃ  
 hārī ca yuktā sudhūrā dādāti | vaiśvānara sūṣṭuto vāvri-  
 dhānó 'gne yácha tryàruṇāya śarma || 2 || evā te agne su-  
 matīm cakānó nāvishṭhāya navamāṃ trasādasyuḥ | yó me  
 gíras tavijātāsya pūrvīr yukténābhī tryàruṇo grīṇāti || 3 ||

यो म इति प्रवोचत्यश्वमेधाय सूरये ।  
 ददेद्वा सन्नि यते ददन्मेधामेतायते ॥४॥  
 यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।  
 अश्वमेधस्य दानाः सोमा इव व्याशिरः ॥५॥  
 इन्द्राग्नी शतदाव्यश्वमेधे सुवीर्यम् ।  
 क्षत्रं धारयत बृहदिवि सूर्यमिवाजरम् ॥६॥

yó ma iti pravócaty áṣvamedhāya sūráye | dádad řicā sa-  
 nīm yaté dādan medhām řitāyaté || 4 || yásya mā parushāḥ  
 śatām uddharsháyanty nkshāṇaḥ | áṣvamedhasya dánāḥ sómā  
 iva tryāśiraḥ || 5 || řndrāgnī śatadávny áṣvamedhe suvīr-  
 yam | kshatrām dhārayatam řṛihád diví sūryam ivājaram  
 || 6 ||

O leader of people, praised and exalted by us, may you bestow happiness upon citizens endowed with three impulses. You give them hundreds of golden treasures, dozens of cattle, and two horses driven chariots with excellent axles. 2

O leader of people, every wise person, endowed with three sorts of impulses, physical, mental and spiritual, invokes you and craves for your favour, every time anew. Likewise, the disciplinary force, which keeps wicked under fear and control also invokes you with attentive spirit, and eulogises. 3

When a wise man prays with hymns, asking wealth for national service, then may you, O adorable Lord, grant riches to that earnestly devoted man. May you give right understanding to him, who obeys eternal laws. 4

This is the sacred national service, where plans for triple development of agriculture, industry and defence (triple elixing) are offered, and hundreds of robust oxen are donated. May this offering yield delight to my nation. 5

O resplendent Lord and divine powers, bestow upon the munificent performers of this sacrificial act, infinite wealth, with excellent posterity, undecaying as the sun in heaven. 6

( २८ ) अष्टविंशं सूक्तम्

(१-६) षड्विंशत्यास्य भूतस्याधेवी विश्वस्याः क्रविसाः अग्निर्देवता । (१, २) प्रथमर्वच्यर्चयामाध  
 (त्रिष्टुप् (२) द्वितीयाया जगती. (५) चतुर्थी अनुष्टुप्. (५-६) पञ्चमलटयोश्च गायत्री छन्दोसि ॥

॥२३॥

समिद्धो अग्निर्विवि शोचिरश्रेत्प्रत्यङ्मुषसमुर्विवा वि भोनि ।  
 एति प्राचीं विश्ववारा नमोभिर्वैवा इक्ष्वाणा हविषा धृताची ॥१॥  
 समिध्यमानो अमृतस्य राजसि हविष्कृष्यन्तं सचसे स्वस्तये ।  
 विश्वं स धत्ते द्रविणं यमिन्वन्वातिग्यमंश्च नि च धत्त इत्युरः ॥२॥  
 अग्ने शर्धं महते सौभगाय तव बुभान्वृत्तमानि सन्तु ।  
 सं जास्पत्यं सुयमना कृणुष्व शत्रूयतासुभि तिष्ठ महोसि ॥३॥

28.

Sámiddho agnir divi soeír asret pratyáññ ushásam ur-  
 viyá ví bhāti | éti prácī viṣvāvārā námobhir devāñ ñlāñā  
 havishā ghrítācī || 1 || samidhyámāno amṛtasya rájasi ha-  
 viṣh kṛiṇvantam sacase svastáye | viṣvam sá dhatte drávi-  
 ñam yám invasy ātithyám agne ní ca dhatta it puráh || 2 ||  
 ágne śárdha mahaté saúbhagāya táva dyumnány uttamáni  
 santu | sám jāspatyám suyámam á kṛiṇushva śatrūyatām  
 abhí tishthā máhāñsi || 3 ||

समिद्धस्य प्रमहसोऽग्ने वन्दे त्वं श्रियम् ।

वृषभो युञ्जवी असि समध्वरेष्विध्यसे ॥४॥

समिद्धो अग्न आहुत देवान्वक्षि स्वध्वर । त्वं हि हव्यवाञ्छसि ॥५॥

आ जुहोता दुवस्यताग्निं प्रयत्यध्वरे । वृणीष्यं हव्यवाहंनम् ॥६॥

sámiddhasya prámahasó 'gne  
 vānde táva śriyam | vṛishabhó dyumnávāñ asi sám adhva-  
 réshv idhyase || 4 || sámiddho agna āhuta devāñ yaksñi sva-  
 dhvara | tvám hí havyaváñ ási || 5 || á juhotá duvasyátā-  
 gnīm prayaty ádhvaré | vṛiñidhvám havyaváñhanam || 6 ||

Glory of adorable Lord, when enkindled, spreads lustre through the firmament, and shines widely turning unto the universal light of divine intelligence. Eastward the ladle, as if, of knowledge proceeds, that repels all sins and worries and honours Nature's bounties with homage and oblation. 1

O adorable Lord, whilst your glory enkindled, you become the king of immortals. You take full care of the offerer of the oblation for his welfare. He whom you favour, acquires universal wealth ; he sets before you, O lord, the gifts that guests may claim. 2

May you repress, O fire divine, our foes to ensure our great prosperity. May your effulgent splendour be excellent. May you preserve in concord the relation of man and wife, and may you overpower the energies of our adversaries. 3

O adorable Lord, I praise your glory, kindled and vigorously blazing. You are the affluent showerer of benefits. Your glory is well lighted at all sacred performances. 4

O adorable Lord, invoked, and your glory kindled, inspire Nature's forces to come to assist us in our holy acts, for you are the bearer of our homage. 5

May you offer worship and adoration to adorable Lord, when the sacred sacrifice is solemnized. May you offer devotion to the bearer of the oblation to Nature's bounties. 6



( २९ ) एकोनविंश सूक्तम्

( १-१५ ) पञ्चदशवेत्याख्य सूक्तस्य शाक्यो गौरिर्षीतिशेषः । इन्द्रो देवता तत्रार्चि (१५) तत्रम्या  
ऋचः प्रथमपादस्मोशना वा देवता । त्रिहृत् छन्दः ॥

॥२३॥

व्यर्यमा मनुषो देवताता त्री रोचना दिव्या धारयन्त ।  
 अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः ॥१॥  
 अनु यदी मरुतो मन्दसानमार्चन्निन्द्रं पपिवांसं सुतस्य ।  
 आदत्त वज्रमभि यदहिं हन्नपो पृक्षीरसुजत्सर्तवा उ ॥२॥  
 उत ब्रह्माणो मरुतो मे अस्येन्द्रः सोमस्य सुषुतस्य पेयाः ।  
 तदि हव्यं मनुषि गा अविन्दुदहन्नि पपिवां इन्द्रो अस्य ॥३॥

29.

Try āryamā mánusho devátātā trī rocanā divyā dhā-  
 rayanta | ārcanti tvā marútaḥ pūtádakshās tvām eshām ři-  
 shir indrāsi dhírah || 1 || ánu yád im marúto mandasānám  
 ārcann índram papivānsam sutāsyā | ádatta vājram abhí  
 yád áhim hānn apó yahvír asrijat sártavā u || 2. || utá  
 brahmāṇo maruto me asyéndrah sómasya súsutasya pe-  
 yāḥ | tát dhí havyam mánushe gā ávindad áhann áhim  
 papivāñ indro asya || 3 ||

आद्रोदसी वितरं वि श्कभायत्संविव्यान्श्चिद्विषसे मृगं कः ।  
 जिगर्तिमिन्द्रो अपृजगुराणः प्रति श्वसन्तमव दानवं हन् ॥४॥  
 अध कत्वा मघवन्तुभ्य देवा अनु विश्वे अददुः सोमपेयम् ।  
 यत्सूर्यस्य हरितः पतन्तीः पुरः सुनीरुपरा एतेश कः ॥५॥

ád ródasī vitarām ví shkabhāyat  
 samvivyānāṣ cid bhiyāse mṛigām kaḥ | jīgartim indro apa-  
 jārgurāṇaḥ prāti śvasāntam áva dānavām han || 4 || ádha  
 krátvā maghavan túbhyam devā ánu víśve adaduh soma-  
 péyam | yát sūryasya haritāḥ pátantiḥ purāḥ satír úparā  
 étage káḥ || 5 ||

In the admiration of Nature's forces by men, there are three lustrous faculties—(mind, intellect, spirit) and three worldly lights—(fire, lightning in midspace and the sun in heaven) that sustain the universe. O resplendent self, the vital principles, pure and strong adore you, for you are their sapient guide. 1

When, through the ecstacy of well-earned spiritual joy, the resplendent self upholds the bolt of determination, He destroys the devil of ignorance and sets the abundant thoughts free to flow. 2

And O mighty vital principles, O soul, may you both relish this well-earned spiritual joy. For the joy thus offered, helps to gain wealth and wisdom for the offerer, and thus the innerself, having experienced this joy, can conquer serpentine devil of ignorance. 3

Thereupon He sunders and firmly fixes body and mind, and, resolutely advancing, He strikes the evil mind with terror ; and then stripping off his covering, he destroys the devil, endeavouring to hide, and panting with fear. 4

When, O resplendent self, you retard the advancing rays of the Sun within, for the illumination of mind, then, for this favour of yours, all the sense-organs, one by one, pay loving homage to you. 5

॥२५॥

नव यदस्य नवति च भोगान्साकं वज्रेण मुचवा विवृक्षत ।  
 अर्चन्तीन्द्रं मरुतः सधस्थे त्रेष्टुभेन वर्चसा वाधत याम् ॥६॥  
 सखा सख्ये अपचसूयमग्निरस्य कत्वा महिषा त्री शतानि ।  
 त्री साकमिन्द्रो मनुषः सरोमि सुतं पिबद्ब्रह्मत्वाय सोमम् ॥७॥  
 त्री यच्छता महिषाणामघो मास्वी सरोमि मुचवा सोमवापाः ।  
 कारं न विधे अहन्त देवा मरमिन्द्राय यदाहि जघान ॥८॥

nāva yād asya navatīm ca bhogān sākām vājreṇa ma-  
 ghāvā vivṛiṣāt | āreantīndram marūtaḥ sadhāsthe trāiṣṭu-  
 bhena vācasā bādhta dyām || 6 || sākḥā sākhye apacat tū-  
 yam agnir asyā krátvā mahishā trī śatāni | trī sākām in-  
 dro mānuṣaḥ sārāṁsi sutām pibad vṛitrahātyāya sómam  
 || 7 || trī yāc chatā mahishāṇām āgho mās trī sārāṁsi ma-  
 ghāvā somyāpāḥ | kārām ná viśve ahvanta devā bhāram  
 indrāya yād āhim jaghāna || 8 ||

उशना यत्सहस्यैरयातं गृहमिन्द्र जूजुवानेभिरश्वैः ।  
 वन्वानो अत्र सरथं ययाथ कुत्सेन देवैरवतोह शुष्णम् ॥९॥  
 प्रान्यच्चक्रमवृहः सूर्यस्य कुत्सायान्यहरिवो यार्तवेऽकः ।  
 अनासो दस्यूरमृणो वधेन नि दुर्योण आवृणद्ब्रवांच ॥१०॥

uṣanā yāt sahasyair āyā-  
 tam grihām indra jūjuvānébhir āṣvaiḥ | vanvāno ātra sarā-  
 tham yayātha kútsena devair āvanor ha śuśṇam || 9 || prā-  
 nyāc cakrām avrihaḥ sūryasya kútsāyānyād vārivo yātave  
 'kaḥ | anāso dāsýūñr amṛiṇo vadhéna ní duryonā āvṛiṇaṇ  
 mṛidhrāvācaḥ || 10 ||

When mighty self, in one stroke, with his determination, destroys ninety and nine strongholds of vices, obstructing light of knowledge, the vital principles, dwelling in the same body, glorify soul with melodious hymns of TRISTUBH (a metre of 44 syllables). 6

As a friend to another friend, the cosmic fire ripens the sap of three hundred fields and forests of people, and the Sun works for the destruction of widespread darkness over the three regions, celestial, interspatial and terrestrial. 7

When the cosmic fire has ripened the sap of three hundred fields and forests, and the Sun has been able to destroy the darkness spread over the three regions, all Nature's bounties express their gratitude to the Sun and offered the homage, for he has been of a great service in the struggle. 8

When, the self and the accompanying intellect, with vital and quickly-effective energies, proceed to the innermost of the wise person, the foes, are destroyed and then you, the Self, and the wise person, work in coordination, as if both sitting on the same chariot, thus the Self destroys the sinful impulses. 9

One car-wheel of the Sun, you roll forward, another you set free to move for the wise seeker, where-with He may acquire wealth and wisdom. With the bolt of determination you have confounded the noseless (shameless, or viceless) wicked impulse and the other speech-bereft foes in the struggle. 10



॥५२॥

स्तोमांसस्त्वा गीर्ग्वितैरवर्धसंस्थो वैदधिनाय पिप्रुम् ।  
 आ त्वामजिथां मुग्धाय चक्रे पचन्पुक्तारपिपुः सोममस्य ॥५१॥  
 नवंग्वासः सनसोमास इन्द्रं दशग्वसो अभ्यवन्त्यकः ।  
 गव्यं चिदूर्ध्वमापिधानं वन्ते ते चित्ररः शशमाता अर्षं व्रन् ॥५२॥  
 कथो नु ते परि चगणि विद्वान्धीयां सघम्या चकथे ।  
 या चा नु नव्या कणवः शविष्टु मेदु ता ते विदथेष् व्रजाम ॥५३॥

stómāsas tvā gīrīvīter avardham ārandhavo vaidathi-  
 nāya pīprum | ā tvām ṛijīṣvā sakhyāya cakre pācan paktīr  
 āpibah sōmam asya || 11 || nāvagvāsaḥ sutāsomāsa indram  
 daśagvāso abhy āreanty arkañ | gāvyaṁ eid ūrvām api-  
 dhānavantam tāṁ cin nārāḥ ṣaṣamānā āpa vran || 12 || ka-  
 tho nū te pari carāṇi vidvān vīryā maghavann yā cakārtha |  
 yā co nū nāvya kṛiṇāvah ṣavishṭha prēd u tā te vidāthe-  
 shu bravāma || 13 ||

पुता विश्वा चक्रुर्वा इन्द्र भूर्यपरीतो जुनुषां वीर्येण ।  
 या चित्रु वज्रिन्कणवो दधुष्यान्ते ते घूर्णा तविष्या अस्ति तम्याः ॥५१॥  
 इन्द्र वत्स क्रियमाणा जुषस्व या ते शविष्टु नव्या अकर्म ।  
 वस्त्रेव भद्रा सुहृता वसूयु रथं न धीरः स्वपा अतक्षम ॥५२॥

etā viśvā cakrīvān indra bhūry aparīto  
 janūshā vīryeṇa | yā cin nū vajrin kṛiṇāvo dadhrīshvān nā  
 te vartā tāviśhyā asti tāsyāḥ || 14 || indra brāhma kṛiyā-  
 mānā jushasva yā te ṣavishṭha nāvya ākarma | vāstreva  
 bhadrā sūkṛitā vasūyū rātham nā dhīraḥ svāpā ataksham  
 || 15 ||

May the praises of preceptors exalt you. You humble down the egoistic tendency of the intellectual snobs. An honest and strong forward devotee, sincerely ever active craves always for your friendship and you gladly accept his loyalty and affection. 11

The seekers, who have brought their nine (i.e. five vital breaths and four psychic powers—mind, consciousness, intellect and ego) under discipline and their ten (five organs of sensation and five of action) under control are entitled to adore the resplendent self with hymns. Such vigilant seekers, glorifying him, set open the door of the cave of wisdom, otherwise firmly closed and fastened. 12

How shall I serve you, O bounteous, mighty soul, knowing full well, what brave deeds you have been accomplishing. O most mighty Soul, we will also celebrate, at our sacred synods, the fresh deeds that you would do. 13

O resplendent Self, all these unique deeds you have been doing from of old by your innate energy O wielder of the bolt of determination, the subduer of evils, you always accomplish whatever you undertake. None is there to hinder your prowess. 14

O most mighty Soul, may you be pleased to accept the prayers which are now offered, and accept the new praises, which we utter. Firm, performing pious acts, and desirous of wealth and wisdom, I have composed these acceptable chants and verses, just as a craftsman carefully designs a car and as a dress-maker makes charming garments. 15

( ३० ) तिस्रः एकम्

( १-१५ ) यथाशेषरथाय सुकश्यायेमो बहुक्रीपः । ( १-१९ ) मयमायिकादशर्वाभिन्दः । ( १३-१५ )

दादस्यदिव्यतृणाय कृणवधेन्द्रो देवनेः विष्णु उन्द ॥

॥ ३५ ॥

क<sup>१</sup> स्य वीरः को अपस्यदिन्द्रं सुग्वरं धर्मीयमातुं हरिभ्याम् ।  
 यो राया वज्री सुततोमिमिच्छन्तदोको गन्तां पुरुहूत ऊती ॥१॥  
 अवाचक्षं पदमस्य सुस्वस्य निधातुरन्वायमिच्छन् ।  
 अपृच्छन्मन्यो उत ते मं आहुरिन्द्रं नरो बृधुधाना अदेम ॥२॥  
 प्र नु वयं सुते या ते कृतानीन्द्र ब्रवाम यानि नो जुजोषः ।  
 वेदविद्वाञ्छृणवंच विद्वान्वहेतेऽयं मघवा सर्वसेनः ॥३॥

30.

Kvā syā virāḥ kō apasyad indram sukhāratham īya-  
 mānam hāribhyām | yō rāyā vajrī sutāsomam ichān tād  
 ōko gāntā puruhūtā ūtī || 1 || āvācacaksham padām asya  
 sasvār ugrām nidhātūr ānv āyam ichān | āpriebham anyāñ  
 utā té ma āhur indram nāro bubudhānā aṣema || 2 || prā  
 nū vayām suté yā te kṛitānīndra brāvāma yāni no jūjo-  
 shah | védad āvidvāñ chṛiṇāvac ca vidvān vāhaté 'yām ma-  
 ghāvā sārvasenah || 3 ||

स्थिरं मनश्चकृषे जात इन्द्र वेपीदेको युधये भूयंसश्चित् ।  
 अश्मानं चिच्छवसा दिद्युतो वि विदो गवामूर्वमुस्त्रियाणाम् ॥४॥  
 परो यत्वं परम आजनिष्ठाः परावति श्रुत्वं नाम बिभ्रत् ।  
 अतोश्चिदिन्द्रादभयन्त देवा विश्वा अपो अजयद्दासपत्नीः ॥५॥

sthirām mānaś cakṛiṣhe jātā indra  
 vēśhīd ēko yudhāye bhūyasaś cit | āṣmānam cie chāvasā  
 didyuto vi vidó gāvām ūrvām usriyāṇām || 4 || paró yāt  
 tvām paramā ājānishṭhāḥ parāvāti śrútyam nāma bibhrat |  
 ātaś cid indrād abhayanta devā viśvā apó ajayad dāsāpat-  
 nīḥ || 5 ||

Where is that hero ? Who has seen the resplendent, seated in his light-rolling chariot, yoked with his horses. He being powerful as lightning, is invoked by all. Desirous of honour, he goes to the dwelling of his admirers to offer him protection. 1

I have discovered his secret and strong place, where he dwells. I have sought the place of that Self-sustainer ; I have inquired from others ; and they the leaders, the seekers of wisdom, say, let us proceed to find the resplendent. 2

When we offer homage we celebrate, O resplendent, your mighty deeds, which you have performed for our sake. Let him, who is ignorant, acquire knowledge of these, and let him, who is acquainted with them, make them known. Hither comes the Resplendent with all his associates. 3

As soon as manifest O resplendent, you make your mind resolved. You go alone to contend against numerous adversaries. You rend asunder the rock of ignorance by your strength, and you restore the lost wisdom. 4

From the time when O super-most and supreme, you take birth, bearing a name widely renowned in far off regions, since then, even Nature's forces have been in dread of you, O resplendent. You subjugate all the streams of thoughts, which serve the impulses of evil mind. 5



॥२॥

तुभ्येदेते मरुतः सुशेया अचन्त्यर्कं सुन्वन्त्वन्वः ।  
 अहिमोहानमप आशयानं प्र मायामिर्मायिनं सधुदिन्द्रः ॥६॥  
 वि षू मृधो अनुषा दानमिन्वन्नहुन्गवा मघवन्मंचकानः ।  
 अत्रा दासस्य नमुचेः शिरो यदवर्तयो मनवे गानुमिच्छन् ॥७॥  
 युजं हि मामकृथा आदिदिन्द्र शिरो दासस्य नमुचेर्मथायन् ।  
 अश्मानं चित्सुर्यो वर्तमानं प्र चक्रियेव रोदसी मरुद्भ्यः ॥८॥

túbhyéd eté marútaḥ suśévā āreanty arkām sunvānty  
 ándhaḥ | áhim ohānám apá āśáyānam prá māyābhir māyí-  
 nam sakshad índraḥ || 6 || ví shú mṛidho janúshā dánam  
 invann áhan gávā maghavan sameakānāḥ | átrā dāsásya  
 námuceḥ śiro yád ávartayo mánave gātum ichán || 7 || yú-  
 jam hí mām ákrithā ád íd indra śiro dāsásya námucer  
 mathāyán | áśmānam cit svaryām vartamānam prá cakrí-  
 yeva ródasī marúdbhyaḥ || 8 ||

स्त्रियो हि दास आयुधानि चक्रे किं मां करज्वला अस्तु सेनाः ।  
 अन्तराख्यदुभे अस्तु धेने अथोप प्रैयुधये दस्तुमिन्द्रः ॥९॥  
 समग्र गावोऽमितोऽनयन्तेहोह वत्सैर्वियुता यदासन् ।  
 सं ता इन्द्रो असृजदस्य शार्कर्यदीं सोमांसः सुष्ठुता अमन्दन् ॥१०॥

striyo hí dāsá áyudhāni ca-  
 kré kím mā karann abalā asya sénāḥ | antár hy ákhyad  
 ubhé asya dhéne áthópa praíd yudhāye dásyum índraḥ  
 || 9 || sám átra gávo 'bhito 'navantehéba vatsáir víyutā yád  
 ásan | sám tá índro asrijad asya śakáir yád im sómāsaḥ  
 sáshutā ámandan || 10 ||

These blissful vital principles sing their songs of praise and pour out devotional love to you. The resplendent with wondrous devices, overcomes guileful lurker who arrests the flow of pious thoughts. 6

O bounteous glorified by us, you assail the antagonist, with the power of lightning. You, seeking man's prosperity, crush those who have been hostile to you since your birth, and you strike the head of ever-clinging evils. 7

O resplendent, pounding the head of the ever-clinging evil, which was sounding and rolling like a cloud, you make me your associate. Then body and mind have been caused by the vital principles to revolve like a wheel. 8

The ever-clinging slave (i.e. the temptations) makes women as his weapons. (On this the resplendent thinks thus:) What will his feminine corps do unto me? The resplendent makes two of the ladies as captive, and goes forth to combat against the slave. 9

When the sacred sources of wisdom were separated from their seekers of wisdom, as calves from cows, they wondered about hither and thither; but when the well-placed devotional love makes the resplendent full of joy, he with helpers, i.e. vital breaths reunited them. 10

॥११॥

यज्ञी सोमां बभ्रुर्धृता अमन्दसर्गवीदुषभः सादनेषु ।  
 पुरंदरः पपिवा इन्द्रो अस्व पुनर्गवामददादुस्त्रियाणाम् ॥११॥  
 भद्रमिदं रुशमा अग्ने अक्रुन्गवां चत्वारि ददतः सहस्रा ।  
 ऋणंचयस्य प्रयता मवानि प्रत्यग्रभीष्म नृतमस्य नृणाम् ॥१२॥  
 सुपशंसं माव सृजन्त्यस्तं गवां सहस्रं रुशमांसो अग्ने ।  
 तीव्रा इन्द्रमममन्दुः सुतानोऽक्तोव्युष्टौ परितक्म्यायाः ॥१३॥

yád im sōmā babhrúdhūtā ámandann ároravīd vṛisha-  
 bháh sádaneshu | puramdaráh papiváñ índro asya púnar  
 gávām adadād usrīyāṇām || 11 || bhadram idám ruśāmā  
 agne akran gávām catvári dádataḥ sahásrā | riṇamecayásya  
 práyatā maghāni práty agrabhīshma nṛítamasya nṛiṇām  
 || 12 || supéśasam máva sṛijanty ástaṁ gávām sahásrai ru-  
 śámāso agne | tivrā índram amamanduḥ sutāso 'któr vyù-  
 shṭau páritakmyāyāḥ || 13 ||

औच्छत्सा रात्री परितक्म्या यां ऋणंचये राज्ञि रुशमानाम् ।  
 अत्यो न वाजी रघुरज्यमानो बभ्रुश्चत्वार्यमनत्सहस्रा ॥११॥  
 चतुःसहस्रं गव्यस्य पशूः प्रत्यग्रभीष्म रुशमेष्वग्रे ।  
 घर्मश्चित्ततः प्रवृजे य आसीदयस्मस्तम्यादाम् विप्राः ॥१२॥

aúchat sá rátrī páritakmyā yāñ  
 riṇamecayé rájani ruśámānām | átyo ná vājī raghúr ajyá-  
 māno babhrúḥ catváry asanat sahásrā || 14 || cátuḥsahasram  
 gávyasya paśvāḥ práty agrabhīshma ruśámeshv agne |  
 gharmaś cit taptáḥ pravṛje yá áśīd ayasmáyas té n v  
 ádāma víprāḥ || 15 ||

When the loving devotion, offered by the men of mature wisdom, exhilarates the resplendent, he, the showerer of benefits, roars aloud in the struggle. So, the resplendent, the destroyer of cities, strong-holds of evils, through ecstacy of joy, restores to him his wisdom—the milk-yielding cattle, as if. 11

O adorable, the brilliant sages, giving me wisdom by four thousand hymns, have done well. We accept this wealth of wisdom, which, the liberator from debts, the leader of leaders, freely offer. 12

O adorable, brilliant sages, present to me a beautiful abode, with thousands of wise sayings. This big offering makes the Soul joyful, and then the darkness of night, the course of which was coming to an end, changes to morning. 13

The gloom-investing night ends at the appearance of liberator of debts, and changes into morning. King of the brilliant wise men, himself, O man of mature wisdom, urges onward and goes like a fleet courser, and obtains four thousand—a treasure of sacred wisdom. 14

We have accepted, O brilliant Lord the (four thousand cattle) treasure of wisdom from the brilliant enlightened sages and we receive the mental caldron the glowing offered in the solemn sacrifice. 15



( ३१ ) एकभिर्नां सूतम्

(१-१३) यवीउरानमयस्य सूतस्यामेव अवसुकेषि । (१-७, ८, १०-११) पथमादित

र्चमहम्बाः प्रथमदितीयपादयोर्दिग्मम्बादिचतसृणांमेन्द्रः (८) अष्टम्बास्तृतीयपादस्येन्द्र

कुसो वा चतुर्थपादस्येन्द्र उराना वा, (९) नवम्बाधेन्द्रकुसो देवताः ।

विष्टु उरः ॥

॥३१॥ इन्द्रो रथाय प्रवतं कृणोति यमुध्वस्यान्मघवा वाजयन्तम् ।  
यूथेयं पुश्वो व्युनोति गोपा अरिष्टो याति प्रथमः सिषांसन् ॥१॥  
आ प्र द्वे हरिवो मा वि येनः पिशङ्गराते अभि नः मचस्व ।  
नाहि त्वदिन्द्र वस्यो अन्यदन्त्यगेनोऽग्निव्रतश्चकर्थ ॥२॥  
उचत्सहः सहस्र आजनिष्ट देदिष्ट इन्द्र इन्द्रियाणि विश्वा ।  
प्राचोदयत्सुदृघा वृत्रे जन्तवि ज्योतिषा संववृत्तमोऽवः ॥३॥

31.

Índro ráthāya pravātam kṛṇoti yām adhyāsthān ma-  
ghāvā vājayāntam | yūthēva paśvó vy ùnoti gopā árishto  
yāti prathamāḥ síshāsan || 1 || ā prā drava harivo mā ví ve-  
naḥ piśaṅgarāte abhí naḥ sacasva | nahí tvád indra vásyo  
anyád ásty amenāns cij jānivataṣ cakartha || 2 || úd yāt sá-  
haḥ sáhasa ājanishta dédishta indra indriyāṇi víśvā | prā-  
codayat sudūghā vavré antár ví jyótiśhā samvavṛitvát támo  
'vah || 3 ||

अनंवरते रथमश्वाय तक्षन्त्वष्टा वज्रं पुरुहूत द्युमन्तम् ।  
ब्रह्माण इन्द्रं महयन्तो अर्कमर्चन्निन्द्र ग्रावाणो अदितिः सुजोषाः ।  
वृष्णो यत्ने वृषणो अर्कमर्चन्निन्द्र ग्रावाणो अदितिः सुजोषाः ।  
अनुश्वासो ये पवयोऽरथा इन्द्रेषिता अभ्यवर्तन्त दस्यून् ॥३॥

ánavas te rátham áśvāya takshan tváshtā vājram  
paruhūta dyumántam | brahmāṇa índram maháyanto arkair  
ávardhayann áhaye hantavá u || 4 || vṛiṣṇe yāt te vṛiṣhaṇo  
arkám áreān indra grāvāṇo áditiḥ sajóshāḥ | anaśvāso yé  
pavāyo 'rathā índreshitā abhy ávantanta dāsýūn || 5 ||'

The bounteous resplendent, the possessor of opulence, drives with a considerable speed the chariot, on which he sits. He, the foremost, proceeds unimpeded, with an intention of granting wealth and wisdom, and thus leads and commands as a herdsman drives the herds of cattle. <sup>1</sup>

Hasten to us, O Lord of speed ; be not indifferent to us. O distributor of splendid wealth, befriend us. For there is nothing else that is better than you. You have been giving life-partner to the unmarried ones. <sup>2</sup>

When out of strength arises strength, that conquers darkness, the resplendent grants all sorts of power to the worshipper. He restores the source of wisdom from the interior of obstructing walls, and dissipates the enveloping darkness with light. <sup>3</sup>

O resplendent, dear to all, the divine artisans fabricate your chariot, and yoke to it the befitting horses. The ammunition technician has designed your radiant thunder-weapons. The venerable priests, have blessed the resplendent with hymns, and have encouraged him for the destruction of the dragon. <sup>4</sup>

When the vital faculties, without steed or chariot, inspired by the resplendent overcome the devils of ignorance, they sing their praises to you, O resplendent and they were filled with ecstasy, as ~~the~~ showerer of benefits, the clouds in the midspace. <sup>5</sup>

॥३०॥

प्र ते पूर्वाणि करणानि वोत्सं प्र नूतना मघवन्वा चकथं ।  
 शक्तीवो यद्विभग् रोदसी उभे जयज्ञपो मन्वे दानुचित्राः ॥६॥  
 तद्विद्म ते करणं दस्म विप्राहिं यद्वज्रमोजो अत्राभिमीथाः ।  
 शुष्णस्य चित्परिं माया अंगुभ्णाः प्रपित्वं यज्ञप दस्यूंस्मेधः ॥७॥  
 त्वमपो यदेव तुरवशावारमयः सुदुघाः पार इन्द्र ।  
 उग्रमेयातमवहो ह कुत्सं सं ह यद्वामुशनारन्त देवाः ॥८॥

prā te pūrvāṇi karanāni vocam prā nūtanā maghavan  
 yā cakārtha | śāktivo yād vibhārū rōdasī ubhé jāyann apō  
 mánave danueitrāḥ ॥ 6 ॥ tād in nū te karanam dasma vi-  
 prāhiṃ yād ghnānn ōjo átrāmimīthāḥ | śuṣṇasya eit pári  
 māyā aṅgribhñāḥ prapítvām yānn āpa dāsýūñ asedhaḥ ॥ 7 ॥  
 tvām apō yádave turvāśāyāramayaḥ sudūghāḥ pārā indra |  
 ugrām ayātam ávaho ha kútsam sám ha yād vām uśánā-  
 ranta devāḥ ॥ 8 ॥

इन्द्राकुत्सा वहमाना रथेना वामत्या अपि कर्णे वहन्तु ।  
 निः शीमद्भयो धर्मथो निः शुधस्थान्मुघोनों हृदो वरधस्तमौमि ॥९॥  
 वातस्य युक्तान्सुयुजश्चिदश्चान्कविश्चिदेषो अजगन्नवस्युः ।  
 विश्वे ते अत्र मरुतः सर्वाध इन्द्र ब्रह्माणि तविषीमवधन् ॥१०॥

īndrākutsā váhamānā ráthenā vām átyā  
 āpi kārṇe vahantu | nīḥ shīm adbhyó dhámatho nīḥ sha-  
 dhásthān maghóno hṛidó varathas támāñsi ॥ 9 ॥ vátasya  
 yuktān suyújaḥ eid áśvān kavīḥ eid eshó ajagann ava-  
 syúḥ | víṣve te átra marútaḥ sákhāya indra bráhmāṇi tá-  
 vishīm avardhan ॥ 10 ॥

I celebrate, O powerful resplendent your old achievements, and those which you have newly attained. O wielder of the will-power, subjugating both mind and body, you have distributed the wonderfully bountiful enjoyments to man. 6

Handsome and sagacious resplendent, this is your achievement. Just as the Sun to clouds, having slain evil, you have here displayed your vigour. You arrest and slay the devices of sinful tendency. During the struggle you get victory over the indisciplined. 7

You, resplendent, even from afar render the rushing thoughts agreeable to hard-working and strong men. You two, the resplendent and intellect, assail the fierce petty tendencies, and you convey the pious man of intelligence to his dwelling. Therefore, men of genius and the divines honour you both. 8

May your speedy senses bring you both, O resplendent and intellect, to the struggle riding in one chariot. You expel sin from thoughts, from his proper abode, and chase away the darkness of ignorance from the heart of the affluent adorer. 9

The sage gets control over senses. Swift as wind, just as a horseman over his docile horses. Here are the vital faculties, your dear companions, whose prayers augment your vigour. 10



॥३१॥ सूरभिष्टुं परितक्स्थायां पूर्वं करदुपरं जूजुवांसम् ।  
 भरणकमेतज्जः नं रिणानि पुरो दधत्सन्निपतिं कर्तुं नः ॥११॥  
 आयं जना अभिचक्षे जगामेन्द्रः सखायं सुतसोममिच्छन् ।  
 वदुन्मावाय वेदिं भ्रियते यस्य जीरमध्वर्वध्वरन्ति ॥१२॥  
 ये चाकनन्त चाकनन्त नू ते मनी अमृत मो ते अंह आरन् ।  
 वावन्धि वधुर्गन्त तेषु वेद्योजो जनपु येषु ते स्वाम ॥१३॥

sūras cid rātham pāritakmyāyām pūrvam karad ūpa-  
 ram jūjuvānsam | bhārae cakrām étaṣaḥ sām riṇāti puró  
 dādhat sanishyati krátum naḥ || 11 || áyam janā abhicáksho  
 jagāméndraḥ sákhāyam sutásomam ichán | vādan grāvāva  
 védim bhriyāte yāsyā jīrām adhvaryāvaṣ cāranti || 12 || yé  
 cākánanta cākánanta ná té mártā amṛita mó té ānha āran |  
 vāvandhi yājyūñr utá téṣu dhehy ójo jāneshu yéshu te  
 syāma || 13 ||

( ३२ ) द्वाविंशं सूक्तम्

( १-१२ ) द्वादशर्वस्यास्य सूक्तस्याधेयो गायुर्देविः । इन्द्रो देवता । विष्णुः उन्मः ॥

॥३२॥ अर्दवृत्सुमसृजो वि स्वानि त्वमर्णवान्वद्वधानौ अरम्णाः ।  
 महान्तमिन्द्र पथितं वि यद्वः सजो वि धारा अव दानवं हन् ॥१॥  
 त्वमुत्सां कृतुभिर्वद्वधानौ अरंह उधः पर्वतस्य वज्रिन् ।  
 अहिं चिदुग्र प्रयुतं ग्रवानं जघन्वा इन्द्र तर्विपीमधस्थाः ॥२॥

32.

Ádardar útsam ásrijo ví khāni tvām arṇavān badba-  
 dhānāñ aramṇāḥ | mahāntam indra pārvatam ví yád váḥ  
 srijó ví dhārā áva dānavām han || 1 || tvām útsāñ ṛitúbhir  
 badbadhūnāñ āraṇha údhaḥ pārvatasya vajrin | áhim cid  
 ugra práyutam śáyānam jagbhanvāñ indra távishim adhat-  
 thāḥ || 2 ||

He, the resplendent in the struggle, arrests even the rapid chariot of the Sun. Further he upholds the wheel of the moving universe and setting it eastward, he inspires us for active life. 11

O resplendent, men come to see you, just as they go to see a friend who has expressed devotional love. Let the creaking stones, mental and physical faculties be laid upon the altar and let the priests hasten to turn it quickly. 12

O immortal, let not the mortals, who are wishing and anxiously wishing for you, fall into disgrace and evil. May you be pleased with the pious and their sacrifice, and grant spiritual light to those men amongst whom we live, and who are particularly yours. 13

## 32

You, resplendent self cleave the dark forces asunder. You set free the fountains of knowledge, you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness. 1

You, O possessor of strong will-power, set free in their seasons the obstructed clouds of dark thoughts. You let flow the fountain of virtues O mighty soul, destroying the powerful serpentine evil, that lies extended in the deep sub-conscious mind, and thus you show your vigour. 2

त्वस्य चिन्महतो निमुगस्य वधर्जघातु तविषीभिर्गिन्द्रः ।  
 य एक इदं प्रतिमन्वमान आदस्मादस्यो अजनिष्ट तव्यान् ॥३॥  
 त्वं चिदेषां स्वधया मदन्तं मिहो नपातं मुबुधे तमोगाम ।  
 वृषप्रभर्मा दानवस्य भामं वज्रेण वज्री नि जघान शुष्णम् ॥४॥  
 त्वं चिदस्य क्रतुभिर्निषत्तमममर्माणो चिददिदस्य मम ।  
 यदीं सुक्षत्र प्रभृता मदस्य युयुत्सन्तं तमसि हस्ये धाः ॥५॥  
 त्वं चिदिस्था कल्पयं शयानमसूर्ये तमसि वावृधानम् ।  
 तं चिन्मन्दानो वृषभः सुतस्योच्चैरिन्द्रो अपगुर्या जघान ॥६॥

tyāśya cin mahatō nīr mrigāśya vādhar jaghāna  
 tāvishībhīr indrah | yā ēka īd apratir mānyamāna ād asmād  
 anyō ajanishṭa tāvyān || 3 || tyām cid eshām svadhāyā mā-  
 dantam mihō nāpātam suvrīdham tamogām | vṛishapra-  
 bharmā dānavāśya bhāmam vājreṇa vajrī nī jaghāna ṣu-  
 shṇam || 4 || tyām cid asya krātubhir nishattam amarmāṇo  
 vidād īd asya māhma | yād īm sukshatra prābhṛitā māda-  
 sya yūyutsantam tāmasi harmyé dhāh || 5 || tyām cid itthā  
 katpayām śāyānam asūryé tāmasi vāvṛidhānam | tāṁ cin  
 mandānō vṛishabhlāh sūtāsyoceair indro apagūryā jaghāna  
 || 6 ||

"३३" उद्यदिन्द्रो महते दानवाय वधुर्जघातु सहो अप्रतीतम् ।  
 यदीं वज्रस्य प्रभृता ददाम विधम्य जन्तोरधमं चकार ॥३॥  
 त्वं चिदेषां मबुधे शयानमसूर्ये वज्रं मद्याददुग्रः ।  
 अपादमग्रे महुता वधेन नि दुर्वोण आवृणक्षुधवाचम् ॥४॥

ūd yād indro mahatē dānavāya vādhar yāmisṭa sāho  
 apratītam | yād īm vājrasya prābhṛitau dadābha viśvasya  
 jantōr adhamam cakāra || 7 || tyām cid āṇam madhupām  
 śāyānam asiuvām vavrām māhy ādad ugrāh | apādām atrām  
 mahatā vadhēna nī duryonā āvṛiṇaṇ mṛidhrāvācam || 8 ||

The inner self, by his prowess, annihilates the weapon even of that mighty beast, from whom another yet more powerful, conceiving himself one and unmatched, is generated. 3

The wielder of the bolt of determination, the clearer of the evil-intentions, smiles with his bolt and destroys the wrath fire of the wicked, the mighty exploiter and his waring strength, couched in darkness, who has been exhilarating himself with the food of these living creatures. 4

(O resplendent Soul), you discover the secret vital part of the vicious wicked, who thinks himself invulnerable, when, O powerful protector in the exhilaration of the spiritual joy, you detect him preparing for a struggle in his dark abode. 5

The soul, the showerer of blessings, exhilarated through the ecstasy of spiritual joy, uplifting his thunderbolt destroys him, who swells there huge in dimensions, sleeping and thriving in sunless darkness. 6

When resplendent self uplifts irresistible will-power against the mighty devil, and when he subdues him with his bolt of determination, he makes him lowest of all living creatures. 7

The mighty self seizes upon that restless flood of wicked-forces, an insatiable devil drinker of the sweet liquor, enveloper (of the world), and then with his great weapon, in his dwelling, crushes him, who is footless, measureless, and evil-speaking ogre. 8



को अस्त्य शुष्मं तविषीं वरात एको धनां भरते अप्रतीतिः ।  
 इमे चिदस्य जयसे नु देवी इन्द्रस्योजसो भियमा जिहाति ॥९॥  
 न्यसे देवी स्वधितिजिहीत इन्द्राय गानुस्मानि व धेमे ।  
 से यदोजो युवते विश्वमाभिरनु स्वधाते क्षितयो नमन्त ॥१०॥  
 एकं नु त्वा सर्पति पाञ्चजन्यं जातं शृणोमि यशसं जनैषु ।  
 ते मे जगृभ आशसो नविष्ठं दोषा वस्तोर्हवमानास इन्द्रम् ॥११॥  
 एवा हि त्वामृतुधा यातयन्ते मुघा विप्रेभ्यो ददन्त शृणोमि ।  
 किं ते ब्रह्माणो गृहते सखायो ये त्वाया निदधुः काममिन्द्र ॥१२॥

kó

asya śúshmam távishīm varāta éko dhānā bharate apratī-  
 taḥ | imé cid asya jráyaso nú devī índrasyaújaso bhiyásā  
 jihāte || 9 || ny āsmai devī svádhitir jihīta índrāya gātúr  
 usatīva yeme | sām yád ójo yuváte víśvama ābbir ānu sva-  
 dhāte kshítāyo namanta || 10 || ékaṁ nú tvā sátpatim  
 pāñcajanyaṁ jātāṁ śṛṇomi yaśásaṁ jáneshu | tám me ja-  
 grībhra āśaso návishtāṁ doṣhā vāstor bāvamānāsa índram  
 || 11 || evā hí tvám rituthā yātáyantam maghā víprebhyo  
 dádatam śṛṇómi | kíṁ te brahmāṇo grīhate sákhāyo yé  
 tvāyá nidadhúḥ kāmam indra || 12 ||

( ३३ ) षष्ठसिं संस्कृतम्

(१-१०) दशार्चस्यास्य सुतस्य राजापत्यः संवत्स्रं क्षतिः । इन्द्रो देवता । विदुषः पण्डितः ॥

॥ महिं महे तवसे दीधे नृनिन्द्रयिद्ध्या तवसे अतय्यान् ।  
 यो अस्मै सुमतिं वाजसतो स्तुतो जनै समर्थभ्रिकेत ॥१॥

33.

Máhi mahé tavase dídhye nṛin índrayetthá tavase áta-  
 vyān | yó asmai sumatīm vájasātau stutó jáne samaryāś ci-  
 kēta || 1 ||

Who may arrest his strength or resist his vigour ? Verily alone and irresistible, He bears off all the riches. Even these two (physical and mental faculties), through the fear retire and submit to the supremacy of the fast-approaching Soul. 9

Even the divine, and self-sustaining powers of intellect and mind bow before the potent self, and the body resigns to the Soul like a loving wife. As he shares his vigour with all of them, men straightaway offer reverence to him. 10

Verily, I hear that you from the very birth are supreme Lord, the protector of the good, and friendly to the five people, the five senses. May all, representing their wishes and uttering praises propitiate the resplendent self—evening and morning. 11

So, too, I hear of you that you favour and readily enrich the learned from season to season on their approach. But what do your loyal friends and those who rest their hopes in you receive, O Soul ? 12

Feeble as I am, I offer praise to the great and vigorous resplendent Lord for granting strength to all these people. He, with his band, shows favour to these brave people, interested in struggle against evils. 1

स त्वं न इन्द्र धियसानो अर्काहरीणां वृषन्वोक्त्रमश्रेः ।  
 या इत्या मघवन्ननु ज्ञापं वक्षो अभि प्रायः संसि जनान् ॥२॥  
 न ते ते इन्द्राभ्यश्मद्व्यायुक्तासो अब्रह्मता पदसन् ।  
 निष्ठा रथमधि तं वज्रहस्ता रश्मिं देवं यमसे स्वश्वः ॥३॥  
 पुरु वत्त इन्द्र सन्त्युक्त्वा गवे चकार्योर्वरांसु युद्धम् ।  
 तनये सूर्याय चिदोक्तमि मे वृषां समन्तु दासस्य नाम चित् ॥४॥  
 वयं ते ते इन्द्र ये च नरः अधीं जज्ञाना याताश्च रथाः ।  
 आस्माद्भगम्यादहि जुष्म मन्वा भगो न हव्यः प्रभूयेषु चारुः ॥५॥

sá tvám na indra dhiyasāno arkaḥ harīṇām vṛi-  
 shan yōktram aśreḥ | yā itthā maghavann ānu jōsham vā-  
 ksho abhī prāryāḥ sakshi jānān || 2 || ná té ta indrābhy  
 āsmād ṛishvāyuktāso abrahmatā yād āsan | tīstthā rātham  
 ādhi tām vajrabastā raśmīm deva yamase svāśvaḥ || 3 ||  
 purū yāt ta indra sānty ukthā gāve cakārthorvārāsu yū-  
 dhyan | tatakshe sūryāya cid ōkasi své vṛishā samātsu dā-  
 sāsya nāma cit || 4 || vayām té ta indra yé ca nāraḥ śār-  
 dho jajñānā yātāḥ ca rāthāḥ | āsmāñ jagamyād abīṣushma  
 sātva bhāgo ná havyaḥ prabhṛithēshu cāruḥ || 5 ||

१३॥

पुपक्षेण्यमिन्द्र न्ये ह्योजो नृमृणानि च नृतमानो अमर्तः ।  
 स न एनीं वसवानो रयिं दाः प्रायः स्तुषे तुविमघस्य दानम् ॥६॥  
 एवा न इन्द्रोर्तिभिस्व पाहि गृणतः शूर कारुन् ।  
 इत त्वचं ददन्ते वाजसातो पिप्रीहि मध्वः सुषुतस्य चारोः ॥७॥

paprikshēnyam indra tvé hy ōjo nṛimṇāni ca nṛitāmāno  
 āmartah | sá na éniṃ vasavāno rayīm dāḥ prāryā stushe  
 tuvimaghāsya dānam || 6 || evā na indrotībhir ava pāhī grī-  
 ṇatāḥ śūra kārūn | utā tvācam dādato vājasātau piprihī  
 mādhrvaḥ sūśbutasya cāroh || 7 ||

O resplendent Lord, showerer of blessings, you are delighted when adored through sacred hymns. May you be pleased to fasten the traces of horses and drive hither to assist us in a victory over your hostile people. 2

O resplendent Lord, those persons do not deserve your favour, who differing from us, have no faith in you through their ignorance. O the wielder of adamantine will-power, ascend this chariot, and hold the reins, O Lord, of your noble horses. 3

In as much as, O resplendent these praises are offered to you, may you make our fields fertile with a free supply of unobstructed water of wisdom. You are radiant like the sun and in your own dwelling, may you destroy the name of the darkness of nescience, the devil slave in battle. 4

O resplendent self, we are yours, and yours are they, who are the leaders, confident of their strength, and whose energy is directed to you. O resplendent, capable of destroying the evil darkness, splendid in struggles, and easy to be invoked, may you, come to us and likewise come with all your riches. 5

O resplendent Lord, glorious is your strength ; you are immortal, and enwrap the world with light. May you give us splendid riches. I shall always greatly praise the munificence of the opulent Lord (as you are). 6

Thus favour us, O resplendent Lord, with your succour and protect the singers who chant your praises. May you be friendly to those who offer fully-dedicated love of ecstasy that yields a defensive covering in struggles. 7



उत त्वे मा पौरुकुत्स्यस्य सुरेखमदस्योहिरणिनो रगणाः ।  
 यहन्तु मा दशा इयेतामो अस्य गैरिक्षितस्य कर्तुमिर्नु संशे ॥८॥  
 उत त्वे मा मारुताश्वस्य शोणाः कन्वामघामो विदथस्य रातो ।  
 सहस्वा मे च्यवतानो ददानि आनूकमर्थो वपुषे नार्चत ॥९॥  
 उत त्वे मा ध्वन्वस्य जुष्टो लक्ष्मण्यस्य सुरुचो यतानाः ।  
 मङ्गा रावः संवरणस्य क्रषेर्व्रजं न गावः प्रयता अपि गमन् ॥१०॥

utā tyé mā paurukutsyā-  
 sya sūrés trasádasyor hiraṇīno rārāṇaḥ | váhantu mā dása  
 syétāso asya gairikshítāsyā krátubhir nú saṣee || 8 || utā  
 tyé mā mārutāśvasya śonāḥ krátvāmaghāso vidáthasya rā-  
 táu | sahásrā me cyávatāno dádāna ānūkām aryó vāpushe  
 náreat || 9 || utā tyé mā dhvanyāsyā júshtā lakshmanyāsyā  
 surúco yātānāḥ | mahnā rāyāḥ saṁvárāṇasya řisher vrajām  
 ná gāvaḥ práyatā ápi gman || 10 ||

( ३४ ) चतुर्विंशं सूत्रम्

( १-९ ) नवर्चस्यास्य सूक्तस्य प्राजापत्यः संवरण ऋषिः । इन्द्रो देवता । ( १-८ ) प्रथमाष्टर्चा जगती.

( ९ ) नवम्याथ विष्टुर् उन्दरी ॥

॥३॥ अजातशत्रुमजरा स्वर्षत्यनु स्वधामिता दुस्समीयते ।  
 सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ॥१॥  
 आ यः सोमेन जुठरमपिप्रतामन्दत मधवा मध्वो अन्धसः ।  
 यदी मृगाव हन्तवे महावधः सहस्रशृष्टिमुशना वधं यमत ॥२॥

34.

Ājātaśatrum ajārā svārvaty ānu svadhāmitā dasmām  
 iyate | sunótana pácata bráhmavāhase purushtutáya prata-  
 rām dadhātana || 1 || á yaḥ sómena jathāram āpipratāman-  
 data maghāvā mádhvo ándhasaḥ | yád im mṛigāya hántave  
 mahāvadhāḥ sahasrabhrishtīm usānā vadhām yāmat || 2 ||

May those ten (five sense organs and five vital breaths) resplendent in their brightness, the gift of those whom the devils fear, exceedingly brilliant and wise, occupying highest places, carry me for the fulfilment of my assigned duties. 8

And may we also be the possessors of powerful, well-actioned, swift transport vehicles, yoked with wind-like horses, and constructed in well-reputed workshops, and may we also receive the gift of thousands of treasures from generous sources, and further may we get ample dresses and decorations for our fighting soldiers. 9

Or, may the bright and dynamic steeds (transport motors) be bestowed upon me by experts and from the concerns well-known for their supreme quality; and may we be the possessors of riches endowed with generosity. And may all these proceed to reliable experts, like cows to their stalls. 10

## 34

The undecaying, heavenly, unlimited offering goes to the one (resplendent) who is not born and who is the performer of wondrous deeds. Therefore press-out (the medicinal herbs), prepare, cook and dress, and offer oblation to him, who is the acceptor of prayer, and who is glorified by many. 1

The bounteous, who fills his heart with spiritual bliss, and is exhilarated by experiencing the sweet celestial elixir, lifts up his mighty thousand-fold adamant will-power, desiring to lay down the monstrous of wickedness. 2

यो अंशे घंस उत वा व ऊर्ध्वति सोमं सुनोति भवति कुमां अह ।  
 अपांष शक्रस्तनुष्टिमूहति तनूशुभ्रं मघवा यः कवानुग्वः ॥३॥  
 यस्यावेधीत्पितरं यस्य मातरं यस्य शक्रो भ्रानरं नातं इषते ।  
 वेतीदृस्य प्रयता यतंकरो न किल्बिषादीपते वस्य आकरः ॥४॥  
 न पृथग्निर्दशभिर्वष्ट्यारभं नासुन्वता सचते पुष्यता चन ।  
 जिनाति वेदमुवा हन्ति वा धुनिरा देवेषु भजति गोमति व्रजे ॥५॥

yó asmai ghraṁsā utá vā yá údhani sōmaṁ sunóti bhávati  
 dyumāñ áha | ápāpa śakráś tatanúshṭim ūhati tanúsubhram  
 maghávā yáh kavāsakháh || 3 || yásyáavadhīt pitáram yásya  
 mātáram yásya śakró bhrátaram náta ishate | vétíd v asya  
 práyatā yatamkaró ná kílbishād ishate vásva ákaráh || 4 ||  
 ná pañcábhīr daśábhīr vashṭy ārábham násunvatā sacate  
 púshyatā caná | jináti véd amuyá hānti vā dhúnir á de-  
 vayúni bhajati gómati vrajé || 5 ||

॥४॥ विन्वक्ष्णः समृते चक्रमासजोऽसुन्वतो विषुणः सुन्वतो वृधः ।  
 इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नेयति दासमार्यः ॥६॥  
 समीं पुणेरेजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु ।  
 दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषिमनुकुवत् ॥७॥  
 स यज्जनौ सुधनौ विश्वशधसापवेदिन्द्रो मघवा गोषु शुभ्रिषु ।  
 वृजं हान्यमकृत प्रवेपन्वुदीं गव्यं सृजते सर्वभिर्धुनिः ॥८॥

vitvákshanaḥ sámrítau cakramāsajó 'sunvato víshuṇaḥ  
 sunvató vṛidháh | índro víśvasya damitá vibhīṣhaṇo yathā-  
 vaśám nayati dásam áryaḥ || 6 || sám īm pañér ajati bhó-  
 janam mushé ví dāśúshe bhajati sūnáram vāsu | durgé  
 caná dhriyate víśva á purū jáno yó asya távishīm ácukru-  
 dhat || 7 || sám yáj jánau sudhánau víśvasardhasav áved ín-  
 dro maghávā góshu śubhrīshu | yújam hy ányám akṛita  
 pravepany úd īm gávyaṁ sṛijate sātvaḥbhīr dhūniḥ || 8 ||



Illustrious is the man who expresses devotional love to that bounteous, by day or by night. The supra-powerful Lord is the friend of sages, but He disregards the man, who suffers from vanity and family snobs. 3

The supra-powerful Lord does not necessarily disfavour the one, whose father, mother, or brother he has punished (for justifiable reasons) and is willing to accept his devotions and offerings. He is the upholder (of justice). The Lord, the bestower of riches, does not subscribe to the sins. 4

He places no impediments in the normal functions of the five sense organs or ten vital breaths. He does not associate with the man who performs not the benevolent acts, though prospering well. The terrifier of foes, however, punishes or destroys the wicked. But, to the virtuous, he gives a cattle-farm in reward. 5

Exceedingly strong in struggles, he accelerates the wheels of his chariot, and turns away from him who offers no prayer. He, however, augments him who prays. The resplendent Lord is the subduer of all, and formidable, and He keeps the undisciplines under His full control. 6

He proceeds to confiscate the wealth of the avaricious and bestows precious riches to His faithful devotee. A man, who provokes the mighty to indignation, dares not stand secure even in his wide stronghold. 7

When the resplendent Lord, the opulent, discriminates between two wealthy persons fighting amongst themselves over the precious knowledge, he chooses one of them on merits, and frightens the other one. He takes the meritorious one as his close ally, and associated with the vital faculties, bestows wisdom upon him. 8



सहस्रसामाभिर्विशि गृणीषि शत्रिमस उपमां केतुमर्यः ।  
तस्मा आपः संयतः पीपयन्त तस्मिन्क्षत्रममवच्येषमेस्तु ॥१॥

32-

hasrasām āgnivesīm grīṇīshe śātrim agna upamām ketūm  
aryāḥ | tasmā āpaḥ samyātaḥ pīpayanta tāsmin kshatrām  
āmavat tveshām astu || 9 ||

( ३५ ) पञ्चविंशं सूक्तम्

( १-८ ) अष्टम्यान्वयं सूक्तमाङ्गिरसः प्रभूवतुर्देविः । इन्द्रो देवता । ( १-७ ) प्रथमादिसप्तत्रिंशत्सूक्तम्,  
( ८ ) अष्टम्यान्वयं माङ्गिरसोदसी ॥

॥१॥

यस्ते साधिशोऽयस इन्द्र क्रतुष्टमा भर ।  
अमम्यं चरणीसहं सस्ति वाजेषु दुष्टरम ॥१॥  
यदिन्द्र ते चतस्रो यच्छर सन्ति तिस्रः ।  
यद्वा पञ्च क्षितीनामवस्तसु न आ भर ॥२॥  
आ तेऽवो वरेण्यं वृषन्तमस्य हमाहे ।  
वृषवृतिहिं जज्ञिष आभूभिरिन्द्र तुर्वणिः ॥३॥  
वृषा ह्यसि राधसे जज्ञिषे वृष्णि ते शवः ।  
स्वक्षत्रं ते धृषन्मनः सचाहमिन्द्र पौत्स्यम ॥४॥  
त्वं तमिन्द्र मर्त्यममित्रयन्तमद्रिवः ।  
सर्वरथा शतक्रतो नि याहि शवसस्पते ॥५॥

35.

Yás te sādhishtó 'vasa indra krátush tám ā bhara |  
asmábhyam carshanísāham sāsniṃ vājeshu dushtāram || 1 ||  
yád indra te cátasro yác chūra santi tisráḥ | yád vā páñca  
kshitínám ávas tát sú na ā bhara || 2 || á té 'vo váreṇyam  
vṛishantamasya hūmahe | vṛishajūtir hí jajñishá ābhúbhir  
indra turvāṇiḥ || 3 || vṛishā hy ási rádhase jajñishé vṛishṇi  
te śávaḥ | svákshatram te dhṛishán mánah satrāhām indra  
paúnsyam || 4 || tvám tám indra mártiyam amitrayántam  
adrivah | sarvarathá śatakrato ní yāhi śavasas pate || 5 ||

O adorable Lord, I praise the one who is the dispeller of distress, energy-personified, and dynamic, the bestower of thousands (of blessings) and beyond comparison. May the streams of cherished desires of the devotee be acceptable to the Lord. May the devotee be favoured with wealth, strength and glory. 9

## 35

O resplendent Lord, may you grant for our protection that of your holy and effectual power, which conquers men for us, which is invincible in life-struggles. 1

Whatever aids, O resplendent Lord, are yours, whether four (physical, vital, mental and spiritual) or three (physical, mental and spiritual), or those accorded to the five classes of men, bring them quickly all that help to us. 2

We invoke for the choicest and mightiest help of yours, O the most liberal showerer of blessings. As soon as manifest you are quick in showering of benefits, and destroying evils. May you associated with the vital principles, grant us protection. 3

You are the showerer of boons, and as such as soon as manifest, you bestow riches. Your strength is the fulfiller of aspirations. Your self-invigorated mind is firm in determination, and your manly vigour subdues multitudes. 4

O resplendent Lord, performer of hundreds of selfless deeds, wielder of the punitive justice, may you, with your all-pervading chariot's force, proceed against the mortal, who entertains hostility towards you. 5

॥३॥

त्वामिदं ब्रह्मन्तु जनांसो वृक्तवर्हिषः ।  
 उग्रं पूर्वापुं पूर्य हवन्ते वाजसातये ॥६॥  
 अस्माकमिन्द्र दुष्टं पुरोवाधानमाजिपुं ।  
 सुवाधानं धनेधने वाजयन्तमवा रथम् ॥७॥  
 अस्माकमिन्द्रेहि नो रथमवा पुरंध्या ।  
 पयं शयिष्ट नयं दिवि श्रवो दधामहि दिवि स्तोमं मनामहे ॥८॥

tvām id vṛitrahantama jānāso vṛiktābarhishah | ugrām  
 pūrvīshu pūrvyām hāvante vājasātaye || 6 || asmākam indra  
 dushtāraṁ puroyāvanam ājishu | sayāvanam dhāne-dhane  
 vājayāntam avā rātham || 7 || asmākam indrēhi no rātham  
 avā pūraṁdhyā | vayām śavishtā vāryam divi śrāvo da-  
 dhīmahi divi stōm am manāmahe || 8 ||

( ३६ ) षटविंशं सूक्तम्

(१-६) षट्पद्यास्य भूतस्यार्द्धितः सभूतसुर्द्धिः । इन्द्रो देवता । (१-३, ४-६) पथमाहिनीययोक्तयो  
 धनुर्मादितुवस्य च विष्टुः । (३) तृतीयपाथ जगती इन्द्रासी ॥

॥३॥

स आ गमदिन्द्रो यो वसूनां चिकेतुद्धानुं दामनो रयीणाम् ।  
 धन्वचूरो न वंसंगस्तृषाणश्चकमानः पिवतु दुग्धमंशुम् ॥१॥  
 आ ते हनू हरिवः शूर शिघ्रे सृहत्सोमो न पवतस्य पृष्ठे ।  
 अनुं त्वा राजन्नर्वतो न हिन्यन्गीभिर्मदेम पुरुहूत विश्वे ॥२॥

36.

Sá ā gamad indro yó vásūnām ciketaḍ dātum dāmano  
 rayīṇām | dhanvacaró ná vānsagas trishānāṣ cakamānāḥ  
 pibatu dugdhām aṁśum || 1 || ā te hānū harivaḥ śūra śpre  
 rūhat sómo ná párvatasya prishthé | ānu tvā rājann árvato  
 ná hinván gīrbhír madema puruhūta víśve || 2 ||

O, the mightiest destroyer of evils, fierce and foremost among many, men with humility and purity of heart invoke you for aid in life-struggles. 6

Defend, O resplendent Lord, our life-chariot, that proceeds foremost in struggles, followed by attendants, and eagerly striving for repeated gains. 7

May you come to us, O resplendent Lord, and defend our life-chariot by your divine intelligence. May we, O mightiest one, offer oblations at the break of day, and chant prayers at dawn. 8

## 36

May the resplendent Lord, who knows how to distribute riches from His store of treasure, come to us. May He, the bestower of riches, come as a thirsty bird who roams in the midspace and eagerly relish the elixir of our offered devotional love. 1

O Lord of vitality and vigour, may the elixir of our devotion rise to your sweet lips, as if a herbal creeper to the summit of a mountain. May we, O king, invoked by all, give pleasure to you with our hymns, as to horses with fodder. 2



चक्रं न वृत्ते पुरुहूत वेपते मनो भिया मे जमोत्तिग्दिद्विवः ।  
 रथादधि त्वा जरिता सदापृथ कुविद्यु स्तोपन्मघवन्पुरुवसुः ॥३॥  
 एष ग्रथेव जरिता ते इन्द्रेयति वाचं वृहदाशुषाणः ।  
 प्र सव्येन सचवन्वासि रायः प्र दक्षिणिदग्निं मा वि वेनः ॥४॥  
 वृषा त्वा वृषणं वर्धतु द्यौर्वृषा वृषभ्यां वहसे हरिभ्याम् ।  
 स नो वृषा वृषरथः सुशिप्र वृषक्रतो वृषा वज्रिन्मेरु धाः ॥५॥  
 यो रोहितो वाजिनो वाजिनीयान्त्रिभिः कृतैः सचमानावदिष्ट ।  
 यूने समस्मै क्षितयो नमस्तां श्रुतरथाय मरुतो दुवोया ॥६॥

eakrām

ná vṛittām puruhūta vepate māno bhiyā me āmater īd  
 adrivaḥ | rāthād ādhī tvā jaritā sadāvṛidha kuvīn ná sto-  
 shan maghavan purūvásuh || 3 || eshā grāveva jaritā ta in-  
 dréyarti vācam bṛihād āsushānāḥ | prā savyēna maghavan  
 yānsi rāyāḥ prā dakṣiṇīd dharīvo mā vi venāḥ || 4 || vṛi-  
 shā tvā vṛiṣhaṇam vardhatu dyaūr vṛishā vṛishabhyām va-  
 hase hāribhyām | sā no vṛishā vṛisharathaḥ suṣipra vṛisha-  
 krato vṛishā vajrin bhāre dhāḥ || 5 || yó rōhitau vājīnau vā-  
 jīnīvān tribhīḥ śataīḥ śācamānāv ādishta | yūne sām asmai  
 kshītāyo namantām śrutārathāya maruto duvoyā || 6 ||

( ३७ ) समविशं सूक्तम्

( १-५ ) पञ्चम्याख्य सूक्तस्य भौमोऽविरुक्तिः । इन्द्रो देवता । विद्युत् उन्मः ॥

॥८॥ सं भानुना यतते सूर्यस्याजुह्वानो घृतपृष्ठः स्वर्षाः ।  
 तस्मा अमृधा उपसो व्युच्छान्य इन्द्राय सुनयामेत्याह ॥१॥

37.

Sām bhānūnā yatate sūryasyājūhvāno ghṛitāpṛiṣṭhaḥ  
 svāñcāḥ | tasmā āmrīdhṛā ushāso vy ūcchān yā īndrāya su-  
 nāvāmēty āha || 1 ||

O wielder of the punitive justice, invoked by all, my mind trembles through dread of poverty, like a whirling wheel. O ever prosperous, bounteous Lord, may your affluent worshipper praise you promptly and abundantly, merged in devotion as if with you in your chariot. 3

O resplendent Lord, like the press stone, your devotee offers laudations to you. With your left hand, O bounteous Lord, you bestow riches, and so with your right too; be not reluctant. 4

May the effective eulogium melt you, O showerer of blessings. Your radiance is borne by actinic rays. So, O showerer of blessings, splendid in form, wielder of the punitive justice, with mighty chariot, may you defend us in struggles. 5

O cosmic vital forces, may all men bow down in obedience to that young possessor of well-known chariots, who rich in steeds gives me two dark red horses (the colourful dawn and dusk) together with three hundred and more cattle (the days of the year). 6

Bedewed with clarified butter and worshipped earnestly, the swift flames vies with the splendour of the sun. May the dawns rise without cessation for him who says, "let us offer devotional love to the resplendent Lord." 1

समिद्धाग्निर्वतवस्तीर्णवर्हिर्बुक्तग्रावा सुतसोमो जराते ।  
 ग्रावाणो यस्येषिरं वदन्त्यदधुर्बुध्विषाव निन्धुम् ॥२॥  
 वधूरियं पतिमिच्छन्त्येति य ई वहति महिषीमिषिराम् ।  
 आस्य श्रवत्याद्रथ आ च घोषात्पुरु सहस्रा परि वर्तयाते ॥३॥  
 न स राजा व्यथते यस्मिन्निन्द्रस्तीव्रं सोमं पिबति गोसखायम् ।  
 आ सत्वानैरजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन् ॥४॥  
 पुष्याक्षमे अभि योगे भवात्पुभे वृते संयती सं जयाति ।  
 प्रियः सूर्ये प्रियो अग्ना भवाति य इन्द्राय सुतसोमो ददाशत् ॥५॥

sāmiddhāgnir vanavat stīrṇābarhir yu-  
 ktāgrāvā sutāsomo jarāte | grāvāṇo yāsyeshirām vādanty  
 āyad adhvaryúr havisháva síndhuin || 2 || vadhúr iyám pá-  
 tim ichánty eti yá im vāhāte máhishim ishirām | áśya śra-  
 vasyād rátha á ca ghoshāt purú sahásrā pári vartayāte  
 || 3 || ná sá rájā vyathate yásminn índras tīvrām sómam pí-  
 batī gósakhāyam | á satvanaír ájati hánti vritráṁ kshéti  
 kshitīḥ subhāgo náma púshyan || 4 || púshyāt kshéme abhí  
 yóge bhavāty ubhé vritau samyatí sám jayāti | priyāḥ  
 sūrye priyó agná bhavāti yá índrāya sutāsomo dádāṣat  
 || 5 ||

( ३८ ) अष्टमिमां सूक्तम्

(१-५) पञ्चवर्षस्यास्य सूक्तस्य भीमोऽत्रिंशतिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥५॥

उरोष्ट इन्द्र राघसो विभ्वी रतिः शतक्रतो ।  
 अघा नो विश्वचर्षणे शुभ्रा सुक्षत्र महय ॥१॥

Urósh ta indra rádhaso vibhví rātīḥ śatakrato | ádhā  
 no viṣvacarshaṇe dyumná suksatra mañhaya || 1 ||

With kindled inner fire and heart trimmed like strewn grass, let the devotee worship and pour forth the devotions as if the juice effused from the press-stones. And may the priest chant praises, like the press-stones uttering sounds, and enjoy with his oblations as a swimmer going to a sea. 2

When the soul loves his charming wife, the wisdom, the lady fond of husband comes to the ceremony. May his car seek fame, thunder loudly, and its wheel make thousands of revolutions. 3

That prince suffers no evil in whose realm, the resplendent Lord accepts earnest devotional prayers, profusely mixed with love. Attended by faithful followers, he moves in all directions. He destroys his enemy and cherishing that name of the resplendent Lord, he guards his people. 4

He, who sings devotional prayers, composed for the praise of the resplendent Lord, attains ability to win riches and preserve. He is victorious in the struggles, present or future. Dear shall he be to the Sun, and dear to fire his devotional expressions, he offers homage to the resplendent. 5

O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificence and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory. 1



यदीमिन्द्र श्रवाव्यभिषं शविष्ठ दधिषे ।  
 पप्रथे दीर्घश्रुतमं हिरण्यवर्णं दुष्टरम् ॥२॥  
 शुष्मांसो ये ते अद्रिवो मेहनां केतुसार्पः ।  
 उभा देवावभिष्टये दिवश्च गमश्च राजथः ॥३॥  
 उतो नो अस्य कस्यं चिदक्षस्य तवं वृत्रहन ।  
 अस्मभ्यं नृमणमा भरस्मभ्यं नृमणस्यसे ॥४॥  
 नू तं आभिरभिष्टिभिस्तव शर्मिष्ठतक्रतो ।  
 इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः ॥५॥

yád im

indra śraváyyam ísham śavishṭha dadhishé | paprathé dīr-  
 ghaśrúttamaṁ hiraṇyavarṇa duṣṭāram || 2 || śuśmāso yé  
 te adrivo mehānā ketasāpaḥ | ubhā devāv abhīṣṭaye divāś  
 ca gmaś ca rājathah || 3 || utó no asyá kásya cid dáksha-  
 sya táva vṛitrahana | asmábhyaṁ nṛmaṇám á bharaśmábhyaṁ  
 nṛmaṇasyase || 4 || nú ta ābhír abhīṣṭībhis táva śarmaṇ  
 chatakrato | indra syāma sugopāḥ śūra syāma sugopāḥ  
 || 5 ||

( ३९ ) एकानवत्वारिंशं सूक्तम्

( १-५ ) पञ्चर्चस्यास्य सूक्तस्य भौमोऽविक्रमिषिः । इन्द्रो देवता । ( १-५ ) प्रथमादिचतुर्कवामतुष्टुप्,

( ५ ) पञ्चम्याश्च पङ्क्तिरुत्तमा ॥

॥१०॥

यदिन्द्र चित्र मेहनास्ति त्वादतमद्रिवः ।  
 राधस्तन्नो विददस उभयाहस्त्या भर ॥१॥

Yád indra citra mehánāsti tvádātama adrivaḥ | rādhas  
 tán no vidadvasa ubhayaḥasty á bhara || 1 ||

O mighty resplendent Lord, golden hued, you are the possessor of widely-famed abundance, and yet it is, as extensively known, very hard to obtain. 2

O wielder of the adamantine justice, these powers, who readily obey you, are very generous, extensive and strong. You and your powers, both divinities, at their pleasure dominate over heaven and earth. 3

O destroyer of evils, may you bring to us the wealth and heroic strength with the aid of power that you possess. May you bless us with wealth, as you are keen to make us wealthy. 4

With these aids of yours, may we, O doer of the selfless acts, live under your protection ; may we, O resplendent, be safe and may we, O hero, be well secured. 5

O wondrous resplendent Lord, wielder of the adamantine justice, master of precious treasures, what wealth is meant to be showered to us, that bounty, may you, filling both your hands, bring to us. 1

यन्मन्यसे वरेण्यमिन्द्र युक्षं तदा भर ।  
 विद्याम तस्य ते वयमकृपास्य दावने ॥२॥  
 यत्ने दित्सु प्रगृध्यं मनो अस्ति श्रुतं बृहत् ।  
 तेन दृक्ता चिदद्विष आ वाजं दर्पि सातये ॥३॥  
 मंहिष्ठे वो मघोनां राजानं चर्षणीनाम् ।  
 इन्द्रमुप प्रशस्तये पूर्वीभिर्जुजुषे गिरः ॥४॥  
 अस्मा इत्काव्यं वच उक्थमिन्द्राय शंस्यम् ।  
 तस्मा उ ब्रह्मवाहमे गिरो वर्धन्त्वत्रयो गिरः शुम्भन्त्वत्रयः ॥५॥

yān mānyase

vāreṇyam indra dyukshām tād ā bhara | vidyāma tāsyā te  
 vayām ākūpārasya dāvāne || 2 || yāt te ditsū prarādhyam  
 māno āsti śrutām brīhāt | téna dṛiḥā eid adriṇa ā vājam  
 darshi sātaye || 3 || mānhishṭham vo maghónām rájānam  
 carshaṇínām | indram úpa prāśastaye pūrvībhir jujushe gí-  
 rah || 4 || āsmā it kāvyaṁ váca ukthām índrāya śānsyam |  
 tásmā u bráhmavāhase gíro vardhanty átrayo gírah ṣum-  
 bhanty átrayah || 5 ||

( ४० ) चत्वारिंशं सूक्तम्

(१-५) नवमस्यस्य सूक्तस्य भौमोऽत्रिकविंशः । (१-४) प्रथमादिचतुर्मेवाभिन्द्रः, (५) पञ्चम्याः सूर्यः,

(६-९) षष्ठ्यादिचतुर्माधाभिर्देवताः । (१-३) प्रथमादिचतुर्मेवाभिन्द्रः, (४, ६-८) चतुर्व्याः

षष्ठ्यादिचतुश्चतुश्च च त्रिष्टुप्, (५, ९) पञ्चमीनन्म्योश्चानुष्टुप् छन्दांसि ॥

॥१॥ आ वाह्यद्विभिः सुतं सोमं सोमपते पिब । वृषन्निन्द्र वृषभिर्वृत्रहन्तम् ॥१॥  
 वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः । वृषन्निन्द्र वृषभिर्वृत्रहन्तम् ॥२॥

40.

Ā yāhy ādribhiḥ sūtām sōmam somapate piba | vṛṣhann  
 indra vṛṣhabhir vṛtrahantama || 1 || vṛṣhā grāvā vṛṣhā mado  
 vṛṣhā sōmo ayām sūtāḥ | vṛṣhann indra — || 2 ||

May you, O resplendent Lord, grant us whatever you deem worth the wish and blessed. May we continue to be your in your boundless munificence. 2

O wielder of justice, since your generous and praise-worthy liberality is far-renowned, may you with that lofty spirit break open the stronghold of adversaries, and distribute substantial food to the deserving. 3

In the praise of the resplendent Lord, people chant ancient hymns and please Him, who is extremely rich among opulents and sovereign king among men. 4

To that resplendent Lord, must be sung the poems and hymns of praise. The sages, free from three folds of miseries, glorify Him with their hymns. He is the acceptor of praises. The three-fold free sages augment His glory through praises. 5

#### 40

Come to cherish our devotional love, which has been effused out with sincerity and integrity as the invigorating extracts from herbs by pressing stones. O showerer, the resplendent Lord, the destroyer of evils come with the showerers (the vital faculties). 1

Showerer is the cloud, showerer is the spiritual delight, showerer is the effused herbal juice. O showerer, the resplendent Lord, the destroyer of evils, come with the showerers (the vital faculties). 2



वृषां त्वा वृषेण हुवे वज्रिशिखामिरुतिभिः । वृषजिह्व वृषभिर्द्वयहन्तम ॥३॥

ऋजीषी वज्री वृषभस्तुंगपादुत्तुप्मी राजा वृत्रहा सोमपावा ।

युक्त्वा हरिभ्यामुप यासद्व्याज्वाध्वन्दिने सवने मत्सदिन्द्रः ॥४॥

यत्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः ।

अक्षेत्रधियया मुग्धो भुवनान्पदीधयुः ॥५॥

vṛishā tvā

vṛishanāṃ huve vājriṇ citrābhir ūtibhiḥ | vṛishann indra —

॥ 3 ॥ ṛijīṣī vajrī vṛishabhās turāśhāt chushmī rājā vṛitrahā

somapāvā | yuktvá hāribhyāṃ ūpa yāsad arvān mādhyam-

dine sāvane matsad indrah ॥ 4 ॥ yāt tvā sūrya svārbhānus

tāmasāvidhyad āsurāḥ | ākshetravid yāthā mugdhō bhūva-

nāny adidhayuḥ ॥ 5 ॥

॥४॥

स्वर्भानोरघु यदिन्द्र माया अवो दिवो वर्तमाना अवाहन् ।

गुह्यं सूर्यं तमसापव्रतेन तुरीयेण ब्रह्मणाविन्ददत्रिः ॥६॥

मा मामिमं तव सन्तमत्र इरस्या द्रुग्यो भियसा नि गरीत् ।

त्वं मित्रो असि सुत्वर्गधास्तो मेहावन्तं वरेणश्च राजा ॥७॥

ग्राव्यो ब्रह्मा युयुजानः सपार्यन् कीरिणा देवान्नमसोपशिक्षन् ।

अत्रिः सूर्यस्य दिवि चक्षुरावात्स्वर्भानोरप माया अपुक्षत् ॥८॥

यं ये सूर्य स्वर्भानुस्तमसाविध्यदासुरः ।

अत्रयुस्तमन्विन्दब्रह्मण्ये अशकुवन ॥९॥

svārbhānoḥ ādha yād indra māyā avo divo vārtamānā  
avāhan | gūḥhām sūryam tāmasāpavratena turīyeṇa brāhma-  
nāvindad ātriḥ ॥ 6 ॥ mā mām imām tāva sántam atra ira-  
syā drugdhō bhīyāsā ní gārīt | tvām mitró asi satyārādhās  
taū mehāvatam vārunaṣ ca rājā ॥ 7 ॥ grāvño brahmā yu-  
yujānāḥ saparyān kīrīṇā devān nāmosopasīkshan | ātriḥ  
sūryasya divi cākshur ādbhāt svārbhānor āpa māyā aghu-  
kshat ॥ 8 ॥ yām vai sūryam svārbhānus tāmasāvidhyad āsu-  
rāḥ | ātrayas tām ānv avindan nahy anyē āṣaknuvan  
॥ 9 ॥

As strong, I invoke you, O strong the wielder of adamantine justice, for your marvellous protective means. O showerer, the resplendent Lord, destroyer of evils come with the showerer (the vital faculties). 3

May the acceptor of simple and sincere homage, the wielder of punitive justice, the showerer of benefits, the queller of the mighty (foes), the powerful the monarch, the dispeller of darkness, the acceptor of devotional love, speedily as if mounted on courser, come down to us. May the resplendent Lord be exhilarated at the mid-day worship. 4

When, O sun, the mighty devil, the nescience, eclipses you with darkness, all creatures look bewildered like one who knows not the place where he actually is. 5

When, O Sun, you dissipate those illusions of the eclipsing nescience which are spread below the sky, then the three fold free sage, by his fourth vision (the innate instinct, beyond the physical mental and intellectual) discovers the sun concealed by the darkness impeding his functions. 6

Let not the violator, with his dread, through anger swallow me up, for I (the sun) am your true friend, O three fold free sage. May you and the brilliant venerable divine, both protect me. 7

Then the wise three fold free sage, collecting the material for sacred worship, and propitiating divine powers with praise, and adoring them with reverence, places the eye of the sun in the sky and causes the delusion of the nescience to vanish. 8

The sun, whom the demon envelops with darkness, the three fold fire, sages subsequently recover not but them is able to make his release effective. 9

( ४१ ) एकवचनविशेषो सूक्तम्

(१-२०) विशन्वचस्यस्य इत्यस्य भीमोऽभिर्मतिः । विश्वे देवा देवताः । (१-१५, १०-१७) वयमादि-  
पञ्चदशवर्गान्नादस्यैकोनविंशोऽथ विभुः, (१६-१७) पीडयित्तवस्योऽग्निमगती.

(२०) विश्वार्थकपदा विराट् छन्दोसि ॥

॥११॥ कौ नु वां मित्रावरुणावृतायान्वयो वा महः पार्थिवस्य वा दे ।  
क्रतस्य वा सदसि त्रासीधां नो यज्ञायते वा पशुपो न वाजान् ॥१॥  
ते नो मित्रो वरुणो अर्यमायुरिन्द्रं क्रभुक्षा मरुतो जुषन्त ।  
नमोभिर्वा ये दधते सुवृक्तिं स्तोमं रुद्राय मीळहुषे सजोषाः ॥२॥  
आ वां येष्विधना हुवथ्ये वातस्य पत्मन्नथ्यस्य पुष्टौ ।  
उत वा दिवो असुगस्य मन्म प्रान्धासीत् वन्यवे भरध्वम् ॥३॥

41.

Kó nú vām mitrāvaruṇāv ṛitāyān divó vā mahāḥ pār-  
thivasya vā dé | ṛitāsyā vā sādasi trāsīthām no yajñāyaté  
vā paśushó ná vājān || 1 || té no mitró varuṇo aryamáyúr  
índra ṛibhukshā marúto jushanta | námobhir vā yé dádhate  
suvṛiktīm stómaṁ rudráya mīlhushe sajóshāḥ || 2 || á vām  
yészthāsvinā huvádhyai vátasya pátman ráthyasya push-  
tāu | utá vā divó ásurāya mánma prándhānsīva yájyave  
bharadhvam || 3 ||

प्र सक्षणो विष्यः कण्वहोता त्रितो दिवः सजोषा वातो अग्निः ।  
पुषा भगः प्रभूथे विश्वभोजा आजि न जग्मुराश्वश्वतमाः ॥४॥  
प्र वो रयिं युक्ताश्वं भरध्वं राय एषेऽवसे दधीत धीः ।  
सुशेव एवैरशिजस्य होता ये व एवा मरुतस्तुराणाम् ॥५॥

prá sakshāṇo divyāḥ kāṇvahotā tritó di-  
vāḥ sajóshā váto agníḥ | pūshā bhágah prabhrithé viśvá-  
bhojā ājīm ná jagmur āśvāśvatamāḥ || 4 || prá vo rayīm yuk-  
tāśvam bharadhvam rāyá éshé 'vase dadhīta dhīḥ | suśéva  
évair auśijāsya hótā yé va évā marutas turāṇām || 5 ||

O Lord of light and bliss, who is truly devoted to you ?  
May you, whether abiding in the region of heaven, or of  
the vast earth, or of the firmament, protect us, and give us  
physical strength and vitality. 1

May these divinities,—the cosmic bounties—like the divine  
light, cosmic plasma, eternal order, the parameter of time,  
the spirituality, the soul force and the cosmic vital  
principles be gracious to us. And in the same way, the  
other ones of one mind with benevolent cosmic vitality  
accept our hymns, adorations and laudations. 2

I invoke you, the pair of twin divines, the restrainers of  
desire, for the acceleration of your chariot with the  
swiftness of wind. We offer praise to the worshipful  
celestial ordainer as it were a libation. 3

May the divine accepter of worship come speedily to  
the sacrifice as the fleetest courses rushes to the battle.  
In this sacrifice may the wisest participate as priest ; and  
the triple bounty, the fire on the earth, the air in  
midspace, and the Sun in the heaven may also come  
in concurrence (with our Lord). May the other  
bounties of grace and sustenance, the protectors of  
the universe also come. 4

O vital principles, may you bring wealth, comprising  
horses. Let wise men acquire and preserve riches. May  
the ministrant priest, the disciple of brilliant sage, be  
made happy by those swift-going horses, which are rapid  
in motion. 5



॥१४॥ प्र वो वायुं रथयुजं कृणुध्वं प्र देवं विप्रं पनितारमुक्तेः ।  
 इषुध्वं ऋतुनापः पुरंधीर्धस्वीर्नो अत्र पत्नीरा धिये धुः ॥६॥  
 उपे व एषे वन्येभिः शूषेः प्र यद्दी दिवश्चितयद्विरुक्तेः ।  
 उषास्तानक्ता विदुर्षीव विश्वमा हा वहतो मर्त्याय यज्ञम् ॥७॥  
 अभि वो अर्चे पोष्यावतो नृन्वान्तोष्पतिं त्वष्टारं रराणः ।  
 धन्यां सजोषां धिषणा नमोभिर्वनुस्पतीरिषंधी राय एषे ॥८॥  
 तुजे नस्तने पर्वताः सन्तु स्वेतवो ये वसवो न वीराः ।  
 पनित आप्त्यो यजतः सदा नो वर्धन्तः शंसं नयौ अभिष्टौ ॥९॥  
 वृष्णो अस्तोषि भूम्यस्य गर्भं त्रितो नपातमुषां सुवृक्ति ।  
 गृणति अभिरुतरी न शूषेः शोचिष्केऽगो नि रिणाति वनां ॥१०॥

prá vo vāyūṃ rathayújaṃ kṛiṇudhvam prá devāṃ víp-  
 ram panitāram arkañ | ishudhyāva ṛitasāpaḥ púramdhīr  
 vāsṽr no átra pátnīr ā dhiyé dhuh || 6 || úpa va éshe vánd-  
 yebhiḥ sūshañḥ prá yahví divás citáyadbhir arkañ | ushā-  
 sánáktā vidúshīva víśvam ā hā vahato mártýāya yajñám  
 || 7 || abhí vo arce poshyāvato nṛīn vástosh pátiṃ tváshtā-  
 raṃ rārāṇaḥ | dhányā sajóshā dbishāṇā námobhir vānaspá-  
 tīñr óshadhī rāyá éshe || 8 || tujé nas táne párvatāḥ santu  
 svaítavo yé vāsavo ná vīrāḥ | panitá āptyó yajatāḥ sádā  
 no várdhān naḥ śáñsam náryo abhíshtau || 9 || vṛiśhṇo asto-  
 shi bhūmyásya gárbham tritó nápātam apām suvṛiktí | gṛi-  
 níté agnír etári ná sūshañḥ śocíshkeṣo ní riṇāti vānā  
 || 10 ||

॥१५॥ कथा महे रुद्रियाय ब्रवामु कदाये चिकितुषे भगाय ।  
 आप ओषधीस्त नोऽवन्तु यौर्वना गिरयो वृक्षकेशाः ॥११॥

kathā mahé rudríyāya bravāma kád rāyé cikítúshe bhá-  
 gāya | āpa óshadbhir utá no 'vantu dyaúr vānā giráyo vṛi-  
 kshákeshāḥ || 11 ||

May you, by your prayers, bring him, the air-divine, here who is the fulfiller of desires, and adorable ; and let him yoke the chariot. May the tender lovely and excellent copartners, as if wives, also come hither to inspire us with wisdom. 6

O mighty divine day and night, to you and to the other adorables, I present homage with prayers, delighting and explicit. May you, like two learned lady-sages, inspire mortals for accomplishing noble deeds. 7

We extol, with offerings the architect of creation, the nourisher of men, and the Lord of homes. We glorify with obeisance the goddess of speech, bestower of opulence, and also those who share opulence, the Lord of the forest, and the herbs, with the expectation that we may obtain riches. 8

May the clouds, the establishers of the world, like heroes, free moving, liberally shower their bounties on us. May the persons of authority and reliance, who are ever friendly to men, and whom we all respect, grant us fame and prosperity. 9

I glorify with unqualified praise the lightning in the clouds, the embryo of the earth-fertilizing rain, the offspring of the waters. He, who is threefold, who with might neighs loudly like a charger, when flashing through clouds with fiery hairs and withering rays, he (the lightning) consumes the forests. 10

How shall we speak to the mighty posterity of the Lord of cosmic vitality, or to the all-knowing gracious Lord, for the sake of obtaining riches. May the waters, plants, the heaven, the woods, and the mountains, whose tresses are trees, preserve us. 11

शृणोतु न ऊर्जा पतिर्गिरः स नमस्तरीयौ इषिरः परिष्मा ।  
 शृण्वन्त्वापः पुरो न शुभ्राः परि चुचो ववृह्णत्वाद्रेः ॥१२॥  
 विदा चिन्नु महान्तो ये व एवा ब्रवाम दस्मा वायं दधानाः ।  
 वयश्चन सुभ्वः आर्व यन्ति क्षुभा मर्तमनुयतं वधस्नेः ॥१३॥  
 आ देव्यानि पार्थिवानि जन्मापश्वाच्छु मुमंजाय वोचम् ।  
 वर्धन्तां व्याधो गिरश्चन्द्राया उदा वर्धन्तामभिषांता अणीः ॥१४॥  
 पदेपदे मे जरिमा नि धायि वरुत्री वा शक्रा वा पायुभिश्च ।  
 सिषक्तु माता माही रसा नः स्मत्सुरिभिर्ऋजुहस्तं ऋजुवनिः ॥१५॥

śṛiṇótu na ūrjām pátir gírah sā nábhas  
 tārīyāñ ishivāḥ párijmā | śṛiṇvāntv āpah pūro ná śubhrāḥ  
 pári sráco babṛihāṇásyádreḥ || 12 || vidá ein nú mahānto  
 yé va évā brávāma dasmā váryam dádhanāḥ | váyaś caná  
 subhva āva yanti kshubhá mártam ánuayatam vadhasnāḥ  
 || 13 || á daívyāni párthivāni jánmāpāś cáchā súmakhāya  
 vocam | várdhantām dyāvo gíraś candrágra udā vardhan-  
 tām abhíshātā árṇāḥ || 14 || padé-pade me jarimā ní dhāyi  
 várūtri vā śakrá yā pāyúbhiḥ ca | síshaktu mātá mahī rasā  
 naḥ smát sūrfibhir řijuhāsta řijuvāniḥ || 15 ||

॥१२॥ कथा दाशेम नमसा सुदानूनैवया मरुतो अच्छोक्तौ प्रथ्वसो मरुतो अच्छोक्तौ ।  
 मा नोऽहिर्वृष्यौ रिपे धादस्माकं भूदुपमातिवनिः ॥१६॥  
 इति चिन्नु प्रजायै पशुमत्यै देवासो वनन्ते मर्त्यौ व आ देवासो वनन्ते मर्त्यौ वः ।  
 अत्रो शिवां तन्यौ धासिमस्या जरां चिन्मे निर्ऋतिर्जगसीत ॥१७॥

kathā dāṣema námasā sudānūn evayā marūto áchoktau  
 práśravaso marūto áchoktau | mā nó 'hir budhnyò rishé  
 dhād asmákam bhūd upamātivāniḥ || 16 || íti ein nú prajā-  
 yai paśumátyai dévāso vānate mártyo va á devāso vanate  
 mártyo vaḥ | átrā śivām tanvò dhāsím asyā jarām ein me  
 nírītir jagrasīta || 17 ||



May the Lord of vitality, who traverses through cloudy heaven, the circumambrient listen to our prayers. And may the crystal clear waters, bright like marble cities, hear us, as they flow round the towering mountains. 12

O mighty cloud bearing winds, we know your ways. O charming ones, we, furnished with choicest offerings, sing your glory. May they, well disposed, come down to us, destroying with their weapons, the agitated mortals, who try to oppose them. 13

I offer adoration to the cloud bearing winds, of celestial and terrestrial origin, deserving sacred worship, in order to obtain the waters. May my joy—bestowing noble aspirations prosper, and so my songs. May our cherished rivers be full of waters. 14

My praise has been continually offered to each one. May the strong force, with her powers of perservation protect us. May the great venerable mother-earth, adored by enlightened straight-handed, possessor of benevolent treasures, confer precious things to us. 15

How may we present offerings to the liberal ones with reverence ? How to adore the vital principles with present praises in a fitting manner ? The vital ones are universally recognized as worthy of our invocations. May not the cloud ever contrive for our harm. May he be the destroyer of our adversaries. 16

The mortal devotee worships you, O divine powers, at all times for the increase of progeny and prosperity. Verily, the mortal devotee wins you O divine powers. Here and now, they sustain my body with salutary food. May my mother-earth keep off my old age. 17



तां वो देवाः सुमतिमूर्जयन्तीमिषमश्याम वसवः शसा गोः ।  
 सा नः सुदानुमूर्जयन्ती देवी प्रति द्रवन्ती सुविताय गम्याः ॥१८॥  
 अभि न इळा यूथस्य माता स्मन्नदीभिरुवशी वा गृणानु ।  
 उर्वशी वा बृहदिवा गृणानाभ्यूर्ण्वाना प्रभृथस्यायोः ॥१९॥  
 सिषक्तु न ऊर्जव्यस्य पुष्टेः ॥२०॥

tām vo devāḥ sumatim ūrjāyantīm  
 ishama aśyāma vasavaḥ śasā goḥ | sá nah sudānur mṛilā-  
 yantī devī prāti drāvanti suvitāya gamyāḥ || 18 || abhī na  
 ilā yūthāsya mātā smān nadībhīr urvāśi vā gṛiṇātu | urvāśi  
 vā bṛihaddivā gṛiṇānābhyūṛṇvānā prabhṛithāsyaūyōḥ || 19 ||  
 śiśhaktu na ūrjavyāśya pushtēḥ || 20 ||

( ४२ ) द्विचत्वारिंशं सूक्तम्

(१-१८) अष्टादशर्वस्यास्य सूक्तस्य भौमोऽधिकृतिः । (१-१०, १२-१८) प्रथमादिदशर्व  
 द्वादश्यादिसप्तानाञ्च विंशे देवाः, (११) एकादश्याश्च रुद्रे देवताः । (१-१६, १८) प्रथमादि-  
 वोदशर्वानाष्टादश्याश्च त्रिष्टुप्, (१७) सप्तदश्याश्चैकपदा विराट् छन्दसी ॥

॥१७॥ प्र शंतमा वरुणं दीधितिं गीर्मित्रं मगमदिति नूनमश्याः  
 पृषद्योनिः पञ्चहोता शृणोत्वर्तृत्पन्था असुरो मयोभुः ॥१॥  
 प्रति मे स्तोममदितिर्जगृभ्यात्सूनुं न माता हव्यं सुशेवम् ।  
 ब्रह्म प्रियं देवहितं यदस्त्यहं मित्रे वरुणे यन्मयोभु ॥२॥

42.

Prá śāntamā várunaṁ dídhiti gír mitráṁ bhágam ádi-  
 tiṁ nunám aśyāḥ | pṛishadyoniḥ páñcahotā śṛiṇotv átūrta-  
 panthā ásuro mayobhúḥ || 1 || prāti me stómam áditir ja-  
 gṛibhyāt sūnúṁ ná mātā hṛidyam suśévam | bráhma pri-  
 yám deváhitam yád ásty ahám mitré várune yán mayobhú  
 || 2 ||

O divine providers of riches, may we obtain from the mother-earth (and also the cow), invigorating and mind-sustaining food. May that liberal and gracious goddess, come speeding near us for our well-being. 13

May the goddess earth, the mother of herds of cattle, and the damsel of lightning with all streams of flashes be favourable to us. May the bright shining damsel of lightning come to us, accepting our devotion, to invest us, the worshippers, with light. 19

May the divine powers listen to our prayers for life and energy. 20

## 42

May our most sweetest song, with the deep devotion, successfully reach the virtuous, friendly, gracious, and eternal Lord. May the ministrant of the five vital airs, hear us, who pervades the dappled cosmos, and who is unimpeded and the bestower of life and happiness. 1

May the infinite and indivisible Lord accept my affectionate and delightful praise, as a mother welcomes her son. I address this inspired, bliss-giving prayer to the virtuous and friendly Lord, which he surely would love to accept. 2

उदीर्य कविर्नमं कवीनामुनत्तैनमभि मथा धृतेन ।  
 स नो वसूनि प्रयता हितानि चन्द्राणि देवः सविता सुवाति ॥३॥  
 समिन्द्र णो मनसा नेषि गोभिः सं सुरिभिर्हरिवः सं स्वस्ति ।  
 सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञियानाम् ॥४॥  
 देवो भर्गः सविता रायो अंश इन्द्रो वृत्रस्य संजितो धनानाम् ।  
 कृभुक्षा वाज उत वा पुरीषिर्वन्तु नो अमृतासस्तुरासः ॥५॥

úd īraya kavītamam kavīnām unáttainam abhī má-  
 dhvā ghṛitēna | sá no vásūni práyatā hitāni candráṇi devāḥ  
 savitā suvāti || 3 || sām indra no mánasā neshi góbhiḥ sām  
 sūrībhir harivaḥ sām svastí | sām bráhmaṇā deváhitam yád  
 ásti sām devánām sumatyá yajñiyānām || 4 || devó bhágaḥ  
 savitā rāyó āṅsa índro vṛitrásya samjīto dhánānām | ṛibhu-  
 kshā vāja utá vā púramdhir ávantu no amṛitāsas turāsah  
 || 5 ||

॥३॥ मरुत्वतो अप्रतीतस्य जिष्णोरर्ज्यन्तुः प्र ब्रवामा कृतानि ।  
 न ते पूर्वे मघवन्नापरासो न वीर्यं नूतनः कश्चनाप ॥६॥  
 उप स्तुहि प्रथमं रत्नधेयं बृहस्पतिं सन्तितारं धनानाम् ।  
 यः शंसति स्तुवते शंसतिष्ठः पुरुवसुरागमजोहृवानम् ॥७॥  
 तपोतिभिः सचमाना अरिष्ठा बृहस्पते मघवानः सुवीराः ।  
 ये अश्वदा उत वा सन्ति गोदा ये वस्त्रदाः सुभगास्तेषु रायः ॥८॥

marútvato ápratītasya jishnór ájūryataḥ prá bravāmā  
 kṛitāni | ná te pūrve maghavan nāparāso ná vīryam nūta-  
 nah káś canāpa || 6 || úpa stuhi prathamam ratnadhéyam  
 bṛhaspátim sanitāram dhánānām | yáḥ śánsate stuvaté śam-  
 bhaviṣṭhaḥ purúvásur āgámaj jóhuvānam || 7 || távotībhiḥ  
 sácamānā árishtā bṛhaspate maghávānah suvīrah | yé  
 aśvadā utá vā sánti godā yé vastradhāḥ subhágās téshu rá-  
 yah || 8 ||

Inspire him, the sagest of the sages, imbue him with the sweet devotion, and may the divine creator provide us with abundance, all attainables, benevolences, and gold and silver. 3

With a willing mind, may the resplendent Lord grant us wisdom and wealth; may the Lord of light, associate us with pious men of learning, with prosperity, with sacrificial food, and that which is acceptable to Nature's bounties and with the favour of the adorable godly men. 4

May the divine, gracious, creator, the Lord of wealth, the resplendent self, the winner of the strength of evils and also from amongst us the enlightened sages, persons strong and healthy, and distinguished intellectuals, as well as the people of immortal fame, hasten to bless our sacred performances, and protect us from calamities. 5

Let us celebrate the deeds of Lord of vital principle, beyond visibility and cognition, victorious and undecaying. Neither the ancients, O bounteous Lord, nor their successors have attained your prowess, nor any present one would attain it. 6

May you glorify the supreme Lord of universe, the first donor of precious treasure, the distributor of riches, the bestower of happiness, the burthen of every recitation and chants, and who comes laden with ample wealth to His invoker. 7

O Supreme Lord of universe, tended with your protections, men are unharmed by foes, and become opulent and blessed with descendants. The wealth of those only is blessed and meaningful who are the liberal givers of horses, of cows and of garments. 8



विमर्माणं कृणुहि वित्तमेषां ये भुञ्जते अपृणन्तो न उक्थेः ।  
 अपव्रतान्प्रमुने वावृथानान्ब्रह्महिणः सूयीयावयन्व ॥९॥  
 य ओहते रुक्षसो देववीतावचुकेभिस्तं मरुतो नि यांत ।  
 यो वः शर्मा शशमानस्य निन्दास्तुच्छवान्कामान्करते सिष्विदानः ॥१०॥

visarmāṇam kṛiṇubhi vittām eṣhām yé bhuñjāte  
 āpṛiṇanto na ukthaiḥ | āpavratān prasavé vāvṛidhānān brah-  
 madvīśaḥ sūryād yāvayasya ॥ 9 ॥ yá óhate raksháso devá-  
 vītāv acakrébhis tám maruto ní yāta | yó vaḥ śámīnṣa-  
 śamānáśya nínđāt tuchyān kāmān karate sishvidānāḥ  
 ॥ 10 ॥

॥९॥ तमुं दृष्टि यः स्विपुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।  
 यद्वा महे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥११॥  
 दमूनमो अपसो ये सुहस्ता वृष्णः पर्वीनयौ विभ्वतुष्टाः ।  
 सरस्वती बृहद्विद्योत राका दशस्यन्तीर्विवस्यन्तु शुभ्राः ॥१२॥  
 प्र सू महे सुशरणाय मेधां गिरं भरे नव्यसीं जायमानाम् ।  
 य ओहना दुहितुर्वक्षणासु रूपा मिनानो अकृणोद्विदं नः ॥१३॥

tām u sṭubhi yāḥ svishúḥ sudhānvā yó víśvasya kshá-  
 yati bheshajásya | yákshvā mahé saumanasāya rudráṃ ná-  
 mobhir devám ásuram duvāsya ॥ 11 ॥ dāmūnaso apáso yé  
 subástā vṛíśṇaḥ pátnir nadyò vibhvashtāḥ | sárasvatī  
 bṛihaddivótá ráká daśasyántir varivasyantú ṣubhrāḥ ॥ 12 ॥  
 prá sú mahé suṣaraṇāya medhām gíram bhare nāvyaśīm  
 jáyamānām | yá āhaná duhitúr vakshāṇāsu rūpá minānó  
 ákṛiṇod idám naḥ ॥ 13 ॥

Take away the riches from them, who even on asking do not partake their wealth to the needy, and continue to enjoy their riches alone. May you keep them far from the sunshine, who do not perform benevolent deeds, and who, though prospering in their vocation are averse to devotion. 9

O Lord of vitality, may you send them into darkness, with wheelless chariots, who invite undesirable elements to the sacred performances of the virtuous ; and who revile those who offer prayers and belittle the wishes of those who toil to serve you. 10

May you praise him who has the sure arrow, and the strong bow, who is the Lord of every balm that heals. May you worship the Lord of cosmic vitality for a comprehensive and sound understanding, and adore the powerful divinity with salutations. 11

May we have the assistance from and good-will of generous people, persons of activity, skilled artisans, ladies of high status, and the like ; and may we derive advantage from the streams or water ways, carved out by marine engineers. May we have the blessings from the divine goddess of learning, the highly enlightened, possessing the grace of full moon night, bestowers of boons and aspirations. 12

I offer devoutly, this freshly inspired song to the great and sure protector, the showerer, who makes for us this all. In fond love for His daughter, the earth, He (the resplendent Lord) has provided this water for our use to the rivers of varied dimensions and forms. 13

प्र सुष्टुतिः स्तनयन्ते रुवन्तमिच्छस्पतिं जरितनूनमश्याः ।  
 यो अब्दिमौ उदन्तिमौ इयति प्र विद्युता रोदसी उक्षमाणः ॥१४॥  
 एष स्तोमो मारुते शर्धो अच्छा रुद्रस्य सुनूयुवन्धूरुदश्याः ।  
 कामो राये हवते मा स्वस्त्युप स्तुहि पृषदश्वौ अयासः ॥१५॥  
 प्रेष स्तोमः पृथिवीमुन्तरिक्षं वनस्पतीरिषधी राये अश्याः ।  
 देवोदेवः सुहयो भूतु मायं मा नो माता पृथिवी दुर्मतो धात ॥१६॥  
 उरो देवा अनिवाये स्याम । ॥१७॥  
 समश्चितोरवमा नूतनेन मयोभुवा सुप्रणीनी गमेम ।  
 आ नो रयि वहतमीत वीगना विश्वान्यमृता सौभगानि ॥१८॥

prá sushtutí stanáyantam ruván-  
 tam ilás pátiṃ jaritar nūnám aśyāḥ | yó abdimāñ udani-  
 māñ íyarti prá vidyútā ródasī ukshámāṇaḥ || 14 || eshá  
 stómo mārutam śárdho áchā rudrásya sūnūñr yuvanyūñr  
 úd aśyāḥ | kámo ráyē havate mā svasty úpa stuhi pṛishad-  
 aśvāñ ayásah || 15 || praishá stómaḥ pṛithivīm antáriksham  
 vānaspátīñr óshadhī ráyē aśyāḥ | devó-devaḥ suhávo bhūtu  
 máhyam mǎ no mātá pṛithiví durmataú dhāt || 16 || uraú  
 devā anibādhé syāma || 17 || sām aśvínor ávasā nūtanena  
 mayobhúvā supránīti gamema | á no rayīm vahatam ótá  
 vīrāñ á víśvāny amṛitā saubhagāni || 18 ||

( ५३ ) विचचारिणं स्तनय

(१-१३) समदशचेस्यास्य स्तनय भीमौऽविकर्तिः । विधि देवा देवताः । (१-१५, १७) प्रथमोदे  
 पञ्चदशानां समदशध विद्युत् । (१६) सोऽश्वार्थैरुपदा विराट् उदसी ॥

॥२०॥

आ धेनवः पर्यसा तृष्यथा अमर्धन्तीरुप नो यन्तु मध्वा ।  
 महो राये वृहतीः सुप्त विप्रो मयोभुवो जरिता जोहवीति ॥१॥

Ā dhenávaḥ páyasā túrnyarthā āmardhantīr úpa no  
 yantu mádhvā | mahó ráyē bṛihatīḥ saptá vípro mayo-  
 bhúvo jaritá johavīti || 1 ||

May your pious praise, Oh worshipper, assuredly reach the thundering, roaring Lord of the earth, who proceeds, illuminating the heaven and earth with his lightning and impelling the clouds distributes the rain. 14

May this hymn reach up to the mighty cloud-bearing wind, the youthful offspring of cosmic vitality. My intent desires incite me to earn riches for the good of all. May every one glorify them who go to their sacred assignment speedily as if mounted on spotted steeds. 15

May our invocations reach the divine bounties on earth and in the mid-region and the forest trees, the plants, for the sake of riches. May each individual divine bounty be easily invoked by me. May not the mother earth be unfavourably disposed to me. 16

O divines, may we ever enjoy great and uninterrupted bliss. 17

May we obtain the very fresh favour of the twin divines (bounties on the earth and in the heaven) and gain their unprecedented, joy-conferring and well-guided protection. May the immortals grant us riches, brave youths and all round prosperity. 18

May the harmless speech, in different metres, like milch-cows, who hasten to their destination come to us, with their sweetness. The wise worshipper invokes the seven-metred divine speech vast and joy-diffusing for gaining ample riches. 1



आ तुष्टुती नमसा वर्तयध्वे वावा वाजाय पृथिवी अमृते ।  
 पिता माता मधुवचाः सुहस्ता भरेभरे नो यशसावविष्टाम् ॥२॥  
 अर्धयवश्चकृवांसो मधूनि प्र वायवे भर्तु चारु शुक्रम् ।  
 होतेव नः प्रथमः पाह्यस्य देव मध्वो ररिमा ते मदाय ॥३॥  
 दश क्षिपो युञ्जते बाहु अद्रि सोमस्य या शमितारा सुहस्ता ।  
 मध्वो रमे सुगभस्तिगिरिष्ठां चनिश्चदहुदुहे शुक्रमंशुः ॥४॥  
 अमावि ते जुजुषाणाप सोमः कृत्वे दक्षाव बृहते मदाय ।  
 हरी रथे मुधुरा योगे अर्वाग्निन्द्र प्रिया कृणुहि हवमानः ॥५॥

ā sushṭutī nāmasā vartayādhyai  
 dyāvā vajāya pṛithivī āmṛidhre | pitā mātā mādhuvacāḥ  
 suhastā bhāre-bhare no yaśāsāv avishtām || 2 || ādhvaryā-  
 vaṣ cakṛivāṁso mādhhūni prā vāyāve bharata cāru śukrām |  
 hōteva naḥ prathamāḥ pāhy asyā dēva mādhhvo rarimā te  
 mādāya || 3 || dāśa kshīpo yuñjate bāhū ādriṃ sōmasya yā  
 śamitārā suhastā | mādhhvo rāsaṃ sugābhastir girishṭhām  
 cāniścadaḥ duduhe śukrām aṇṣūḥ || 4 || āsāvi te jujushā-  
 nāya sōmaḥ krátve dākshāya bṛihaté mādāya | hārī rāthe  
 sudhūrā yóge arvāg indra priyā kṛiṇuhi hūyāmānaḥ  
 || 5 ||

४२१॥ आ नो महीमरमन्ति सजोषा शां देवीं नमसा रातहव्याम् ।  
 मधोर्मदाय बृहतीमृतज्ञामाग्ने वह पृथिमिद्वयानैः ॥६॥  
 अज्जन्ति यं प्रथयन्ते न विप्रा वपावन्त नाग्निना तपन्तः ।  
 पितुर्न पुत्र उपसि प्रेष्ट आ घर्मा अग्निमनथंज्ञसादि ॥७॥

ā no mahīm arāmatim sajōshā gnām devīm nāmasā rā-  
 tāhavyām | mādhor mādāya bṛihatīm ṛitajñām āgne vaha  
 pathībhir devayānaih || 6 || añjānti yām prathāyanto nā  
 viprā vapāvantam nāgninā tāpantaḥ | pitūr nā putrá upāsi  
 prēshṭha ā għarmó agnīm ṛitāyann asādi || 7 ||

With pious praise, and reverence, I invoke exhaustless heaven and earth. May the father (heaven) and mother (earth), both sweet in speech, loving in treatment, and well-reputed protect us in every struggle. 2

Priests, who are composing sweet tunes, first offer to the wind-divine, the delightful and brilliant sweet drink. May you, like an invoker, O priestly wind-divine, be the first to accept this sweet offering, which we are presenting to you for your exhilaration. 3

The ten expressers of the juice (the ten fingers of both the hands) and the two arms of the worker, are actively engaged in effusing out the juice from the medicinal herbs, with the help of pressing stones. The exulting expert worker toils on the assignment, big as a mountain, and finally for the spiritual joy he is able to press out the sweet extracts. 4

The devotional love (like the extract of herbs) has been effused, O resplendent Lord, for your delight and for impelling your strength in action, and for your great exhilaration; therefore, O resplendent Lord, when invoked by us, put your two dear, docile, well-trained horses in your chariot, with fire axle. 5

O fire divine, being well pleased with us, bring to us, by paths frequented by the divine powers, the divine queen of knowledge, who is mighty and omnipresent, to whom oblations are offered with reverence, and who is vast and cognizant of sacred worship, to partake of the exhilaration of the sweet devotion. 6

A priest offers butter to the fire, in the same way as wise men nourish the seed and extend the realm of knowledge. The sacred caldron when placed on fire of the altar looks as if the son sitting on his father's lap. 7

अच्छा मही बृहती शंतमा गीर्वातो न गन्त्वश्विना हुवयै ।  
 मयोभुवा सरथा यतमर्वागन्तं निधि धुरमाणिर्न नाभिम् ॥८॥  
 प्र तव्यसो नमउक्तिं तुरस्याहं पूष्ण उत वावोरदिक्षि ।  
 या रावसा चोदितारां मनीनां पा वाजस्य द्रविणोदा उन त्मन् ॥९॥  
 आ नामभिर्मरुतो वाक्ष विश्वाना रूपेभिर्जातयेदो हुवानः ।  
 यज्ञं गिरो जरितुः सुष्टुतिं च विश्वे गन्त मरुतो विश्व उतो ॥१०॥

āchā mahī

bṛihatī śāntamā gīr dūtō nā gantv aśvinā huvādhyai | ma-  
 yobhuvā sarāthā yātam arvāg gantāṃ nidhīm dhūram ānir  
 nā nābhim ॥ 8 ॥ prā tāvyaso nāmaūktim turāsyāhām pūshnā  
 utā vāyōr adikshi | yā rādhasā coditārā matinām yā vāja-  
 sya draviṇodā utā tmān ॥ 9 ॥ ā nāmabhir marūto vakshi  
 viśvān ā rūpēbhir jātavedo huvānāḥ | yajñām giro jaritūḥ  
 sushtutim ca viśve ganta maruto viśva ūtī ॥ 10 ॥

॥२२॥

आ नो दिवो बृहतः पर्वतादा सरस्वती यजता गन्तु यज्ञम् ।  
 हवै देवी जुजुषाणा वृताचीं शग्मां नो वाचमुशती शृणीतु ॥११॥  
 आ वेधसं नीलपृष्ठं बृहन्नं बृहस्पतिं सदाने सादयध्वम् ।  
 सादयोनं दम आ दीदृवांसं हिरण्यवर्णमरुषं सपेम ॥१२॥  
 आ धर्णसिर्वृहदिवो रराणो विश्वेभिर्गन्त्वोर्मभिर्हुवानः ।  
 आ वसान ओषधीरमृगन्निधातुशृङ्गो वृषभो वयोधाः ॥१३॥

ā no divó bṛihatāḥ pārvatād ā sárasvatī yajatā gantu  
 yajñām | hāvam devī jujushāṇā ghrītācī śagmām no vācam  
 uṣatī śṛipotu ॥ 11 ॥ ā vedhāsam nīlapriṣṭham bṛihāntam  
 bṛihaspātim sādane sādāyadhvam | sādādyonim dāma ā di-  
 divāṇsam hīranyavarṇam arushām sapema ॥ 12 ॥ ā dharna-  
 sīr bṛihāddivo rārāṇo viśvebhir gantv ōmabhir huvānāḥ |  
 gnā vāsāna ōśbadhīr āmṛidhras tridhātusṛiṅgo vṛishabhó  
 vayodhāḥ ॥ 13 ॥

May this adoring, earnest and gratifying praise go like a messenger to summon the twin divines hither. Come O twin divines, givers of happiness, riding in one chariot. May you come down to the cherished loving devotion, as the bolt to the axle of the wagon. 8

I offer adoration with reverence to the nourishing bounty and victorious wind-divine, who both are inspirers of wise thoughts and granters of strength and of food, and also both of them are distributors of riches. 9

O omniscient Lord, invoked by us all, may you bring here vital principles, under their several names and forms. May you, O vital faculties, come with all your protecting impulses to bless our benevolent deeds, the prayers, and the adoration of the worshipper. 10

May the radiant divine speech come to bless our benevolent works from heavenly regions and cloudy-realms. May she, glittering with glory, and appreciating our offerings, eagerly hear our melodious songs. 11

May you enshrine in your hearts the Supreme Lord of universe, the creator, whose dark-blue sky is the back. Let us serve this Lord, seated in the inner chamber of our body and shining everywhere. He is golden-hued, and resplendent. 12

May the sustainer of all, (the fire divine), greatly radiant, the delighter, come with all his protecting faculties, when invoked. He is clothed with flames and with plants, and is invincible. His horns, as if flames, are of three colours (white, red and black), and is the showerer of blessings and the bestower of life. 13



मातृष्पदे परमे शुक्र आयोर्विपन्यवो रास्पिरासो अग्मन् ।  
 सुशेव्यं नमसा रातहव्याः गिरां मृजन्त्यायवो न वासे ॥१४॥  
 बृहद्व्यो बृहते तुभ्यमग्ने धियाजुरो मिथुनामः सचन्त ।  
 देवोदेवः सुहवो भूतु मद्यं मा नो माता पृथिवी दुर्मतो धातु ॥१५॥  
 उरो देवा अनिवाध स्याम ॥१६॥  
 समश्विनोर्गवसा नूनमेन मयोभुवा सुप्रणीती ममेम ।  
 आ नो रधि वहतमोत वीराना विधान्यमृता सौभगानि ॥१७॥

mātūsh padé paramé śukrá āyór vipanyāvo  
 rāspirāso agman | suśēvyam nāmasā rātāhavyāḥ ṣīsum mṛi-  
 janty āyāvo ná vāsé || 14 || bṛihád váyo bṛihaté túbhyam  
 agne dhiyājūro mithunāsaḥ sacanta | devó-devaḥ suhávo  
 bhūtu máhyam má no mātá pṛithiví durmataú dhāt || 15 ||  
 uraú devā — || 16 || sām aśvínor ávasā — || 17 ||

( ४४ ) चतुश्चत्वारिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य काश्यपोऽवस्तारो विद्वोन्नाथ ऋषयः । विश्वे देवा देवताः ।

(१-१३) प्रथमादित्योदशर्चा जगती, (१४-१५) चतुर्दशीपञ्चदशर्था विष्टुप छन्दसी ॥

॥२३॥

नं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं वहिषदं स्वविदम् ।  
 प्रतीचीनं वृजनं दोहसे गिराशुं जयन्तमनु यासु वर्धसे ॥१॥

44.

Tām pratnāthā pūrvāthā vīśvāthemāthā jyeshtthātātim  
 barhishādām svarvīdam | praticīnām vṛjānam dohase girā-  
 śūm jāyantam ānu yāsu vārdhase || 1 ||

The priests, equipped with all the accessories of the fire ritual have come to the bright and most excellent place of the mother earth. As men clean and wash and then deck and decorate the infant child, similarly the priests foster and take care of the new born auspicious fire with reverence. 14

Married pairs (husband and wife) getting old in their devotion, jointly offer abundant sacred oblations to you, O fire divine. May the most divine among all divine powers, be invoked by me, and may the mother earth keep no ill-thoughts for me. 15

O divine powers, may we ever dwell in your uninterrupted bliss. 16

May we obtain the very fresh favour of twin divines and gain their unprecedented joy-conferring and well-guided protection. May the immortals grant riches, sons and grandsons and all round prosperity. 17

## 44

As ancient sages, our predecessors, and all sages of the present generation have been drawing strength by prayers of the resplendent Lord, so, may you also draw power, from Him who is the oldest and best of the divine powers. Enshrine to Him in your pure hearts, who is the bestower of bliss, and is swift and victorious. May you extol to Him by such prayers. 1

श्रिये सुदृशीरपस्य याः स्वरिरोचमानः ककुभामचोदते ।  
 सुगोपा अस्मि न दभाय सुक्रतो पुरो मायाभिरुक्तं अस्मि नम ते ॥२॥  
 अत्यं हविः संचते सच्च धातु चारिष्ठगतुः स होता सहोभरिः ।  
 प्रमत्वाणो अनु बहिर्वृषा शिशुर्मध्ये युवाजरो विश्रुहा हितः ॥३॥  
 प्र वा एते सुयुजो यामन्निष्टय नीचैरमुष्मै यम्य कतावृधः ।  
 सुयन्तुभिः सर्वज्ञासैर्भीक्षुभिः किविर्नामानि प्रवणे मुषायति ॥४॥  
 संजभृगणस्तरेभिः सुतेरुभै वयाकिनै चित्तर्गर्भासु सुस्वरेः ।  
 धारवाकेश्वरुगाथ गोभसु वधैस्व पर्वाग्भि जीवो अध्वरे ॥५॥

śriyē sudrīṣir ūpa-

rasya yāḥ svār virōcamānaḥ kakūbhām acodāte | sugopā asi  
 nā dābhāya sukrato parō māyābhir ṛitā āsa nāma te || 2 ||  
 ātyam havih saacate sacc ca dhātu cārishtagātuḥ sá hótā  
 sahobhāriḥ | prasārsrāṇo ānu barhīr vṛishā śiśur mādhye  
 yūvājaro visrūhā hitāḥ || 3 || prā va eté suyūjo yāmann  
 ishtāye nīcīr amúshmai yamyā ṛitāvṛidhaḥ | suyántubhiḥ  
 sarvaśāsaīr abhiśubhiḥ krivīr nāmāni pravaṇé mushāyati  
 || 4 || samjārbhurāṇas tārubhiḥ sutegrībham vayākinam cit-  
 tāgarbhāsu susvāruḥ | dhāravākēshv ṛijugātha śobhase vār-  
 dhasva pātnīr abhī jivó adhvaré || 5 ||

॥२५॥

यादमेव ददृशे तादृगुच्यते सं छायायां दधिरे सिध्रयाप्त्वा ।  
 माहीमस्मभ्यमुशामुरु जयो बृहत्सुवीरमनंपच्युतं सहः ॥६॥

yādrīg evā dādrīṣe tādrīg ucyate sām chāyāyā dadhire  
 sidhrāyāpsv ā | mahīm asmābhyam urushām urú jráyo bṛi-  
 hāt suvīram ānapacyutam sāhaḥ || 6 ||

Being self-radiant, your glory spreads through the regions and through the beautiful waters of unyielding clouds for the good of mankind. O performer of good deeds, the preserver of men, you are in no way to cause injury to creatures. You excel all wisdom. Your name abides in truth. 2

He, the fire-divine, is associated with the perpetual offerings, and is the sustainer of all. Nothing restricts him, the showerer, in his way whilst gliding to the place of ceremony. He is an infant, later on ever-young, exempt from decay and rests in the midst of plants. 3

These well-combined rays of the Sun, are descending with intent to proceed to the place of the fire ritual amplifying the gains in the interests of the worshipper. Operating with these swift-moving all-regulating rays, he takes up waters flowing in low places (to heights to form clouds). 4

Object of honest eulogium, enkindled with fire-sticks, accepting devotional prayers animated by the heartfelt love, and giver of life, it shines among the inner chambers of the enlightened worshippers, and upholders of the sacred words. May you increase your protecting flames, the consorts in the sacred fire-ritual. 5

Like as it is beheld, so it is described to be. It, with its extensive splendour in the waters, makes earth yield us room enough and amply wide. May it grant us great vigour undecaying energy, and invincible strength, together with brave progeny. 6



वेत्यग्नूर्जनिवान्वा अति स्पृधः समर्यता मनसा सूर्यः कविः ।  
 घ्रांसं रक्षन्तं परि विश्वतो गर्भमस्माकं गर्भं वनवत्स्वार्धमुः ॥७॥  
 ज्यायांसमस्य यतुनस्य केतुनं कपिस्वरं चरति यामु नाम ते ।  
 यादृश्मिन्धात्रि तमपस्वया विदुष उ स्वयं वहति सो अरं करत ॥८॥  
 समुद्रमांसामव तस्ये अग्रिमा न रिष्यति सर्वन्तं यस्मिन्नायता ।  
 अत्रा न हार्दि कवणस्य रेजते यत्रा मुतिविद्यते पृतवन्धमी ॥९॥  
 स हि ध्रुवस्य मनुसस्य चित्तिभिरेवावदस्य यजुनस्य सधैः ।  
 अवत्सारस्य स्पृणवाम रण्यभिः शविष्ठं वाजं विदुषां चिदध्वम् ॥१०॥

véty ágrur jánivān

vā áti sprīdhah samaryatā mánasā sūryah kavīḥ | ghrañsām  
 rākshantam pári viśvato gáyam asmākaṁ śarīma vanavat  
 svāvasuḥ || 7 || jyāyānsam asyā yatúnasya ketúna ṛishisva-  
 raṁ carati yāsu náma te | yādrīshmin dhāyi tám apasyáyā  
 vidad yā u svayām váhate só áraṁ karat || 8 || samudráṁ  
 āsām áva tasthe agrimā ná rishyati sávanam yásminn  
 āyatā | átrā ná hārdi kravaṇasya rejate yātrā matír vid-  
 yáte pūtabāndhanī || 9 || sá hí kshatrāsya manasāsya cītti-  
 bhir evāvadāsya yajatāsya sādhereh | avatsārāsya sprīnavāma  
 rañvabhiḥ śavishtṭhaṁ vājam vidúshā cid árdhyam || 10 ||

॥११॥

इयेन आसामदितिः कक्ष्यो मद्रो विश्ववारस्य यजुनस्य मायिनः ।  
 समन्यमन्यमर्थयन्त्येते विदुर्विषाणं परिपानमन्ति ते ॥११॥

syenā āsām áditiḥ kakshyò mádo viśvāvārasya yajatā-  
 sya māyīnaḥ | sām anyām-anyam arthayanty étave vidúr  
 vishāṇam paripānam ánti té || 11 ||

The creator is the foremost poet of vision, radiant like the sun, she advances with his superior conscient power. He is ever intent or combat with his adversaries in advancement. May we adore the all round illuminator of bright heavens and may he secure our entire felicity, and grant us a sheltering home, that wards fierce heat of the day off on every side. 7

Your name, sung by seers in the hymns, goes to the superior one with this swift-moving banner like luminous flame. By devotion, he wins the blessing, where on his heart is set. He, who himself stirs and strives acquires abundant riches. 8

The chief and best of these our praises proceed to the ocean—like sun ; that worship does not fail where in these sacred hymns are extended. There the heart's desire of the worshipper remains not unfulfilled where the mind is pure. 9

He verily is to be glorified. Let us with pleasant thoughts of such high values of life as the spirit of voluntary assistance, good-will, security, reverence, co-existence and safety, strive to win the super strength to be shared by everyone, wise and sensible. 10

The bird, the son of Infinity is the master of this elixir, the spiritual joy. It fills the heart with ecstas, and as such everyone craves to have this universally covetable reverential and inspiring elixir, and all urge one another to enjoy. Everyone finds in this wonderful elixir this invigorating blissful drink. 11

सदापुणो यजतो वि द्विषो वर्षाद्बाहुवृक्तः श्रुतवित्तयो वः सचा ।  
 उभा स वग प्रत्येति भाति च यदी गृणं भर्जन सुप्रवार्षभिः ॥१२॥  
 सुतंभरो यजमानस्य सत्पतिर्विश्वासामूधः स धियामुदञ्चतः ।  
 भरद्देतू रसवच्छिथ्रिये पयोऽनुब्रुवाणो अध्येति न स्वपच ॥१३॥  
 यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।  
 यो जागार तमयं सोमं आह तवाहमस्मि सख्ये न्योकाः ॥१४॥  
 अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति ।  
 अग्निर्जागार तमयं सोमं आह तवाहमस्मि सख्ये न्योकाः ॥१५॥

sadāpriṇo yajató ví dví-  
 sho vadhīd bāhuvṛiktāḥ śrutavīt tāryo vaḥ sácā | ubhā sā  
 vārā prāty eti bhāti ca yād im gaṇām bhājate suprayāva-  
 bhīḥ || 12 || sutambharó yājamānasya sātpatir víśvāsām  
 ūdhaḥ sā dhīyām udāñcanah | bhārad dhenú rāsavaḥ chiṣṛiye  
 páyo 'nubruvāṇo ádhy eti ná svapán || 13 || yó jāgāra tám  
 ṛicah kāmayaṇte yó jāgāra tám u sāmāni yanti | yó jāgāra  
 tám ayām sóma āha távāhām asmi sakhyé nyòkāḥ || 14 ||  
 agnīr jāgāra tám ṛicah kāmayaṇte 'gnīr jāgāra tám u  
 sāmāni yanti | agnīr jāgāra tám ayām sóma āha távāhām  
 asmi sakhyé nyòkāḥ || 15 ||

( ४५ ) पञ्चचत्वारिंशं सूक्तम्

( १-११ ) एकादशचोदशास्य सूक्तस्योक्तयः सदापुण ऋषिः । विश्वे देवा देवताः । विष्णु उच्यते ॥

॥२५॥

विदा दिवो विष्वन्नद्रिमुक्थैरायत्या उपसो अर्चिनो गुः ।  
 अपावृत ब्रजिनीरुत्सर्गादि दुरो मानुषीर्देव ओवः ॥१॥

Vidā divó viśhyānm ádrim ukthair āyatyā usháso arcīno  
 guḥ | āpāvṛita vrajinīr út svār gād ví dūro mánushīr devā  
 āv.h || 1 ||

A devotee in the company of such virtuous ones as are ever rich in wealth, pious worshippers, destroyer of the crooked by strong hands, fully-learned and skilful, would always destroy his enemies. Such a person would surely gain his wishes in both worlds, and would shine brightly. 12

He becomes the defender of the sons of the pious institutor of ceremony, a benevolent guardian and uplifter of all holy thoughts, the milch-cows (scriptures) offer sweet wisdom, which is distributed all over. But only he knows this who learns and speaks the holy texts, not he who sleeps. 13

The Rk hymns love him who wakes and watches; the Saman tunes also bless him, who is ever vigilant. The loving Lord also addresses thus to the man, who is vigilant, "I am yours, my dwelling in your friendship". 14

The Rk hymns love the one enlightened, who ever wakes and watches. The Saman tunes also bless the one enlightened who is ever vigilant, and to that enlightened one the loving Lord also addresses thus: "I am yours; my dwelling in your friendship." 15

The self of the realized devotee recovers the lost wisdom, praying and hurling his bolt of determination from the innermost realm. The rays of the approaching dawn are spread around the divine source of light, scattering the clustered gloom, has risen and set open the doors of knowledge of men. 1



वि सुयो अमति न श्रियं सादोर्वाह्यो माता जानती गात ।  
 धन्वर्णसो नद्यः स्वादोर्जः स्वर्णेषु सुमिता देहत यो ॥२॥  
 अस्मा उक्थाय पर्वतस्य गर्भो महीनां अनुपे पृथ्वीय ।  
 वि पर्वतो जिहीत साधत योराविवासन्तो दसयन्त भूमं ॥३॥  
 सुक्तेभिर्वा वचोभिर्देवजुष्टिग्न्हा न्वग्नी अवसे हुवधै ।  
 उक्थेभिर्हि ष्मा कवयः सुयज्ञा आविवासन्तो मरुतो यजन्ति ॥४॥  
 एतो न्वद्य सुव्योऽ भवामि प्र दुच्छुनां मिनवामा वरीयः ।  
 आरे द्वेषीसि सनुतर्दधानायामि प्राज्ञो यजमानमच्छे ॥५॥

vi sūryo amātim nā śriyaṃ sād ōrvād gāvām  
 mātā jānatī gāt | dhānvarṇaso nadyaḥ khādoarnā sthūṇeva  
 sūmitā dṛiṇbhata dyaūḥ || 2 || asmā ukthāya pārvatasya gār-  
 bho mahīnām janūshe pūrvyāya | vi pārvato jīhīta sādḥata  
 dyaūr āvivāsanto dasayanta bhūma || 3 || sūktébhir vo váco-  
 bhir devājushtair índrā nv āgnī āvase huvādhyai | ukthé-  
 bhir hí shmā kavāyaḥ suyajñā āvivāsanto marūto yājanti  
 || 4 || éto nv ādyā sudhyo bhāvāma prā duchúnā minavāmā  
 vārīyaḥ | āré dvéshāṁsi sanutār dadhāmāyāma prāñco yá-  
 jamānam ácha || 5 ||

॥२॥ एता धियं कृणवाम् सखायोऽप या मातां ऋणत व्रजं गोः ।  
 यया मनुर्विशिशिप्रं जिगाय यया वणिग्वहुरापा पुरीषम् ॥६॥  
 अनूनोदत्र हस्तयतो अदिरार्चन्येन दश मांसो नवग्वाः ।  
 कृतं यती सरमा गा अविन्दुद्विभानि सत्वाङ्गिराश्रकार ॥७॥

éta dhīyaṃ kṛiṇāvāmā sakḥāyó 'pa yā mātāñ ṛiṇutā  
 vrajām gōḥ | yáyā mánur viśiṣiprām jigāya yáyā vaṇig  
 vaṅkúr āpā pūrīṣham || 6 || ānūnod átra hástayato ádrir  
 ārean yéna dáṣa māśo návagvāḥ | ṛitām yatī sarāmā gā  
 avindad víṣvāni satyāṅgirāṣ cakāra || 7 ||

The sun of enlightenment spreads his light as splendour personified. Dawn, the mother of the light, knowing his approach, comes from the spacious firmament. The rivers with running waters flow, breaking down their banks. The heaven is stable like a firm-set pillar. 2

These traditional hymns cause the burthen of the cloud to descend to fertilize the fields. The sky performs its assigned duty (and pours down the rain). The assiduous farmers tire themselves out with more work. 3

O resplendent and adorable Lord, I invoke you for my protection with God-pleasing and well composed words to obtain your favour. Preceptors excelling in academic pursuits and assiduous men also adore you with reverence. 4

Come today quickly ; may our thoughts be holy. May we cast away mis-fortune far from us. May we then keep them at distance, who hate us and hasten to meet the institutor of the sacred works. 5

Come friends, let us strive to attain that solemn purpose, wherewith the gate of (the stolen) mother-cow (the divine wisdom) could be thrown open, wherewith man could overcome evil-desires attractive in appearance and wherewith the wandering merchant could obtain his wealth. 6

At this place of work and worship, the preparation is set in motion by the hands of the priests for singing praises, whereby the progressive ministrants celebrate the ten-months worship. And when the divine intuition comes straight and discovers the wisdom, fire-priests render all the worship effective. 7

विश्वे अत्वा व्युषि माहिनायाः सं यद्गोभिरङ्गिरसो नवन्त ।  
 उत्सं आसां परमे सुधस्य कृतस्य पथा तुरमां विदुद्राः ॥८॥  
 आ सूर्यो यातु समाश्वः क्षेत्रं यदस्योर्विषा दीर्घयाथे ।  
 रघुः श्येनः पतयदन्धो अच्छा युवां कविर्दीदयद्गोषु गच्छन् ॥९॥  
 आ सूर्यो अन्धच्छुकमणोऽयुक्तं यद्दुरितो वीनपृष्ठाः ।  
 उद्रा न नावमनयन्त धीरां आश्रृष्वतीरापो अर्वागतिष्ठन् ॥१०॥  
 धियं वो अप्सु दधिषे स्वर्षा यवातरन्दश मासो नवग्वाः ।  
 अया धिया स्याम देवगोपा अया धिया तुतुर्यामात्यहः ॥११॥

vīṣve asyā vyúshi

māhināyāḥ sām yād góbbhir āṅgirasō nāvanta | ūtsa āsām  
 paramé sadbhástha řítasya pathā sarāmā vidad gāḥ || 8 || ā  
 sūryo yātu saptásvaḥ kshétram yād asyorviyā dirghayāthé |  
 raghúḥ syenāḥ patayad ándho áebā yúvā kavír dīdayad  
 góshu gáchan || 9 || ā sūryo aruhac chukráṁ árṇó 'yukta  
 yād dharíto vītáprishthāḥ | udná ná nāvam anayanta dhírā  
 āśrinvatír āpo arvág atishthān || 10 || dhíyaṁ vo apsú da-  
 dhishe svarshám yáyátaran dáśa māsó nāvagvāḥ | ayá  
 dhiyá syāma devágopā ayá dhiyá tuturyāmáty ánhah  
 || 11 ||

( ४६ ) पदचन्वारितं सूक्तम्

(१-८) अष्टर्वन्वास्य सूक्तस्याधेयः प्रतिशत्रु ऋषिः । (१-६) प्रथमादिपद्यां विश्वे देवाः,

(७-८) सप्तम्यष्टम्योश्च देवपद्मो देवताः । (१. ३-७) प्रथमर्वसूतीयादिपञ्चम्योश्च

जगती. (२. ८) द्वितीयाष्टम्योश्च विष्टुः छन्दसी ॥

॥२८॥

हयो न विद्रां अयुजि स्वयं धुरि तां वहामि प्रतर्णीमवस्वयम् ।  
 नास्यां वशिम विमुचं नावृतं पुनर्विद्वान्पथः पुनरुत क्रजु नैपति ॥१॥

46.

Háyo ná vidvāṅ ayuji svayám dhurí tām vahāmi pra-  
 táraṇīm avasyúvam | násyā vaṣmi vimúcam nāvṛítam pú-  
 nar vidvāṅ pathāḥ puraetá řijú neshati || 1 ||

When the fire-priests on the opening of this adorable dawn, could recover the lost cattle (the lost wisdom) they milched the cows and distributed the milk (the spiritual joy) to the august assembly, for intuitive instinct could find wisdom by the path of truth. 8

May the sun (the self) the Lord of seven steeds (sense organs), arrive, for he has a distant goal to reach by a tedious journey. Fleet as a hawk, he pounces upon the offered sacrificial food, ever young and far-seeing, he shines, moving amidst rays of light. 9

The sun has ascended above the shining ocean, as soon as he yokes his bright-backed steeds. The wise sage draws him, like a ship, across the ocean. The rain waters, hearing his commands, have come down. 10

I offer to you, for the sake of rain, an all-bestowing worship, whereby the progressive ministrants have completed the ten-months rite. May we, by this worship, invoke Nature's bounties to guard us against ills. May we, by this worship, pass safe beyond affliction and sin. 11

The enlightened person of his own accord, attaches himself to his assigned task, like a trained horse to a chariot. I also bear that task which is transcendent and preservative. I seek for no release, neither see way of turning back therefrom. May he, who knows the way, conduct me by the right path. 1



अ॒ग्न इन्द्र॑ वरु॑ण मि॒त्र दे॒वाः शर्धः॑ प्र॒ यन्त॑ मार्॒तुत॑ वि॒ष्णो ।  
 उ॒भा ना॑सत्या रु॒द्रो अ॒ध॒ ग्नाः पु॒षा भ॒गः सर॑स्वती जु॒षन्त ॥२॥  
 इन्द्रा॑ग्नी मि॒त्रावरु॑णादि॒ति स्वः॑ पृथि॒वीं यां म॑रुतः पर्व॒तां अ॒पः ।  
 हु॒वे वि॒ष्णुं पु॒षणं॑ ब्र॒ह्मण॑रप॒ति भ॒गं नु॑ शंसं॑ सवि॒तार॑मु॒तये ॥३॥  
 उ॒त नो॑ वि॒ष्णुरु॑त वा॒तो अ॒स्वि॒धो द्र॑वि॒णोदा॑ उ॒त सोमो॑ मय॑स्कर॒त् ।  
 उ॒त ऋ॒भवे॑ उ॒त रा॒ये नो॑ अ॒श्विनो॑त त्व॒ष्टे॒त वि॒भ्वा॒नु म॑ंसते ॥४॥  
 उ॒त त्व॒ष्टो मा॑रु॒तं शर्ध॑ आ ग॑मद्वि॒क्ष्य वं॑जु॒तं ब॒हि॒र॒ग॒मदे॑ ।  
 बृ॒ह॒स्पतिः॑ श॒मं पु॒षो नो॑ यमद्वि॒क्ष्य वरु॑णो मि॒त्रो अ॒र्यमा ॥५॥

ághna índra vá-

ruṇa mítra dévāḥ śārdhaḥ prá yanta márutotá viṣṇo |  
 ubhá násatyā rudró ádha gnāḥ pūshā bhágaḥ sárasvatī ju-  
 shanta || 2 || indrāgni mitrávaruṇáditim svāḥ pṛithivīm dyám  
 marútaḥ párvatāñ apāḥ | huvé víṣṇum pūshāṇam bráhma-  
 nas pátim bhágam nú śánsam savitáram útáye || 3 || utá no  
 víṣṇur utá váto asrídho draviṇodá utá sómo máyas ka-  
 rat | utá řibháva utá rāyé no aśvínotá tváshtotá víbhvānu  
 mañsate || 4 || utá tyán no márutam śārdha á gamad divi-  
 kshayám yajatám barhír āsáde | bṛhaspátih śárma pūshótá  
 no yamad varūthyám váruṇo mitró aryamā || 5 ||

उ॒त त्वे॒ नः पर्व॑तासः सु॒शस्त॑यः सु॒दी॒तयो॑ न॒द्यः॒ त्राम॑णे भु॒वन् ।  
 भ॒गो वि॒भ॒क्ता श॒वसा॑व॒सा ग॑मद्वि॒क्ष्यचा॑ अदि॒तिः श्रो॒तु मे॒ हव॑म् ॥६॥  
 दे॒वानां॑ प॒त्नीर॑ग॒तीर॑वन्तु नः प्रा॒वन्तु॑ नस्तु॒जये॑ वा॒जसा॑तये ।  
 याः पा॒थि॒वासे॒ या अ॒पाम॑पि ब्र॒ते ता नो॑ दे॒वीः सु॒हवाः॑ श॒मं य॑च्छत ॥७॥

utá tyé

naḥ párvatāsaḥ suśastáyah suditáyo nadyàs trāmaṇe bhu-  
 van | bhágo vibhaktá śávasávasá gamad uruvyácā áditiḥ  
 śrotu me hávam || 6 || devánām pátnīr usatír avantu naḥ  
 právantu nas tujáye vájasátaye | yāḥ párthivāso yá apām  
 āpi vraté tá no devīḥ suhavāḥ śárma yachata || 7 ||

May you the cosmic divine powers, such as the lightning, the vapours, the vital principles, the pervading ethereal element and the sun confer strength upon us. May the twin-divines (dawn and dusk) cosmic vitality, the speech, the nourishments, the gracious elements, and the divine enlightenment be blessings to us. 2

I invoke for protection the nature's bounties like lightning and fire, light and plasma, the mother infinity, the heaven, the earth, the vital principles, the clouds, the waters, the air-divine, the nourisher, as well as, above all, the Supreme Lord of the universe, the creator. 3

May all pervading Lord and lord of the divine wind who harms non give us felicity. May the blissful Lord, the bestower of riches give us joy. May the spiritual preceptors, the pair of physicians and surgeons, the architects and other intellectuals, be favourably disposed to our aspirations. 4

And may the adorable celestial company of the vital principles, grace our assembly devoted to sacred work, and may the Supreme Lord, provider of nourishment, the venerable, friendly and the maintainer of law and order guard and grant shelter to us. 5

And may the glorious mountains, the beneficent rivers, keep us safe from harm. May the gracious, the apportioner of wealth, come with abundance and protection. May this wide-pervading infinity hear my invocation. 6

May Nature's motherly bounties, help us of their own accord. May they so protect us, that we obtain vigorous children and abundant food. O mothers, the goddesses, whether terrestrial, or those in charge of the waters in the firmament, may you on our earnest invocation bestow upon us felicity. 7

उत मा व्यन्तु देवपत्नीरिन्द्राण्यग्नाय्यश्विनी रात ।  
आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य क्रतुर्जनीनाम् ॥८॥

utá gnā

vyantu devápatnīr indrāny āgnāy aśvīnī rāt | ā ródasī  
varuṇānī śṛṇotu vyantu devīr yā ṛitūr jānīnām || 8 ||

( ४७ ) सप्तम्यारिं सप्तम्

(१-७) सप्तम्यारिं सप्तम्यारिः पतिरयं ऋषिः । विश्वे देवा देवताः । विष्णु उच्यते ॥

॥१॥ प्रयुञ्जती दिव एति ब्रुवाणा माही माता दुहितुर्योधयन्ती ।  
आविवासन्ती युवतिर्मनीषा पितृभ्य आ सदाने जोहुवाना ॥१॥  
अजिरासस्तदप इयमाना आतस्त्रिवांसी अमृतस्य नाभिम् ।  
अनन्तासं उरवो विश्वतः सीं परि द्यावापृथिवी यन्ति पन्थाः ॥२॥  
उक्षा समुद्रो अरुषः सुपर्णः पूर्वस्य वोनिं पितुरा दिवेश ।  
मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्ती ॥३॥  
चत्वार इ विभ्रति क्षेमयन्तो दश गर्भं चरसे धापयन्ते ।  
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्यो अन्तान् ॥४॥

47.

Prayujjati divā eti bruvāṇā mahī mātā duhitūr bodhā-  
yanti | āvivāsanti yuvatīr manishā pitṛibhya ā sādane jōhu-  
vānā || 1 || ajirāsas tādapa īyamānā ātasthivāṅso amṛitasya  
nābhim | anantāsa urāvo viśvataḥ sīm pari dyāvāpṛithivī  
yanti pānthāḥ || 2 || ukshā samudrō arushāḥ suparnāḥ pūr-  
vasya yōnim pitūr ā vivesa | mādhye divō nihitaḥ pṛisnir  
āsmā ví cakrame rājasas pāty āntau || 3 || catvāra im bi-  
bhṛati kshemayānto daśa gārbhaṃ carāse dhāpayante | tri-  
dhātavaḥ paramā asya gāvo divaś caranti pari sadyo ān-  
tān || 4 ||

And may Nature's motherly bounties accept the offering. May mother-lightning, mother-fire, mother-pair of healing bounties, mother-pair of earth and heaven and queen of waters, each of them hear our prayers. May the mothers-divine partake of our homage. May the motherly time-parameter, manifested in the sequence of seasons also accept our invocations. 8

## 47

Urging men to their labours, the adorable dawn, a great mother, comes from the heaven, she is the awakener of her daughter-earth; and is pious, ever young and glorified. She comes, when invoked, to the chamber of worship, with the protecting divine powers.

The rays of light, extending round, fulfilling their task of bringing on the day, abiding in contact with the orb of the immortal sun, unlimited and diffusive, spread everywhere through heaven and earth. 2

The showerer of rain, the shedder of dew, the radiant and the one of splendid wings,—such as the sun, has entered the region of the paternal east. The many-tinted and pervading luminary proceeds to both extremities of the firmament, and guards the two limits. 3

The four directions bear him up and seek their own welfare. The ten regions of space invigorate this babe to travel his daily course. His three-fold elementary rays swiftly traverse round the boundaries of the sky. 4



इदं वर्षुर्निवर्त्तने जनास्तुभ्यंस्ति यज्ञयस्तुस्थुरापः ।  
 हे यदी विभृतो मातुरन्ये इहेह जने चम्वाद् सवन्धू ॥५॥  
 वि तन्वते धियो अम्मा अपांसि वस्त्रा पुत्राय मातरो वर्यन्ति ।  
 उपप्रक्षे वृषणो मोदमाना दिवस्पथा वृध्वो युन्त्यच्छे ॥६॥  
 तदेस्तु मित्रावरुणा तदेमं शं योरस्मभ्यमिदमस्तु शस्तम ।  
 अशीमहि गाधमुत प्रतिष्ठां तमो दिवे बृहते सादनाय ॥७॥

idāṃ vāpū nivācanam janāstūbhyaṃ śrānti yān nadyās  
 tasthūr āpaḥ | dvē yād im bibhṛitō mātūr anyē ihēha jāte  
 yamyā sābandhū || 5 || vī tanvate dhīyo asmā āpānsi vāstrā  
 putrāya mātāro vayanti | upaprakshē vṛiṣhaṇo mōdamānā  
 divās pathā vadhvō yanty ācha || 6 || tād astu mītrāvaruṇā  
 tād agne śam yōr asmābhyam idām astu śastām | aśimāhi  
 gādhām utā pratishthām nāmo divē bṛihatē sādānāya  
 || 7 ||

( ४८ ) अष्टवन्वारिंशं सूक्तम्

( १-५ ) पञ्चवन्वार्य वृत्तार्थावयः प्रतिभातुर्केचि । विभे देवा देवताः । जगती छन्दः ॥

॥२॥

कदु प्रियाय धासे मनःमहे स्वक्षत्राय स्वयंशसे महे वयम् ।  
 आमैन्यस्य रजसो वदभ्र औ अपो वृणाना वितनोति मायिनी ॥१॥  
 ता ज्वन्त वयुर्न वीर्यक्षणे समान्या वृत्तया विश्रमा रजः ।  
 अपो अपाचीरपरा अपेजते प्र पूर्वोभिस्तिरते देवयुर्जनः ॥२॥

48.

Kād u priyāya dhāmne manāmahe svākshatrāya svāya-  
 śase mahé vayām | āmenyāśya rājaso yād abhrā ān apó  
 vṛiṇānā vitanóti māyīnī || 1 || tā atnata vayūnam vīrāva-  
 kṣhaṇam samānyā vṛitāyā vīśvam ā rājāḥ | āpo āpācīr āparā  
 āpejate prā pūrvābhis tirate devayūr jānaḥ || 2 ||

O men, indescribable is the mystic knowledge: who can say from whence the rivers flow, and where the waters dwell; how the visible two (day and night), associated and closely united, support the mother (i.e. the mother of the sun), who herself is invisible ? 5

For him worshippers lengthen praises and works of adoration, and for him mothers (cosmos) sew garments of rays. Rejoicing in the contact of their impregnation, the rays, the consorts, of the sun, come to our presence, by the path of the sky, to meet him. 6

May this our praise, O Lord of light and bliss, be appreciated by you. May it, O adorable Lord, be valued by you, as the means of health and happiness to us. May we then obtain depth (of life) and stability. We offer reverence to the vast celestial region. 7

## 48

How and when shall we offer adoration to the great resplendent dear to all, self-renowned, self-sovereign, and who, as the master of cosmic intelligence, investing heavens, spreads the waters above the clouds over the immeasurable firmament. 1

These dawns diffuse the consciousness, that gives strength to pious men and overspread the whole world with uniform light. The devout man does not worry about the dawns which have disappeared and those which are yet to come, but he lengthens the field of action with those that are before him. 2

आ ग्रावंभिरहन्त्येभिर्क्तुभिर्वरिष्ठं वज्रना जिघर्ति मायिनि ।  
 ज्ञाते वा वस्य प्रचरन्त्ये दमे संवर्तयन्तो वि च वनयन्तहा ॥३॥  
 तामेस्य गिति परशोरिव प्रत्यनीकमग्यं भुजे अस्य वर्षसः ।  
 सचा यदि पितुमन्तमिव क्षयं रत्नं दधाति भरहृत्य विशे ॥४॥  
 स जिह्वा चतुरनीक ऋजते चारु वसानो वरुणो यतन्नुग्मि ।  
 न तस्य विद्म पुरुषत्वता वयं यतो भगः सविता दाति वार्यम् ॥५॥

ā grāva-

bhir ahanyēbbhir aktūbbhir vāriśtham vājram ā jigharti mā-  
 yīni | satām vā yāsyā pracāran svē dāme samvartāyanto  
 vī ca vartayann āhā || 3 || tām asya ritim paraśor iva prāty  
 ānikam akhyam bhujē asya vārpasaḥ | śacā yādi pītumān-  
 tam iva kshāyam rātnam dādhati bhārahūtaye viśē || 4 || sā  
 jihvāyā cāturānika riñjate cāru vāsāno vārūṇo yātann arim |  
 nā tāsyā vidma puruṣatvatā vayam yāto bhāgaḥ savitā  
 dāti vāryam || 5 ||

( ४९ ) एकोनपञ्चाशत् सूक्तम्

( १-५५ ) पञ्चवत्स्यास्य सूक्तस्याथेयः प्रतिपद्य ऋषिः । विभे देवा देवताः । विष्टुप् उम्दः ॥

॥३॥ देवं वो अद्य संवितारमेणे भगं च रत्नं विभर्जन्तमायोः ।  
 आ वो भग पुरुभुजा ववृत्वां द्विवेदिषे चिदश्विना सखीयन् ॥१॥  
 प्रति प्रयाणमसुरस्य विद्वान्सुक्तेर्देवं संवितारं दुवस्य ।  
 उप ब्रवीत नमसा विजानज्येष्ठं च रत्नं विभर्जन्तमायोः ॥२॥

49.

Devām vo adyā savitāram ēshe bhāgam ca rātnam vi-  
 bhājantam āyōḥ | ā vām narā purubhujā vavṛityām divē-  
 dive cid aśvina sakhiyān || 1 || prāti prayāṇam āsurasya vi-  
 dvān sūktair devām savitāram duvasya | ūpa bruvīta nā-  
 masā vijānān jyēśtham ca rātnam vibhājantam āyōḥ || 2 ||

The resplendent sun, whose hundred rays attend in his own abode, drives the days afar and brings the revolving days back again. Animated by the libations offered by day and by night, the sun sharpens his vast bolt of rays against the beguiler, the cloudy darkness. 3

I know the form of that fire-divine which is like an axe's edge. His resplendent form is designed for the welfare of mankind. To the man, who invokes him in struggle, he gives such opulence, as is like a dwelling place, full of precious treasure. 4

Blazing with his fiery tongue in the four quarters, and wearing beautiful lustre, the venerable proceeds onwards, dispelling darkness. With our human limitations, we would never know the omnipotency of the gracious supreme creator, whereby He bestows his blessings. 5

## 49

Today, I approach the divine gracious creator, who allots the gracious treasure amongst men. O the fast moving twins, the leading divines, conferrers of all enjoyable things, seeking your friendship, I call on you every day. 1

Knowing fully well the approach of the expeller (of darkness), i.e. the time of sunrise may you worship the divine creator with holy hymns and praises. Let him, who rightly knows, speak with reverence to him who distributes precious treasures amongst men. 2



अदत्रया दयते वार्याणि पृषा भगो अदिनिर्वस्ते उरः ।  
 इन्द्रो विष्णुर्वरुणो मित्रो अग्निरहोनि भद्रा जनयन्त दस्माः ॥३॥  
 तनो अनर्वा सविता वरुणं तत्सिन्धव इषयन्तो अनुं गमन् ।  
 उप वदोचै अध्वरस्य होता रायः स्याम पतयो वाजग्नाः ॥४॥  
 प्र ये वसुम्य इवदा नमो दुये मित्र वरुणे सुक्तवाचः ।  
 अयेत्वन्म कृणुता वरियो दिवस्पृथिव्योरवासो मदेम ॥५॥

adatrayā dayate vāryāṇi pūshā bhāgo āditir vāsta usrah |  
 indro vishnur vārūṇo mitrō agnir āhāni bhadra janayanta  
 dasmah ॥ 3 ॥ tām no anarvā savitā vārūtham tāt sindhava  
 ishāyanto ānu gman | ūpa yād vōce adhvarāsya hōtā rā-  
 yāḥ syāma pātayo vājaratnāḥ ॥ 4 ॥ prā yē vāsubbhya ivad  
 ā nāmo dūr yē mitrē vārūṇe sūktāvācaḥ | āvaitv ābhvam  
 kṛiṇutā vāriyo divāsprithivyōr āvasā madema ॥ 5 ॥

( ५० ) प्रथमो सूक्तम्

( १-५ ) पञ्चवर्षस्यायस्य सूक्तस्यायस्यः सप्तम्यायेयः ऋषिः । विश्व देवा देवताः । ( १-५ ) प्रथमादि-  
 चतुर्मेवामनुष्टुप्, ( ५ ) पञ्चम्याश्च पङ्क्तिस्तन्मयी ॥

॥३॥

विश्वो देवस्य नेतुर्मतीं वुरीत सख्यम् ।  
 विश्वो राय इपुध्यति द्युमं वृणीत पुष्यसे ॥१॥  
 ते ते देव नेतयं चेमाँ अनुशसे ।  
 ते राया ते ह्याऽपृचे सचेमहि सचथ्यैः ॥२॥  
 अतो न आ नृनतिथीनतुः पर्वादिशस्यत ।  
 और विश्वे पथेष्ठां द्विपो युयोतु युयुविः ॥३॥

50.

Viśvo devāsya netūr mārto vurita sakhyām | viśvo  
 rāyā ishudhyati dyumnām vṛiṇīta pushyāse ॥ 1 ॥ té te deva  
 netar yē cemān anuśāse | té rāyā té hy āprīce sácemahi  
 sacathyaiḥ ॥ 2 ॥ āto na ā nṛiṇ ātithīn ātaḥ pātnīr daśa-  
 syata | āre viśvam patheshthām dvishó yuyotu yúyuvih ॥ 3 ॥

The nourisher, the gracious, the infinite Lord, whose garb is splendour, bestows the excellent viands. Lord, the resplendent, the omnipresent, the venerable, the friendly, and adorable gives birth to auspicious days. 3

May the invincible creator grant us the covetable wealth, and may the flowing rivers hasten to convey it to us, for which I, the ministering priest of worship, repeat pious praises. Affluent in food, may we be the lords of wealth and rich treasures. 4

May ample wealth be granted to those, who present homage to the Lord of wealth and comforts, and to those, who have repeated praises to the Lord of light and bliss. O divines grant them uninterrupted happiness. May we all rejoice through the grace of heaven and earth. 5

## 50

Let every man solicit the friendship of the divine leader. Each one seeks glory and obtains affluence through his grace. 1

O divine leader, those who serve you are yours and the others too who serve the divine powers. We are sure both of them would be blessed with opulence and may the aspirations of all of us be fulfilled. 2

Therefore, serve the leaders of our sacred works, like guests, and also honour their wives. May the divine discriminator drive to a distance every adversary, and all who block our way. 3

वन्न वह्निर्गमिहितो दुद्रवद्रोण्यः पशुः ।  
 नृमणा वीरपस्वोऽर्णा धीरेव सनिता ॥४॥  
 एष ते देव नेता रयस्पतिः शं रयिः ।  
 शं राये शं स्वस्त्य इषःस्तुतो मनामहे देवस्तुतो मनामहे ॥५॥

yātra vahnir abhīhito dndrāvad drōnyah paśūḥ | nri-  
 mānā vīrāpastyó 'rnā dhīreva sánitā ॥ 4 ॥ eshá te deva  
 netā ráthaspatīḥ śām rāyīḥ | śām rāyé śām svastāya isha-  
 stúto manāmahe devastúto manāmahe ॥ 5 ॥

( ५१ ) एकपञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्षभ्याम् मृतस्यार्षेयः स्वस्त्यार्षेयः ऋषिः । (१-३, ८-१५) प्रथमादितुलस्याहम्यायहर्षाश्च  
 विश्वे देवाः । (५. १-३) चतुर्व्याः पृथिव्यामग्नौधेन्द्राव् । (५) पञ्चम्याथ वायुर्देवताः । (१-५) प्रथमादि-  
 चतुर्व्यां गायत्री । (५-१३) पञ्चमादिपञ्चम्यामुष्णिक्, (११-१३) एकादस्यादितुलस्य  
 ऋषयो विष्टुव् वा । (१४-१५) चतुर्दशीपञ्चदशसोऽध्वानुष्टुप् उन्दासि ॥

॥ अग्ने सुतस्य पीतये विश्वेभ्यर्मभिर्ग गहि । देवेभिर्हव्यदांतये ॥१॥  
 कर्तव्यीतय आ गंत मत्वधर्माणो अध्वरम् । अग्नेः पिबत जिह्वाया ॥२॥  
 विप्रैर्भिर्धित्र मन्त्र प्रान्तर्वाधभिर्ग गहि । देवेभिः सोमपीतये ॥३॥  
 अयं सोमश्चमू मुतोऽमत्रे परि पिच्यते । प्रिय इन्द्राय वायवे ॥४॥  
 वायवा गहि वीतये जुषाणा हव्यदांतये । पिबा सुतस्यान्वसो अभि प्रयः ॥५॥

51.

Āgne sutāsya pītāye viśvair ūmebhir ā gahi | devēbhir  
 havyādātaye ॥ 1 ॥ rītadhītaya ā gata sātýadharmāṇo adhva-  
 rām | agnēḥ pibata jihvāyā ॥ 2 ॥ viprebhir vipra santya  
 prātaryāvabhir ā gahi | devēbhiḥ sōmapītaye ॥ 3 ॥ ayāṁ  
 sōmaḥ camū suto 'matre pari shicyate | priyā īndrāya vā-  
 yāve ॥ 4 ॥ vāyav ā yāhi vītāye jushāṇó havyādātaye | pībā  
 sutāsyaāndhaso abhī prāyāḥ ॥ 5 ॥

Where fire is set and swiftly runs the cow's milk and butter, placed in the vessel, there the Lord, friendly to men, like the benevolent household wife, gives special opulence of dwellings and children. 4

O Lord, the divine leader, may your protecting chariot, laden with riches, be blessed to us,—blessed to us for wealth and well. We glorify him for well-being, peace and prosperity. We, the devout worshippers, adore him. 5

## 51

Come, O adorable Lord, with all your divine protecting measures, to accept our devotional love and to grant blessings. 1

Come to our sacred work and worship, O possessors of divine wisdom, and performers of righteous deeds. May you relish our love, as the ritual fire consumes oblation with tongue like flames. 2

O wise and ever gracious Lord, come to accept our devotional love with those wise and virtuous divine forces, who move from the early morning. 3

This loving devotion is expressed as if effused into the ladles and poured forth into the vase of heart, acceptable to resplendent Lord of cosmic vitality. 4

Come, O Lord of vitality, propitious to the offerer of homage, to accept our devotional love, as one drinks the extracts of foods and relishing herbs. 5



॥६॥ इन्द्रश्च वायवेपां सुतानां पीतिमर्हथः । ताज्जुपियामरेपसां वभि प्रयः ॥६॥  
 सुता इन्द्राय वायवे सोमामो दध्याशिरः । निम्नं न यन्ति सिन्धवोऽभि प्रयः ॥७॥  
 सजूर्विश्वेभिर्देवेभिर्दध्याभ्यामुपसा सजुः । आ याह्यमे अत्रिवत्सुते रण ॥८॥

īndraś ca vāyav eśhām sutānām pītīm arhathah | tāñ  
 jushethām arepāsāv abhī prāyah || 6 || sutā īndrāya vāyāve  
 sōmāso dādhyāśirah | nimnām nā yanti śindhavo 'bhī prā-  
 yah || 7 || sajūr viśvebhir devēbhir aśvībhyām ushāsā sajūḥ |  
 ā yāhy agne atrivāt suté raṇa || 8 ||

सजूर्मित्रावरुणाभ्यां सजुः सोमेन विष्णुना । आ याह्यमे अत्रिवत्सुते रण ॥९॥  
 सजूर्गोदित्वेर्वसुभिः सजूरिन्द्रेण वायुना । आ याह्यमे अत्रिवत्सुते रण ॥१०॥

sajūr mitrávárūṇābhyām  
 sajūḥ sōmena víshṇunā | ā yāhy — || 9 || sajūr ādityaír vá-  
 subhiḥ sajūr īndreṇa vāyúnā | ā yāhy — || 10 ||

॥११॥ स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनुवर्णः ।  
 स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥११॥  
 स्वस्तये वायुमुपे ब्रवामहे सोम स्वस्ति भुवन्तस्य यस्पतिः ।  
 बृहस्पति सर्वगणं स्वस्तये स्वस्तये आदित्यासो भवन्तु नः ॥१२॥

svastí no mīmītām aśvínā bhágaḥ svastí devy āditir  
 anarváṇah | svastí pūshā ásuro dadhātu naḥ svastí dyāvā-  
 prithivī suchetúnā || 11 || svastāye vāyúm úpa bravāmahai  
 sōmaṁ svastí bhūvanasya yás pátiḥ | bṛībaspátim sárvaga-  
 ṇam svastāye svastāya ādityāso bhavantu naḥ || 12 ||

You are, O resplendent Lord and Lord of vitality, ever worthy of accepting our drinks of devotional love. May you with all kindness cherish them fully, and accept the pleasant offerings also. 6

The devotional prayers, expressed with love and earnestness are poured out as if plant juices mixed with milk creams, to resplendent Lord, the Lord of vitality. May the sacrificial viands proceed to you as rivers flow to a lower level. 7

Accompanied by all the divine powers and accompanied by the twin divines, and by dawns, O adorable Lord, come and cherish our dedications and appreciations, like three fold free sage. 8

Associated with cosmic light and plasma, also with the sun and moon, may you come, and cherish our dedications, O divine fire, like the three-fold-free sage. 9

Accompanied by the element of eternity and comforts, also accompanied by the elements of resplendence and of vitality, may you come and cherish our dedications, O fire divine, like the three fold free sage. 10

May the pair of twin-divines, the gracious Lord and the divine eternity, contribute to our prosperity. May the irresistible sun, the scatterer of light and the dispenser of darkness, bestow upon us prosperity. May the most vital heaven and earth vouch safe us happiness. 11

We glorify Lord of vitality for prosperity—Lord of bliss for prosperity, who is the protector of world. We praise the Supreme Lord, associated with all divine powers. May the radiant rays of all the suns and luminaries bring us health and happiness. 12

विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुगमिः स्वस्तये ।  
 देवा अवन्त्वृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥१३॥  
 स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।  
 स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥१४॥  
 स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसांविभ ।  
 पुनर्ददुताम्रेना जानता सं गमिमहि ॥१५॥

vísve

devá no adyá svastáye vaisvānaró vásur agnīḥ svastáye |  
 devá avantv ṛibhávaḥ svastáye svastí no rudráḥ pātv án-  
 hasaḥ || 13 || svastí mitrāvaruṇā svastí pathye revati | svastí  
 na índraḥ cāgnīḥ ca svastí no adite kṛidhi || 14 || svastí  
 pānthām ānu carema sūryācandramāsāv iva | pūnar dāda-  
 tāghnatā jānatā sām gamemahi || 15 ||

( ५२ ) द्विषश्वातो मृतम्

(१-१७) समदशचरयाऽथ सूक्तस्यविषः श्यावाश्च क्रविः । मरुतो देवताः । (१-५. ७-१५)

प्रथमार्दशधर्चो समस्यादिनवानाश्चानुष्टुप् (६. १६-१७) षष्ठ्याः पण्डितः

समदशयोध पण्डितदशमी ॥

॥८॥

प्र श्यावाश्च धृष्णुयाची मरुर्ऋक्क्रविः ।  
 ये अद्रोघमनुष्यं श्रवो मदन्ति यज्ञियाः ॥१॥  
 ते हि स्थिरस्य शर्वसुः सखायुः सन्ति धृष्णुया ।  
 ते यामन्ना धृषद्विनुस्मना पान्ति शर्वतः ॥२॥

52.

Prá śyāvāṣva dhr̥ishṇuyārcā marúdbhír ṛīkvabhiḥ | yé  
 adroghám anushvadhám śrávo mādanti yajñiyāḥ || 1 || té hí  
 sthirásya śávasaḥ sákhāyaḥ sánti dhr̥ishṇuyá | té yámann  
 á dhr̥ishadvīnas tmánā pānti śáṣvataḥ || 2 ||

May all the divine powers be with us today for our prosperity. May the divine fire, the benefactor of all men, and giver of dwellings, be with us, for our prosperity. May the divine wise sages protect us for our prosperity. May the fear of the Lord of terror keep us off from crimes and calamity. 13

May the Lord of light and bliss grant us prosperity. May the guiding spirit of firmament and the goddess of riches, grant us prosperity. May the adorable and resplendent Lord prosper us. And O the spirit of indivisible fullness bestow prosperity upon us. 14

May we ever pursue our path of prosperity like the sun and moon; may we move in full cooperation in mutual give and take, without causing injury to each other, and in the mutual right understanding. 15

## 52

O divine winds, moving speedily along the brown clouds as if riding on such horses, and associated with the praise-deserving vital principles, sing boldly the glory of those who are holy on their own accounts and who enjoy their reputation, free from guile. 1

For, in their boldness, they are the firm friends of steady and sure vigour. They are, in their course, resolute and guard innumerable men with willingness and pleasure. 2



ते स्पन्द्रासो नोअणोऽति श्कन्दन्ति शर्वरीः ।  
 मरुतामधा महो दिवि क्षमा च मन्महे ॥३॥  
 मरुत्सु वो दधीमहि स्तोमं युजं च धृष्ण्या ।  
 विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः ॥४॥  
 अर्हन्तो ये सुदानवो नरो अमामिशवासः ।  
 प्र युजं यज्ञियभ्यो दिवो अर्वा मरुद्भवः ॥५॥

té syandrásō

nókshánō 'ti shkandanti śarvarih | marútām ádhā máho divi  
 kshamá ca manmahe || 3 || marútsu vo dadhimahi stómaṃ  
 yajñám ca dhṛishṇuyā | víśve yé mánushā yugā pánti már-  
 tyam risháh || 4 || árhanto yé sudánavo náro ásāmiśavasah |  
 prá yajñám yajñiyebhyo divó arcā marúdbhyah || 5 ||

॥९॥

आ रुक्मेरा युधा नरा कृष्या कृष्टीरुक्षत ।  
 अन्वेतो अहं विद्युतो मरुतो जज्ञतीरिव भानुरनं त्मना दिवः ॥६॥  
 ये वावृधन्त पार्थिवा य उरावन्तरिक्ष आ ।  
 वृजने वा नदीनां सधस्थे वा महो दिवः ॥७॥  
 गर्धो मारुतमुच्छेस सत्यशंससुन्वसम ।  
 उत स्म ते शुभे नरः प्र स्पन्द्रा युजत त्मना ॥८॥  
 उत स्म ते परुष्यामूर्णा वसत शुन्वयवः ।  
 उत पृथ्या रथानामद्रि भिन्दन्त्योजसा ॥९॥

ā rukmaír ā yudhá nára ṛishvá ṛishṭír asṛikshata | ánv  
 enāñ áha vidyúto marúto jábhjhatir iva bhānúr arta tmánā  
 diváh || 6 || yé vāvṛidhānta párthivā yá urāv antáriksha ā |  
 vṛijāne vā nadínām sadhásthe vā mahó diváh || 7 || śárdho  
 márutam úc chaṇsa satyásavasam ṛibhvasam | utá sma té  
 śubhé nárah prá syandrá yujata tmánā || 8 || utá sma té  
 párushnyām ūrṇā vasata śundhyávah | utá pavyá ráthānām  
 ádrim bhindanty ójasā || 9 ||

Gliding along, and shedding moisture, they pass through the nights; therefore we now celebrate the might of these cloud bearing winds, manifested in both heaven and earth. 3

Let us earnestly offer praise and worship to the cloud-bearing winds, who through all ages of mankind have been protecting the mortal worshipper against calamities. 4

May you offer reverence to the adorable cloud bearing winds, who come from heaven, and are worthy of worship, who are munificent leaders, and possessors of unequalled strength. 5

The leaders (of rains) and the mighty divine winds, shine like soldier hurling javelins of gleaming gold. Following these divines winds, proceeds the lightning roaring from the sky, a splendour which spontaneously breaks forth. 6

The cloud-bearing winds who are close to the earth, are augmented, so are those who are in the vast firmament. They too wax who proceed along the rivers, and so those winds who move in the vast midspace. 7

Glorify the truth-invigorated and infinite strength of the cloud-bearing winds, for they, the leaders of the rains, gliding along, are working voluntarily for our good. 8

Whether they abide on the cumulus clouds, along with a river, or, purifying all, they clothe themselves with light, or whether they cleave the rock asunder with strength by the wheels of their chariots. 9

आपथयो विपथयोऽन्तस्पथा अनुपथाः ।  
 एतेभिर्मह्यं नामभिर्विशं विष्टार ओहते ॥९०॥

āpathayo vípathayó 'ntaspathā  
 ānupathāḥ | etébbhir máhyam nāmabhir yajñām vishtārá  
 ohate || 10 ||

॥९०॥

अथा नरो न्योहतेऽथा नियुते ओहते ।  
 अथा पारवता इति चित्रा रूपाणि दृश्या ॥९१॥  
 छन्दःस्तुभः कुभन्यव उत्समा कीरिणो नृनुः ।  
 ते मे के चित्र तायव उमा आसन्दशि त्विषे ॥९२॥  
 य ऋष्या ऋष्टिविद्युतः कवयः सन्ति वेधसः ।  
 तमृषे मारुते गुणं नमस्या रमया गिरा ॥९३॥  
 अच्छे ऋषे मारुते गुणं दाना मित्रं न योषणा ।  
 दिवा वा धृष्णव ओजसा स्तुता धीभिरिष्यत ॥९४॥  
 नू मन्वान एषां देवां अच्छा न वक्षणा ।  
 दाना सचेत सूरिभिर्यामश्रुतेभिरुज्जिभिः ॥९५॥

ádha náro ny ohaté 'dhā niyúta ohate | ádhā párávatā  
 iti citrá rūpaṇi dārsyā || 11 || ehandastúbhaḥ kubhanyáva  
 útsam á kirīno nṛituḥ | té me ké cin ná tāyáva ūmā āsan  
 dṛiṣi tvishé || 12 || yá řishvá řiṣṭīvidyutaḥ kavāyaḥ sánti  
 vedhásah | tám řishe mārutaṁ gaṇāṁ namasyā ramāyā  
 girā || 13 || ácha řishe mārutaṁ gaṇāṁ dānā mitráṁ ná  
 yoshāṇā | divó vā dhṛishṇava ójasā stutā dhibhír ishanyata  
 || 14 || nú manvāna eshām devāñ áchā ná vakshāṇā | dānā  
 saceta sūribhir yāmasṛutebbhir añjibhiḥ || 15 ||

Whether, following the paths that lead to us, or that spread diversely, or those that sink into the hollows (of the mountains) or those that extend smoothly, they, however scattered, tend well the cosmic sacrifice for my benefit. 10

These leaders of the rains uphold the world, at one time blending together, whilst the other time remaining aloof, they are manifest in varied forms. 11

Singing hymns, seeking water, dancing and praising, they provide water as if from a well. Some of them move in secret like thieves, but only to help us, and some are splendid to behold. 12

Glorify, O sage, with grateful songs, the group of these clouds, who are bright with lightning lances, who are melodious like poets, and full of wisdom. 13

Approach, O sage, with offerings and with praise, the group of the clouds, as a maid goes to her friend. May you, O clouds, hasten here from heaven, bold in your strength, and glorified by our hymns. 14

Glorifying them promptly, may you go to them, who are like an escort of Nature's bounties. They are characterized by their wisdom, by their velocity, and by the generosity of distributing rewards. 15



प्र ये मे बन्ध्वेषे गां वोचन्त मूरयः पृश्निं वोचन्त मातरंम् ।  
 अथां पितरंमिप्मिणं रुद्रे वोचन्त शिक्वसः ॥१६॥  
 सप्त मे सप्त शाकिन् एकमेका शता ददुः ।  
 यमुनायामधि श्रुतमुद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे ॥१७॥

prá ye me  
 bandhveshé gām vócantā sūrāyaḥ priṣṇinī vocanta mātā-  
 ram | ádhā pītāram ishminīnam rudrām vocanta śikvasaḥ  
 || 16 || saptā me saptā śākina ekam-ekā satā daduḥ | ya-  
 múnāyām ádhī śrutām ud rādho gāvyaṃ mṛije ní rādho  
 áśvyam mṛije || 17 ||

( ५३ ) विषयानां सूक्तम्

(१-१६) षोडशर्वन्वास्य मृतस्यात्रेयः श्वावाथ ऋषिः । मरुतो देवताः । (१. ५. १०-११, १५) प्रथमा-  
 पञ्चमीदशम्येकादशीचदशतीनामृषां ककुभुः, (२) द्वितीयाया बृहती, (३) तृतीयाया अनुष्टुप्,  
 (५) चतुर्थ्याः पुर उज्जिह्व, (६-७. ९. १३-१४, १६) षष्ठीसप्तमीनवमीनयोदशीचतुर्दशी-  
 षोडशीनां सतोबृहती, (८. १२) अष्टमीद्वादशयोध गायत्री छन्दोऽस्ति ॥

"११" को वेद जानमिषां को वा पुरा सुजेष्वस मरुताम् । ययुज्रे किल्लास्यः ॥१॥  
 ऐताज्येषु तस्थुषः कः शुश्राव कथा ययुः ।  
 कसौ सखुः सुदासे अन्वापय इज्जभिर्वृष्टयः सह ॥२॥  
 ते मे आहुर्य आययुरुष्युभिर्विभिर्मदे ।  
 नरो मर्या अरेपस इमान्पश्यन्निति द्रुहि ॥३॥

53.

Kó veda jānam eshām kó vā purā sumnēshv āsa ma-  
 rūtām | yād yuyujré kilāsyāḥ || 1 || aītān rātheshu tasthū-  
 shaḥ kāḥ śusrāva kathā yayuḥ | kásmai sasruḥ sudāse ānv  
 āpāya īlābhir vṛishtāyaḥ sahā || 2 || té ma āhur yā āyayūr  
 ūpa dyūbhir víbhir mādē | nāro mār्या arepāsa imān pá-  
 syann iti shtuhi || 3 ||

To me, inquiring of their kin, the sage—clouds have given an answer. They declare the earth to be their mother. And the same mighty ones declare the food-bestowing cosmic vitality to be their father. 16

May the seven times, seven all-potent clouds, aggregated as a single troop, bestow upon me hundred gifts. May I possess wealth of cows, renowned upon the banks of confluent channels. May I possess wealth of horses. 17

## 53

Who knows the birth of these cloud-bearing winds? Who has formerly been participant of the enjoyments of them, and when are the deer-like spotted waves yoked to their chariots? 1

When standing in their cars, who has heard them tell the way whither to go? Who is the liberal worshipper to whom their kindred rains descend with manifold food? 2

To me have they spoken whilst having come with radiance to cherish noble deeds. O leaders and heroes, free from blemishes or stain, whenever you behold them, admire and appreciate. 3

ये अत्रिषु ये वार्जिषु स्वभानवः शक्र रुक्मेषु त्वादिषु । श्रावा रथेषु धन्वसु ॥४॥  
गुप्ताकं स्मा रथां अनु मुदे दधे मरुतो जीरदानवः । वृष्टी द्यावो यतीरिव ॥५॥

yé añjīshu yé vāsīshu svābhānavah  
srakshū rukmēshu khādīshu | śrāyā rātheshu dhānvasu  
|| 4 || yushmākam smā rāthān ānu mudé dadhe maruto jī-  
radānavah | vṛiṣṭī dyāvo yatīr iva || 5 ||

॥६॥

आ यं नरः सुदानवो ददाशुषं दिवः कोशमचुच्यवुः ।  
वि पुर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥६॥  
तनुदानाः सिन्धवः क्षोदसा रजः प्र संसृष्टेनवो यथा ।  
सुन्ना अश्वा इवाध्वनो विमोचन्ते वि यद्वर्तन्त एन्यः ॥७॥  
आ यात मरुतो दिव आन्तरिक्षाद्गमादुत । माव स्वात परावतः ॥८॥  
मावो रसानितभा कुभा क्रुमुर्मा वः सिन्धुनि रीरमत ।  
मा वः परि श्रुत्सरयुः पुरीषिष्यस्मे इत्सुन्नमस्तु वः ॥९॥  
ते वः शर्व रथानां त्वेषं गुणं मारुतं नव्यसीनाम् । अनु प्र यन्ति वृष्टयः ॥१०॥

ā yām nārah sudānavo dadāśuṣhe divah koṣam ācu-  
cyavuh | vī parjanyaṁ sṛijanti rōdasī ānu dhānvanā yanti  
vṛiṣṭāyah || 6 || tatṛidānāḥ sīndhavaḥ kshōdasā rājah prā  
sasrur dhenāvo yathā | syannā āsvā ivādhvano vimōcane  
vī yād vārtanta enyāḥ || 7 || ā yāta maruto divā āntāri-  
kshād amād utā | māva sthāta parāvātaḥ || 8 || mā vo raśā-  
nitabhā kūbhā krūmur mā vah sīndhur nī rīramat | mā  
vah pāri śhṭhāt sarāyuh puriṣhīṇy asmé it sumnām astu  
vah || 9 || tām vah śārdham rāthānām tveshām gaṇām mā-  
rutam nāvyaśīnām | ānu prā yanti vṛiṣṭāyah || 10 ||

They the self-luminous, whilst arrayed in chariots, are decorated with ornaments, swords, and bows, breast-plates, bracelets, and wreaths. 4

I look upon your chariots, O munificent cloud-bearing wind with delight, like wandering lights in the rains. 5

These munificent heroes bring the heaven's treasury as if down to the earth for the benefit of the worshipper. They set the rain cloud free to stream through both the worlds and desert spots are flooded with rains. 6

The bursting torrents (from the clouds) overspread the firmament with water, as milch cows yield milk and just as swift horses hasten to their journey's resting place, the glittering brooks run in various directions. 7

Come, O cloud bearing winds, from heaven, from mid-air, or from near at hand. Tarry not far away from us. 8

Let not the dust nuclei, nor the indefinite variation of heat and light, neither the motion of the earth, nor the wide-roving ocean hold you back. Let not the fully flowing river oppose you on your way. May the happiness of yours be ours. 9

My appreciations of the brilliant group of cloud-bearing winds, who have the strength of the latest chariots, and whose appearance is followed by good rains. 10



॥११॥ शर्वशर्घं च पृष्ठां व्रतैर्व्रतं गुणगणं सुशस्त्रिभिः । अनुं क्रामेम धीतिभिः ॥११॥  
 कस्मां ह्यस्य सुजाताय रातहव्याय प्र ययुः । एता यामेन मरुतः ॥१२॥  
 येन तोकाय तनयाय धान्यं बीजं वहध्ये अक्षितम् ।  
 अस्मभ्यं तद्वत्तनु यद् ईमहे राधो विश्वासु सोमंगम् ॥१३॥

śārdham-śardham va eshām vrātam-vrātam gaṇām-ga-  
 ṇam susastībhiḥ | ānu krāmema dhītībhiḥ || 11 || kasmā  
 adyā sújātāya rātahavyāya prā yayuh | enā yāmena maru-  
 taḥ || 12 || yēna tokāya tānayāya dhānyam bījam vāhadhve  
 ākshitam | asmābhyam tād dhattana yād va īmahe rādho  
 viśvāyu- saubhagam || 13 ||

अतीयाम निदस्तिरः स्वस्तिभिर्हिवाद्यमरातीः ।  
 वृष्टीं ओं योरप उस्त्रि भैषजं त्याम मरुतः सह ॥१४॥  
 सुदेवः समहासति सुवीरो नरो मरुतः स मर्त्यः । यं व्राधये त्यामु ते ॥१५॥  
 स्तुहि भोजान्स्तुवतो अस्य यामेति रणन्गावो न यवसे ।  
 यतः पूर्वं इव मखीरन्तु ह्य गिरा गृणीहि कामिनेः ॥१६॥

ātiyāma nidās tirāḥ svastībhir  
 hitvāvadyām ārātiḥ | vṛiṣṭvī śām yōr āpa usrī bheshajām  
 syāma marutaḥ sahā || 14 || sudevāḥ samahāsati suvīro naro  
 marutaḥ sā mārtyaḥ | yām trāyadhve syāma té || 15 || stuhī  
 bhojān stuvatō asya yāmani rāṇan gāvo nā yāvase | ya-  
 tāḥ pūrvāṅ iva sākhiṅr ānu hvaya girā grīṇiḥi kāmīnaḥ  
 || 16 ||

With praises and holy hymns, may we follow and greet  
your moving army unit by unit, troop by troop and band  
by band. 11

To what nobly-born and oblation-giving worshipper are  
the clouds proceeding on this course today. 12

With the same grace that you bestow imperishable grain-  
seed upon the sons or grandsons, may you bestow it  
upon us, that for we implore of you the life-sustaining  
auspicious bliss. 13

O cloud-bearing winds, may we overcome our crooked  
and reviling adversaries, dispelling evils, with goodwill.  
And may we through rain be blessed with unmixed happi-  
ness, water, cattle, and curative herbs. 14

O leading cloud-bearing winds, verily that mortal shall be  
favoured by the divine powers, and blessed with progeny,  
whom you protect. May we also be graced with that  
blessing. 15

Praise the givers of enjoyment, at the holy place of wor-  
shipper, for they delight in pious praise just as cows  
enjoy the barley-husk. So let them come close to you, as  
if your old friends; praise them with songs, as they love  
adoration. 16

( ५४ ) षडुपश्रान्तं मृतम्

(१-१५) षडुपश्रान्तं मृतम् इत्यर्थः ऋषिः । मरुतो देवताः । (१-१३, १५) षडुपश्रान्तं मृतम्  
षडुपश्रान्तं मृतम्, (१४) षडुपश्रान्तं मृतम् ॥

॥१॥ प्र शर्धांय मारुताय स्वभानव इमां वार्चमनजा पर्वतच्युते ।  
धर्मस्तुभे दिव आ पृष्ठयन्वने शुश्रूषसे महि नृणमर्चन ॥१॥  
प्र वो मरुतस्तविषा उदन्ववो वयोवृवो अश्वयुजः परित्रयः ।  
सं विद्युता दधति वाशति त्रितः स्वरन्वापोऽवना परित्रयः ॥२॥  
विद्युन्महसो नरो अश्मद्विद्यवो वातत्विषो मरुतः पर्वतच्युतः ।  
अवद्या चिन्मुहुरा ह्रादुनीवृतः स्तनयदमा रभसा उदोजसः ॥३॥

54.

Prá śardhāya mārutāya svābhānava imāṃ vācam anajā  
parvatacyúte | gharṁastúbhe divá ā priṣṭhayājvane dyum-  
náśravase máhi nṛimṇám arcata || 1 || prá vo marutas ta-  
vishá udanyávo vayovṛidho aśvayújaḥ párijrayaḥ | sám vi-  
dyúta dádhati vāśati tritáḥ sváranty āpo 'vánā párijrayaḥ  
|| 2 || vidyúnmahaso náro aśmadidyavo vātadvisho marútaḥ  
parvatacyútaḥ | abdayā cin múbur ā hrāduṇivṛita staná-  
yadamā rabhasá údojasaḥ || 3 ||

व्यक्तुर्बुद्धा व्यहानि शिक्वसो व्यन्तरिक्षं वि रजांसि धृतयः ।  
वि यदज्रा अजं नारं ई यथा वि दुर्गाणि मरुतो नारं रिष्यथ ॥४॥  
तद्वीर्यं वो मरुतो महित्वानं दीर्घं ततान् सूर्यो न योजनम् ।  
एता न यामे अग्रभीतशोचिषोऽनश्चद्रां यन्मयातना गिरिम् ॥५॥

vy āktūn rudrā vy āhāni  
śikvaso vy āntárikshaṃ ví rájānsi dhūtayaḥ | ví yád ājrañ  
ājatha náva im yathā ví durgāṇi maruto náha rishyatha  
|| 4 || tát víryaṃ vo maruto mahitvanám dirghám tatāna  
sūryo ná yójanam | étā ná yāme āgribhītaśocishó 'naśva-  
dām yán ny áyātana girim || 5 ||

Offer praise to the group of the cloud-bearing winds, who are self-irradiating, who can cast the mountains down. May you present liberal oblations to the illustrious divine winds, who absorb the heat; to those who come from the sky, for sacred acts; and to the givers of abundant food. 1

O cloud-bearing winds, your troops are rich in water; they are strengtheners of life, and are your strong bonds; they shed water and augment food, and are harnessed with steeds (waves) that wander far and spread everywhere. Combined with lightning, the triple-group (of wind, cloud and lightning) roars aloud, and the circum-ambient waters fall upon the earth. 2

The clouds appear gleaming with lightning; they are leaders (of rain) armed with adamantine weapons, blazing with the wind and are the over-throwers of mountains; they further are the repeated distributors of water and wielders of the thunder-bolt. Roaring in concert, they send rain, and are of exceeding strength. 3

O powerful cosmic winds, you terribly upset nights and days, you violently shake the firmament and the worlds. You toss the clouds like ships on the sea and you throw down the strongholds of enemy. But, O vital principles you even then do no harm. 4

Your glory, O cloud-winds, is spread far and wide like the sun extending his radiance. Even without hopes, you travel fast on your courses with unbounded lustre, you cleave those clouds which withhold water. 5



॥५॥

अभ्रांजि शर्धो मरुतो यदर्णसं मोषथा वृक्षं कपनेव वेधसः ।  
 अथ स्मा नो अरमति सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम् ॥६॥  
 न स जीयते मरुतो न हन्यते न स्नेधति न व्यथते न रिष्यति ।  
 नास्य राय उप दस्यन्ति नोतय कपिं वा यं राजानं वा सुषुदथ ॥७॥

ābhrañji śārdho maruto yād arṇasām mōshathā vṛikshām  
 kapanēva vedhasaḥ | ādha smā no arāmatim sajoṣasaḥ cāk-  
 kshur iva yāntam ānu neshathā sugām || 6 || nā sā jiyate  
 maruto nā hanyate nā sredhati nā vyathate nā rishyati |  
 nāsya rāya ūpa dasyanti nótāya ṛishim vā yām rājānam  
 vā sūshūdatha || 7 ||

नियुत्वन्तो ग्रामजितो यथा नरोऽर्यमणो न मरुतः कबन्धिनः ।  
 पितृन्त्युत्सं यद्विनासो अस्वरन्त्युन्दन्ति पृथिवीं मध्वो अन्धसा ॥८॥  
 प्रवत्वतीयं पृथिवीं मरुद्भ्यः प्रवत्वती द्यौर्भवति प्रयद्भ्यः ।  
 प्रवत्वतीः पृथ्या अन्तरिक्ष्याः प्रवत्वन्तः पर्वता जीरदानवः ॥९॥  
 यन्मरुतः सभरसः स्वर्गरः सूर्य उदिति मदथा दिवो नरः ।  
 न वोऽश्वाः श्रथयन्ताह सिस्वतः सद्यो अस्वाध्वनः पारमश्रुथ ॥१०॥

niyútvanto grāmajīto yāthā náro 'rya-  
 māṇo nā marútaḥ kabandhínāḥ | pínvanty útsam yād ináso  
 ásvaran vy ūndanti pṛithivīm mádghvo ándhasā || 8 || pra-  
 vátvatīyām pṛithiví marúdbhyaḥ pravátvatī dyaúr bhavati  
 prayádbhyaḥ | pravátvatīḥ pathyā antárikshyāḥ pravátvan-  
 taḥ párvatā jirádānavāḥ || 9 || yān marutaḥ sabharasaḥ svar-  
 naraḥ sūrya údite mādathā divo naraḥ | ná vó 'śvāḥ śratha-  
 yantāḥa sísrataḥ sadyó asyádghvanāḥ pāram aśnutha || 10 ||

O cloud-bearing winds, dispensers of rain, your strength is manifested, when, you shake the water-laden clouds, and make them loose the shower. Conjointly propitiated, may you conduct us by an easy path leading to prosperity, as the eye guides the way. 6

The sage, or the sovereign, whom you, O divine wind, direct, is never overcome nor slain. He does not perish, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled. 7

These lords of speedy waves, over-comers of multitudes, leaders (of rites), radiant as the ordainers, are the dispensers of water. These loud-sounding sovereign lords fill the clouds, and moisten the earth with sweet watery sustenance. 8

This earth becomes widely extended for the cloud-bearing winds, the heaven becomes spacious for the spreading clouds. The paths of the mid-space become wide extended to provide way to their course. The expanding clouds quickly bestow (their gifts). 9

O clouds of combined strength, leaders and divine guides to the goal of happiness, you are delighted, when the sun has risen up. Then may your rapid waves know no relaxation, but quickly reach the limits of this road. 10

॥११॥ अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।  
 अग्निभ्राजसो विद्युतो गर्भस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥११॥  
 तं नाकमर्यो अगृभीतशोचिपं स्थातिप्पलं मरुतो वि धृनुथ ।  
 समच्यन्त वृजनातिविषन्त वस्वर्गन्ति घोषं विततमृतायवः ॥१२॥  
 युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्योऽं वयस्वनः ।  
 न यो युच्छति तिष्योऽं यथा दिव्योऽंस्मे रागन्त मरुतः सहस्रिणाम् ॥१३॥

ānseshu va ṛishtāyaḥ patsú khādāyo vākshassu rukmā  
 maruto rāthe śubhaḥ | agnībhrajaso vidyúto gābhastyoḥ śi-  
 prāḥ śīrshāsu vītata hiraṇyāyīḥ || 11 || tāṃ nākam aryó  
 āgribhitaśocishaṃ rūṣat píppalam maruto ví dhūnutha |  
 sām acyanta vṛijánātītvishanta yāt svāranti ghóshaṃ víta-  
 tam ṛitāyāvaḥ || 12 || yushmādattasya maruto vicetaso rā-  
 yāḥ syāma rathyò váyasvataḥ | ná yó yúchati tishyò yāthā  
 divò 'smé rāranta marutaḥ sahasrīṇam || 13 ||

युयं रयिं मरुतः स्पार्हवीरं यूयमृषिमवथ सामविप्रम् ।  
 यूयमर्वन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम् ॥१४॥  
 तद्दो यामि द्रविणं सद्यऊतया येना स्वर्णं ततनाम् नृरभि ।  
 इदं सु मे मरुतो हर्यता वचो यस्य तरेम तरसा शतं हिमाः ॥१५॥

yūyām rayīm  
 maruta spārhāvīraṃ yūyām ṛishim avatha sāmavipram |  
 yūyām ārvāntam bharatāya vājaṃ yūyām dhattha rājānaṃ  
 śrushtimāntam || 14 || tād vo yāmi draviṇaṃ sadyaūtayo  
 yēnā svār ná tatānāma nṛīr abhī | idāṃ sū me maruto  
 haryatā vāco yāsyā tārema tārasā śatām hīmāḥ || 15 ||

Lances gleam, O clouds, upon your shoulders, anklets on your feet, golden chains are on your breasts, and purity shines in your chariots, lightnings blazing with fire glow in your hands, and golden tiaras are laid upon your heads. 11

O clouds, when moving, you shake the vault of splendid heaven beyond conception, and stir the bright water. When you combine your energies and shine brilliantly, and when purposing to send forth the rain you utter aloud shout. 12

O most wise cloud-bearing winds, may we, be the drivers of the car of riches, full of life, that have been bestowed by you. Let that wealth in thousands dwell with us, which never vanishes like the sun or the *tisya* constellation (eighth lunar mansion) in the sky. 13

You bestow, O clouds, wealth and enviable posterity; you offer protection to the Seer, learned in the chanting of verses. You grant vitality and nutrition to the enlightened priests; you provide prosperity to a prince even. 14

Therefore do I solicit wealth of you, from those who are prompt to grant protection, whereby we may multiply our descendants, as the sun spreads wide his rays. Be propitiated O divine clouds, and accept graciously this hymn of mine, so that by the efficacy whereof, may we pass over hundred winters. 15



( ५५ ) पञ्चमोऽङ्गः सूक्तम्

(१-१०) दशर्वस्यास्य सूक्तस्यांशः श्यावाश्व ऋषिः । मरुतो देवताः । (१-५) प्रथमादित्यर्चा जगती.

(१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥१०॥

प्रथम्यवो मरुतो भ्राजदृष्टयो बृहदयो दधिरे रुक्मवक्षसः ।  
 ईयन्ते अश्वैः सुयमेभिर्गुग्भिः शुभं यातामनु रथा अवृत्सत ॥१॥  
 स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि गजय ।  
 उत्तान्तरिक्षं ममिरे व्योजन्ता शुभं यातामनु रथा अवृत्सत ॥२॥  
 साकं जाताः सुभ्यः साकमुक्षिताः श्रिये चिदा प्रतुरं वावृधुर्नरः ।  
 विरोकिणः सूर्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत ॥३॥

55.

Práyajyavo marúto bhrájadṛisṭayo bṛihád váyo dadhire  
 rukmávakshasaḥ | íyante áśvaih suyámebhir āśúbhiḥ śú-  
 bham yātám ānu ráthā avṛitsata || 1 || svayám dadhidhve  
 távishim yáthā vidá bṛihán mahānta urviyá ví rājatha |  
 ntántáriksham mamire vy ójasā śúbham yātám — || 2 || sá-  
 kám jātáḥ subhvaḥ sákám ukshitáḥ śriyé cid á pratarám  
 vāvṛidhur náraḥ | virokīṇaḥ sūryasyeva raśmáyaḥ śúbham  
 yātám — || 3 ||

आभूषेण्यं वो मरुतो महित्वानं दिदृक्षेण्यं सूर्यस्येव चक्ष्णम् ।  
 उतो अस्मां अमृतत्वे दधातु शुभं यातामनु रथा अवृत्सत ॥४॥  
 उदीरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः ।  
 न वो दत्त्वा उप दस्यन्ति धेनवः शुभं यातामनु रथा अवृत्सत ॥५॥

ābhūshényam vo maruto mahitvanám didṛi-  
 kshényam sūryasyeva cākshaṇam | utó asmāñ amṛitavé  
 dadhātana śúbham yātám — || 4 || úd īrayathā marutaḥ sa-  
 mudrató yūyám vṛisṭīm varshayathā purīṣiṇaḥ | ná vo  
 dasrā úpa dasyanti dhenávaḥ śúbham yātám — || 5 ||

The adorable cloud-bearing winds, armed with bright lances and with their breasts adorned with gold rushing onwards hold vigorous existence. They move on swift, well-controlled horses. May their chariots incessantly move onward when they proceed for our welfare. 1

O clouds, you yourself maintain vigour according to your judgment. You shine most widely and majestically. You pervade the mid-air with your power. May their chariots incessantly move onward when they proceed for our welfare. 2

These simultaneously formed mighty clouds, co-dispensers of moisture, grow to great majesty. They are leaders, and resplendent, as the rays of the sun. May their chariots incessantly move onward when they proceed for our welfare. 3

Your mightiness, O clouds, deserves to be adorned. A visit to you is worthy to be longed for, for your beauty is like the orb of the sun. So, lead us with your aid to immortality. May their chariots incessantly move onward when they proceed for our welfare. 4

O cloud-bearing winds, you uplift waters from the ocean and charged with moisture, you shower down the rain. O destroyers of foes, your milch kine are never dry. May their chariots incessantly move onward, when they proceed for our welfare. 5

॥६॥

यदश्वान्वृषु पृषतीरवुग्धं हिरण्ययान्प्रत्यत्वा अमुग्धम् ।  
 विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्तम् ॥६॥  
 न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत ।  
 उत यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्तम् ॥७॥  
 यत्पुष्यं मरुतो यच्च नूतनं यदुद्यते वसवो यच्च शस्यते ।  
 विश्वेभ्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्तम् ॥८॥

yád áśvān dhūrshú prīshatīr áyugdhvam hiranyáyān  
 práty átkāñ āmugdhvam | víṣvā it sprīdho maruto vy āsya-  
 tha śubham yātām — || 6 || ná párvata ná nadyò varanta  
 vo yátracidhvam maruto gáchathéd u tát | utá dyāvāpri-  
 thiví yāthanā pári śubham yātām — || 7 || yát pūrvyām  
 maruto yác ca nūtanam yád udyáte vasavo yác ca śas-  
 yáte | víṣvasya tāsya bhavathā návedasaḥ śubham yātām  
 — || 8 ||

मृत्तं नो मरुतो मा वधिष्ठनास्मभ्यं शर्मं बहुलं वि यन्तन ।  
 अधि स्तोत्रस्य सख्यस्य गातनु शुभं यातामनु रथा अवृत्तम् ॥९॥  
 यूयमस्मान्नयत वस्यो अच्छा निरहृतिभ्यो मरुतो गृणानाः ।  
 जुषध्वं नो हव्यदाति यजत्रा वयं स्याम पतयो रयिणाम् ॥१०॥

mṛilāta no maruto mā vadhishtanāsmábhyam śarma  
 bahulām ví yantana | ádhi stotrāsya sakhyāsya gātana śu-  
 bham yātām — || 9 || yūyām asmān nayata vāsyo áchā nṛ  
 aṇhatibhyo maruto gṛiṇānāḥ | jushádhvam no havýádātim  
 yajatrā vayām syāma pátayo rayiṇām || 10 ||

When you yoke your spotted draught-animals (or tracting motors) to the poles of your chariots, you put your golden mantles on, O cloud-bearing winds, you disperse all hostile elements. May their chariots incessantly move onward when they proceed for our welfare. 6

Let not the mountains, let not the rivers keep you back; whither you resolve to go, O clouds, thither you proceed, and compass heaven and earth. May their chariots incessantly move onward when they proceed for our welfare. 7

O cloud-bearing winds, whatever is old, whatever is of recent time, whatever is recited, O Lords of comforts, whatever prayer is repeated, may you take cognizant of all that. May the chariots incessantly move onward when they proceed for our welfare. 8

Be gracious unto us, O cloud-bearing winds; harm us not, extend unto us uninterrupted happiness. May you pay due regards unto our friendship and our praise. May the chariots incessantly move onward when they proceed for our welfare. 9

May you, O cloud-bearing winds, propitiated by our praise, lead us to opulence. May you extricate us from sin. Accept, O adorable clouds, our offered oblation. And may we be the possessors of abundant riches. 10



( ५६ ) ऋषिभाष्यं सूक्तम्

(१-५) नवर्षस्यास्य सूक्तस्याग्नेमः शताश्वः ऋषिः । मरुतो देवताः । (१-३, ४-६, ८-९) प्रथमाद्विती-  
यस्योक्तयोः ऋषयोऽदितृषस्याहमीनश्चोभ्यो बृहती. (१, ७) तृतीयास्तनय्योभ्यो सनो बृहती उन्दसी ॥

॥१९॥

अग्ने शर्वन्तुमा गणं पिष्टं रुक्मेभिरञ्जिभिः ।  
 विदो अय मरुतामथ ह्वये दिवश्चिद्रोचनादधि ॥१॥  
 यथा चिन्मन्त्रमे हुदा तदिन्मे जग्मुराशमेः ।  
 ये ते नेदिष्ठं हव्यनान्यागमन्तान्वर्ध भीमसंहशः ॥२॥

56.

Āgne śārdhantam ā gaṇām piṣṭām rukmébbhir añji-  
 bhiḥ | viśo adyā marūtām āva hvaye divas eid rocanād  
 ādhi || 1 || yāthā cin mānyase hridā tād in me jagmur āśa-  
 saḥ | yé te nēdishṭham hāvauāny āgāman tán vardha bhi-  
 māsamdrīṣaḥ || 2 ||

मीळुष्मन्तीव पृथिवी पराहता मदन्त्येतुस्मदा ।  
 ऋक्षे न वो मरुतः शिमीवाँ अमो दुध्रो गोर्विव भीमयुः ॥३॥  
 नि ये रिणन्त्योजसा वृथा गावो न दुधुरं ।  
 अश्मानं चित्स्वर्यं पर्वते गिरिं प्र च्यावयन्ति यामभिः ॥४॥  
 उत्तिष्ठ नूनमेवां स्तोमैः समुक्षितानाम् ।  
 मरुताँ पुस्तममपृच्यँ गवां सर्गमिव ह्वये ॥५॥

mīlūshmatīva prithivī pārāhatā mādanty  
 ety asmād ā | rīksho ná vo marutaḥ śīmivāñ āmo dudhré  
 gaúr iva bhīmayūḥ || 3 || ní yé riṇānty ójasā vṛithā gāvo  
 ná durdhúraḥ | āsmānaṁ cit svaryām párvatam girīm prá  
 cyāvayanti yāmabhiḥ || 4 || út tishṭha nūnām eshām stómaiḥ  
 sāmukshitānām | marūtām purutāmam āpūrvyam gāvām sār-  
 gam iva hvaye || 5 ||

O adorable God, I invoke the victorious group of divine impulses decorated with brilliant enlightenment, to descend today from the luminous realm of innermost consciousness. 1

In whatever manner you honour them in your heart, may they come to me as benefactors. May you strengthen those impulses, frustrating and fierce in the first appearance, who most promptly come to your invocations. 2

As persons on this earth ruled by powerful Lord, have recourse to him when oppressed, so comes the host of divine impulses clouds exulting to us. O impulses, your group, active as fire, is as difficult to be resisted as a formidable bull. 3

These, the divine impulses, who with mighty prowess over-throw evil ideas, like bulls difficult to be restrained, cause even the heavenly stone to shake,—may you shake the rocky mountains as these (impulses) rush on with speed. 4

Rise up, O divine impulses. Verily, by my praises, I invoke the mighty and unprecedented troop of these exalted group of impulses, strong like a herd of kine. 5

॥२०॥ युङ्ग्ध्वं हरिं रथे युङ्ग्ध्वं रथेषु गेहित ।  
 युङ्ग्ध्वं हरिं अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ॥६॥  
 उत स्य वाय्वरुपस्तुविष्वगिरिह गं धायि दर्शत ।  
 मा वो यामेषु मरुतश्चिरं करत्प्र तं रथेषु चोदन ॥७॥  
 रथं नु मारुतं वयं श्रवम्युमा हुवामहे ।  
 आ यस्मिन्तस्यो सुरणानि बिभ्रती सचा मरुत्सु रोदसी ॥८॥  
 तं वः शर्थे रथेऽनुभै त्वेपं पनुम्युमा हुवे ।  
 यस्मिन्तुजाता सुभगा महीयते सचा मरुत्सु माळ्हुषी ॥९॥

yuṅgdhvām hy ārushī rāthe yuṅgdhvām rātheshu ro-  
 hitaḥ | yuṅgdhvām harī ajirā dhurī vōlhave vāhishthā dhurī  
 vōlhave || 6 || utā syā vājy ārushās tuvishvānir ihā sma  
 dhāyi darṣataḥ | mā vo yāmeshu marutaḥ cīrām karat prā  
 tāṁ rātheshu codata || 7 || rātham nū mārutaṁ vayāṁ śra-  
 vasyūm ā huvāmahe | ā yāsmīn tasthau surāṇāni bibhratī  
 sácā marútsu rodasī || 8 || tāṁ vaḥ śārdham ratheṣúbham  
 tveshām panasyūm ā huve | yāsmīn sújātā subhágā ma-  
 hīyáte sácā marútsu mīlbushī || 9 ||

( ५७ ) समपञ्चमं सूक्तम्

(१-८) अष्टर्त्स्यारय सूक्तस्यात्रियः रषावाथ ऋषिः । मरुतो देवताः । (१-२) प्रथमादिपद्व्यां जगती ।

(३-८) समम्यष्टम्योश्च त्रिष्टुप् छन्दसी ॥

॥२१॥ आ रुद्रासु इन्द्रवन्तः सजोषमो हिरण्यग्थाः सुविताय गन्तन ।  
 इयं वो अस्मत्प्रति हयते मतिस्तृष्णजे न दिव उत्सा उदुन्यवे ॥१॥

57.

Ā rudrāsa indravantaḥ sajóshaso hīraṇyarathāḥ suvitāya  
 gantana | iyāṁ vo asmāt prāti haryate matīs tṛishṇāje nā  
 divā utsā udānyāve || 1 ||

Yoke the bright horses (pure and soothing motivations) to your chariot, yoke the red horses (active and pleasing motivations) to your chariot, yoke the swift pair of horses to bear the burthen; the strong bearing to bear the burthen. 6

And let not that horse bright-shining, loud-neighing, of graceful form, who has been yoked, delay you, O divine impulses, on your journey, may you urge him on in the chariot. 7

We invoke the glorious chariot, in which the supraconscious and outer most realms of human complex are mounted along with the divine impulses, bearing the delightful bliss. 8

I invoke that brilliant troop of yours in the chariot, adorable and graceful, amidst which the auspicious bliss-bestowing goddess of divine origin, is invoked with the divine impulses. 9

Of one accord, with the resplendent sun, O cosmic vital principles, come borne on your golden chariot, for our prosperity. This praise is addressed to you, as unto one who is thirsty for water of heavenly springs. 1



वाशीमन्त ऋषिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः ।  
 स्वश्वाः स्व सुरधाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम् ॥२॥  
 धुनुथ द्यां पर्वतान्वायुपे वसु नि वो वना जिहते यामनो भिया ।  
 कोपयथ पृथिवीं पृश्निमातरः शुभे वदुधाः पृपनीरघुग्वम् ॥३॥  
 वानत्विषो मरुतो वर्षनिर्णिजो यमा इव नुसदशः सुपेशसः ।  
 पिडाङ्गाश्वा अरुणाश्वा अरेपसुः प्रत्वक्षसो महिना यौरिवोरवः ॥४॥  
 पुरुद्रप्सा अञ्जिमन्तः सुदानवस्त्वेषसदशो अनावभ्ररावसः ।  
 मुजानासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥५॥

vāśīmanta ṛiṣṭīmānto manīṣi-  
 ṇaḥ sudhānvāna īṣhumanto niṣaṅgīṇaḥ | svāśvā stha su-  
 rāthāḥ pṛiṣnimātarāḥ svāyudhā maruto yāthanā śubham  
 || 2 || dhūnuthā dyām pārvatān dāśūshe vāsu nī vo vānā  
 jihate yāmano bhiyā | kopāyatha pṛithivīm pṛiṣnimātarāḥ  
 śubhé yād ugrāḥ pṛiṣhatīr āyugdhvam || 3 || vātativisho ma-  
 rūto varshānirṇijo yamā iva sūsadrīṣaḥ supēśasaḥ | piṣāṅ-  
 gāśvā aruṇāśvā arepāsaḥ prātvakshaso mahinā dyaúr ivo-  
 rávaḥ || 4 || purudrapsā añjīmāntaḥ sudānavas tveshāsam-  
 drīṣo anavabhārārādhasaḥ | sujātāso janúshā rukmāvakshaso  
 divó arkā amṛitam náma bhejire || 5 ||

॥२५॥

ऋष्टयो वो मरुतो अंसयोरधि सह ओजो बाह्वोर्वो बलं हितम् ।  
 नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनुषु पिपिशे ॥६॥  
 गोमदश्वावद्वयवत्सुवीरं चन्द्रवद्रावो मरुतो ददा नः ।  
 प्रजस्ति नः कृणुत रुद्रियासो भक्षीय वोऽवसो देव्यस्य ॥७॥

ṛiṣṭáyō vo maruto ānsayor ādhi sāha ójo bāhvór vo  
 bálam hitám | nṛimṇā śīrshāsv āyudhā rátheshu vo víśvā  
 vaḥ śrír ādhi tanúshu pipiṣe || 6 || gómad āśvāvad ráthavat  
 suvíram candrávad rádhō maruto dadā naḥ | prásastim naḥ  
 kṛiṇuta rudriyāso bhakshiyā vó 'vaso daívyasya || 7 ||

O cloud-bearing winds, full of wisdom, armed with swords, with lances, with bows, with arrows, with quivers, you are well mounted and have handsome chariots; O sons of mid-air, you are well armed, come for our good. 2

You agitate the clouds in the sky. You give wealth to the donor of oblations. Through the fear of your approach the forests bow down. O sons of mid-air, you make earth tremble, when, for the purpose of sending water, you, fierce clouds, yoke your colourful chariots. 3

The cloud-bearing winds are brilliantly radiant and wrapped in their robes of rain water. They are charming like noble twins and of graceful form. They are masters of tawny and of ruddy horses, devoid of guile, destroyers of foes and vast in magnitude as the sky. 4

They (the cloud-bearing winds) are shedders of abundant showers, wearers of ornaments, munificent, of brilliant aspect, yielders of inexhaustible wealth, noble by birth, are adorned with gold upon their breast, singers of the sky, entitled to adoration, they enjoy their immortal fame. 5

Lances rest, O cloud-bearing winds, upon your shoulders. Strength of foe-destroying power rests in your arms and golden turbans are on your head. Your weapons are placed in your chariots and all glorious majesty is moulded on your bodies. 6

O cloud-bearing winds, bestow upon us affluence in cattle and steeds, in cars, treasure, and male descendants. O sons of cosmic principles, grant us high distinction. May I ever enjoy your divine favour and protection. 7

हये नरो मरुतो मृजता नृस्तुर्वीमघासो अमृता कनेजाः ।  
सत्त्वश्रुतः कवयो युवानो बृहद्भिर्गया बृहदुक्षमाणाः ॥८॥

hayé

náro māruto mṛlātā nas tūvīmaghāso āmṛitā rītajñāḥ | sā-  
tyaśrutah kavayo yuvāno bṛihadgīrayo bṛihād ukshāmāṇāḥ  
॥ 8 ॥

( ५८ ) अष्टपञ्चाशं सूक्तम्

( १-८ ) अष्टर्षस्यास्य सूक्तस्यायेयः द्यावाश्च इति । मरुतो देवताः । विष्णुप चन्दः ॥

॥२३॥

तमुं नूनं तविषीमन्तमेपां स्तुपे गुणं मारुतं नव्यसीनाम् ।  
य आश्वश्चा अमवद्वहन्त उतेदिरि अमृतस्य स्वरजः ॥१॥  
त्वेपं गुणं त्वसं खादिहस्तं धुनिव्रतं मायिनं दातिवारम् ।  
मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविर्गधसो नृच ॥२॥  
आ वो यन्तुदवाहासो अद्य वृष्टिं ये विश्वे मरुतो जुनन्ति ।  
अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ॥३॥  
यूयं राजानमिधं जनाय विभ्वत्पुष्टं जैनयथा यजत्राः ।  
युष्मदेति मुष्टिहा बाहुजतो युष्मत्सदश्चो मरुतः सुवीरः ॥४॥

58.

Tām u nūnām tāvishīmantam eshām stushé gaṇām mā-  
rutam nāvyaśinām | yā āśvāśvā ānavad vāhanta utēṣire  
amṛītasya svarājah ॥ 1 ॥ tveshām gaṇām tavāsam khādiha-  
stam dhūnivratam māyīnam dātivāram | mayobhūvo yé  
āmitā mahitvá vāndasva vipra tuvīrādhaso nrīn ॥ 2 ॥ ā vo  
yantūdavāhāso adyā vṛištīm yé vīṣve marūto junānti |  
ayām yó agnīr marutaḥ sāmiddha etām jushadhvaṃ kavayo  
yuvānah ॥ 3 ॥ yūyām rājānam īryam jānāya vibhvashtām  
janayathā yajatrāḥ | yushmād eti mushṭīhā bāhūjūto yu-  
shmad sādasyo marutaḥ suvīrah ॥ 4 ॥

O cloud-bearing winds, leaders of ceremonies, be propitious to us. You are infinitely opulent, immortal, be gracious to us. You are rich in treasures, renowned for truth, wise and young. You are greatly glorified and worshipped with copious oblations. 8

## 58

I glorify today that self-brilliant group of the adorable cosmic cloud-bearing winds, lords of swift moving forces, who pass along in strength, who are self-radiant, and maintain control over ambrosial rains. 1

O devotee, glorify extremely brilliant and powerful troop of clouds, decorated with hand-bracelets, and which is agitator and wise; whose individuals are conferers of wealth, bestowers of felicity, and whose greatness is unbounded. May you glorify these leaders. 2

May the universal divine winds, who impell the rain, come to you, today laden with water. They are very wise and ever-young. This fire, rain-bearing clouds, is newly-kindled; may it find favour with you. 3

O benevolent divine winds, with your blessings a son is born to the man, who would be a ruler and over-comer of adversaries or who would be skilled architect. From your blessings, comes a valiant descendant, strong-fisted (a boxer), mighty-armed; and by your grace, he becomes a possessor of excellent horses. 4



अरा इवेदचरमा अहेव प्रप्र जायन्ते अकवा महोभिः ।  
 पृश्नेः पुत्रा उपनासो रमिष्ठाः स्वया मत्वा मृतः सं मिमिक्षुः ॥५॥  
 यत्प्रायसिष्ट पृषतीभिरश्वैर्वीळुपविभिर्मरुतो रथेभिः ।  
 क्षोदन्त आपो रिणते वनान्यवोस्त्रियो वृषभः क्रन्दतु द्यौः ॥६॥  
 प्रथिष्ट यामस्पृथिवी चिदेपा भर्तेव गर्भं स्वमिच्छवो धुः ।  
 वानान्यश्वांन्धुर्याधुयुजे वर्षं स्वेदं चक्रिरे रुद्रियांसः ॥७॥  
 हये नरो मरुतो मृळता नस्तुर्वीमघासो अमृता कृतज्ञाः ।  
 मत्स्यश्रुतः कवयो युवानो बृहद्भिरयो बृहदुक्षमाणाः ॥८॥

arā ivéd ácaramā

áheva prá-pra jāyante ákavā máhobhiḥ | priṣṇeḥ putrá upa-  
 máso rábbishṭhāḥ sváyā matyá marátaḥ sám mimikshuḥ  
 || 5 || yát práyāsishta priṣatibhir áṣvair viḷupavibhir ma-  
 ruto ráthebbhiḥ | kshódanta ápo riṇaté vānāny ávosríyo vṛi-  
 shabhāḥ krandatu dyaúḥ || 6 || práthiṣhta yáman priṭhiví  
 cid eshām bhárteva gárbhaṁ svām íc chávo dhuḥ | vātān  
 hy áṣvān dhury áyuyujré varshāṁ svédaṁ cakrire rudrí-  
 yāsaḥ || 7 || hayé náro máruto — || 8 ||

(५९.) एकानवष्टितमं मृतम्

(१-८) अष्टर्षस्यास्य मृतस्यविषयः एकावाश् ऋषिः । मरुतो देवताः । (१-७) प्रथमादिपञ्चमा  
 जगती, (८) अष्टम्याश्च विष्टुप् छन्दसी ॥

[२३४॥

प्र वः स्पृष्टकन्तुयिताय दायनेऽर्ची दिवे प्र पृथिव्या कृतं भरे ।  
 उभन्ते अश्वान्तरुपन्त आ रजोऽनु स्वं भानुं श्रथयन्ते अर्णवेः ॥१॥

Prá va spál akran suvitāya dāváné 'reā divé prá pri-  
 thivyá ritám bhare | ukshānte áṣvān tárushanta á rájó 'nu  
 svām bhānūṁ śrathayante arṇavaíḥ || 1 ||

Like the spokes of a wheel, none of you are inferior to the rest, but equal in measure as days. These sons of mid-air are born off all alike. None is inferior in splendour, and all are rapid in speed; these divine winds pour rain of their own free will. 5

O divine winds, when you come with stout-axled cars drawn by coloured horses, the waters are disturbed, the forests are shattered; let the sky the showerer of rain thunder and pierced by the solar rays, may it send his roar downward. 6

On their approach the earth becomes capable of fertility, and they deposit water in her as their germ, as the husband generates the embryo of the child. They harness their vital horses' fleet as the wind. The clouds are offsprings of cosmic vita principles whose sweat becomes the rain. 7

O divine winds, the leading heroes, be gracious to us. You are infinitely opulent, immortal, law-abiding, renowned for truth, youthful poets, greatly glorified, and worshipped with profuse adorations. 8

## 59

The priest glorifies you, O divine winds, for the good of the donor of the oblation. May he offer worship to the shining midspace and to the earth. They (the cloud-bearing winds) scatter the rapid rain and traverse the firmament. They extend far and wide their radiance up to the sea. 1

अमदिषां भिवसा भूमिर्जति नौर्न पुर्णा क्षरति व्यथिर्यती ।  
 दुरेदृशो ये चित्तयन्त एमभिरन्तर्मीह विदथे येतिर नरः ॥२॥  
 गवाभिव श्रियसे शृङ्गसुत्तमं सूर्यो न चक्षु रजसो विमर्जने ।  
 अत्या इव सुभ्वश्चर्यः स्यन् मर्या इव श्रियसे चेतथा नरः ॥३॥  
 को वो महान्ति महतामुदश्वत्कस्काव्या मरुतः को ह पौंस्या ।  
 यूयं ह भूमिं किरणं न रेजथ प्र यद्भरथे सुविताये दावने ॥४॥

āmād eshām bhi-  
 vāsā bhūmir ejati naúr ná pūrṇā ksharati vyāthir yatí |  
 dūredṛśo yé citáyanta émabhir antár mahé vidáthe yetire  
 nárah ॥ 2 ॥ gávām iva śriyāse śṛṅgam uttamām sūryo ná  
 cākshū rájaso visárjane | átyā iva subhvaś cārava sthana  
 máryā iva śriyāse cetathā narah ॥ 3 ॥ kó vo mahánti ma-  
 hatām úd aṣnavat kás kávyā marutaḥ kó ha paúnsyā | yū-  
 yām ha bhūmim kirāṇam ná rejatha prá yád bháradhve  
 suvitáya dāvāne ॥ 4 ॥

अश्वा इवेदृशपासुः सर्वन्धवः शूरो इव प्रयुधुः प्रोत युयुधुः ।  
 मर्या इव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥२॥  
 ते अज्येष्टा अकनिष्ठस उद्भिदोऽमध्यमासो महसा च वावृधुः ।  
 सुजातासो जुनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन ॥६॥  
 वयो न ये श्रेणीः प्रमुरोजसान्तान्दिवो बृहतः सानुनम्परि ।  
 अश्वास एषामुभये यथा विदुः प्र पर्वतस्य नभनूर्गचुच्यवुः ॥७॥

āśvā ivéd arushāsaḥ sábandhavaḥ  
 śūra iva prayúdhah prótá yuyudhuḥ | máryā iva suvrídho  
 vāvṛidhur nárah sūryasya cākshuḥ-prá minanti vṛiṣṭibhiḥ  
 ॥ 5 ॥ té ajyeshṭhā ákanishṭhāsa ndbhídó 'madhyamāso má-  
 hasā ví vāvṛidhuḥ | sujātāso janúshā pṛiṣnimātaro divó  
 máryā á no áchā jigātana ॥ 6 ॥ váyo ná yé śreṇiḥ paptúr  
 ójasántān divó bṛihatāḥ sánunas pári | āśvāsa eshām ubháye  
 yáthā vidúḥ prá párvatasya nabhanúir acueyavuh ॥ 7 ॥

The earth shakes and reels in terror at their onward rush as a crowded boat goes quivering. Visible from afar, they are recognized by their movements. The divine winds, heroes, pass between heaven and earth to the place of work and worship. 2

You bear, for your decoration, an excellent (diadem) like the horn of cattle. And like the sun, the eye (of day), dispell darkness. You are diligent, graceful, and rapid as horses, and you are conscious to earn glory like mortals. 3

O mighty divine winds, who may exalt the great mighty excellencies of you? Who may (offer you fitting) praises? Who may glorify your manly deeds? For, you verily make the earth tremble like a ray of light, when you confer the gift of rain for fertility. 4

Resplendent as steeds of one kindred, they engage in combat like valiant champions. Like prosperous men, they, the leaders, augment in strength and cover the eye of the sun with their showers. 5

None of them are older, not one the younger than the others, the destroyers of foes, none hold a middle rank, but all excell in glory. Noble by birth, having mid-space for your mother, may you, O divine wind, come from heaven to our presence, and be gracious to mankind. 6

Like birds of air, they flow with might in rows from heaven's high ridges to the borders of the sky. Their motivations cause the waters of the cloud to descend, as both mortals know. 7



मिमातु द्यौरदितिर्वितये नः सं दानुचित्रा उषसो यतन्ताम् ।  
आचुच्यवुद्विव्य कोशमित क्रपे रुद्रस्य मरुतो गुणानाः ॥८॥

mí-

mātu dyaúr áditir vītāye nah sām dānueitrā ushāso yatan-  
tām | áneyavur divyām kōśam etā řishe rudráśya marúto  
grīnānāḥ ॥ 8 ॥

( ६० ) षष्ठिमे सूक्तम्

(१-८) अष्टम्यास्य सूक्तस्यात्रयः श्यावाश्व क्रपिः । मरुतोऽग्नौमरुतो वा देवते । (१-६)  
प्रथमादिचतुर्दशस्य त्रिष्टुप् , (७-८) सप्तम्यष्टम्योक्तेचोश्च जगती छन्दसी ॥

॥२५॥

ईळे अग्निं स्ववसं नमोभिरिह प्रसत्तो वि चयत्कृतं नः ।  
रथैरिव प्र भरे वाजयद्विः प्रदक्षिणिन्मरुतां न्तोर्ममृष्याम् ॥१॥  
आ ये तस्युः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुतो रथेषु ।  
वनां चिदुग्रा जिहते नि वो भियां पृथिवी चिद्रेजते पर्वतश्चित् ॥२॥  
पर्वतश्चिन्महि वृद्धो विभाय दिवश्चित्सानुः रेजत स्वने वः ।  
यत्कील्लथ मरुतः कष्टिमन्त आप इव सध्व्यञ्चो धवध्वे ॥३॥

60.

Īḷe agnīm svāvasam nāmobhīr ihā prasattó ví cayat  
kṛitām nah | ráthair iva prá bhare vājayádbhiḥ pradakshi-  
nīn marútām stómam řidhyām ॥ 1 ॥ á yé tasthūḥ prīshatī-  
shu řrutāsu sukhēshu rudrá marúto rátheshu | vānā eid  
ugrā jihate ní vo bhīyā prīthiví eid rejate párvataṣ cit  
॥ 2 ॥ párvataṣ cin máhi vřiddhó bibhāya diváṣ cit sānu re-  
jata svané vaḥ | yát krīlatha maruta řisṭimānta āpa iva  
sadhryāñco dhavadhve ॥ 3 ॥

May the heaven and the earth yield rain for our sustenance; may the wonderfully bounties dawn's toil for us glittering with moisture. May these sons of cosmic vitals, lauded by sages, send down the heavenly treasure. 8

## 60

I praise with reverence the gracious adorable Lord with hymns. May he, propitiated on this occasion, approve of our acts. May I be full of riches like a chariot full of precious treasures. May I divinely blessed exalt vital principles and thereby become prosperous. 1

O fierce divine winds, offsprings of cosmic vitality, (when you come) mounted, on aura of waves, drawn by speedy currents to the woods bow down in terror, and the earth, even the mountains, tremble. 2

The mountain, though vast and lofty, is alarmed at your roaring, and the summit of the firmament trembles, when, lance-armed cloud-bearing winds move sportingly. You rush along together like the waters. 3

वरा इवेद्रेवतासो हिरण्यैरभि स्वधाभिस्तन्वः पिपिश्रे ।  
 श्रिये श्रेयसस्तवसो रथेषु सुवा महींसि चक्रिरे तनृषु ॥४॥  
 अज्येष्ठासो अर्कनिष्ठास एते सं भ्रातरौ वावृधुः सौभगाव ।  
 युवा पिता स्वपा रुद्र एषां सुवृधा प्रशिः सुदिता मरुद्भवः ॥५॥  
 यदुत्तमे मरुतो मध्यमे वा यदुत्तमे सुभगासो दिविष्ठ ।  
 अतो नो रुद्रा उत वा न्वस्यामे वित्तद्विषो ययजाम ॥६॥

varā ivéd raivatāso hīranyair  
 abhī svadhābhis tanvāḥ pipisre | śriyē śréyāṁsas tavāso  
 rātheshu satrā māvāṁsi cakrire tanūṣhu || 4 ||  
 ajyeshthāso ākanishthāsa eté sām bhrātaro vāvṛidhuḥ saubhagāya |  
 yuvā pitā svāpā rudrā eṣhām sudūghā prṣṇiḥ sudīnā ma-  
 rūdbhyaḥ || 5 || yād uttamé maruto madhyamé vā yād vā-  
 vamé subhagāso divī shthā | āto no rudrā utā vā nv āsyā-  
 gne vittād dhaviṣho yād yājāma || 6 ||

अग्निश्च यन्मरुतो विश्ववेदसो दिवो वहध्व उत्तरादधि ण्यभिः ।  
 त मन्दसाना धुनेयो रिशादसो वामे धत्त यजमानाय सुवृते ॥७॥  
 अग्ने मरुद्भिः शुभयद्विक्रकभिः सोमं पिव मन्दसानो गणाश्रभिः ।  
 पावकैर्भविश्वमिन्वेभिर्गुणुभिर्वैश्वानरं प्रदिवा केतुना सजुः ॥८॥

agnīṣ ca yān maruto  
 viṣvavedaso divó váhadhva úttarād-ādhi śnūbhiḥ | té  
 mandasānā dhúnayo riśādaso vāmām dhatta yājamanāya  
 sunvaté || 7 || agne marūdbhiḥ śubháyadbhir rikvabhiḥ só-  
 mam piba mandasāno gaṇaśribhiḥ | pāvakébhir viṣvaminvé-  
 bhir āyúbhir vaiśvānara pradivā ketunā sajūḥ || 8 ||

Like wealthy bridegrooms, who have decorated their persons with glittering golden ornaments, the noble and powerful cloud-bearing winds, seated together in their speedy chariots, set their splendours on their forms for ever. 4

Like brothers, of whom no one is elder, no one younger, they grow up together for their mutual prosperity. Their father, the cosmic vitality, is ever-youthful, doer of good deeds, and their mother, the midspace, who is easy to be milked, make their days favourable for their growth. 5

Auspicious cloud-bearing winds, may you come to us, whether you abide in the upper, the middle, or the lower heaven. O cosmic vital principles, come to us from thence; and O fire-divine, accept our homage offered to you today. 6

O divine winds, lords of all, since you and fire-divine abide above the summits of the upper region of the sky, may you, who cause your enemies to tremble, and who rejoice in destroying the adverse elements be pleased to bestow prosperity upon the dedicated workers and devotees. 7

Associated with cloud-bearing winds, gleaming, singing and gathering in groups, whilst purifying and animating the universe, O fire-divine, the universal leaders, the possessor of banner-like bright flames, may you accept our devotional love, with delight. 8



( ६१ ) एकपङ्क्तिर्न गूलम्

(१-१५) एकौनविंशत्पुनस्तथा श्रुतत्वाविषः श्वावाथ ऋषिः । (१-४, ११-१५) प्रथमादिचतुर्मुखा-

मकादस्यादिपञ्चाश मघनः, (१-८) पञ्चम्यादितत्सूयां तन्नामहिषी शशीयमी, (५)

नवम्या वैदश्विः पुनमीन्द्रः, (१०) दशम्या वैदश्विस्तन्ना, (१७-१९) सप्तदश्यादि-

तृचस्य च दारुयो र्यवीतिर्देवताः । (१-४, ६-८, १०-२१) प्रथमादि-

चतुर्मुखां षष्ठ्यादितृचस्य दशम्यादिद्वादशानाञ्च गायत्री,

(५) पञ्चम्या अनुनुय, (९) नवम्याश्च

सतोद्गती छन्दांसि ॥

॥२६॥ के ष्ठा नरः श्रेष्ठतमा च एकैक आयय । परमस्याः परावतः ॥१॥  
 क्व वोऽश्वाः क्व भूभीशवः क्वं शेक क्वा येय । पुष्टे सदी नसोर्यमः ॥२॥  
 जघने चोदेषां वि सक्थानि नरो यमुः । पुत्रकथे न जनयः ॥३॥  
 परां वीरास एतन् मयीसो भद्रज्ञानयः । अग्नितापो यथासथ ॥४॥  
 सनुत्साम्व्यं पशुमुत गव्यं शुतावयम् ।  
 श्वावाथस्तुताय या दार्यीरायोपवर्द्धहत् ॥५॥

61.

Ké shthā narah śrēsthātamā yā ēka-eka āyayā | pa-  
 ramāsyāḥ parāvataḥ || 1 || kvā vó 'śvāḥ kvābhīṣavaḥ kathām  
 ṣeka kathā yaya | pristhé sádo nasór yāmaḥ || 2 || jaghāne  
 cōda eshām ví sakthāni náro yamuḥ | putrakṛithé ná jāna-  
 yaḥ || 3 || párá vīrāsa etana mārýāso bhádrajānayaḥ | agni-  
 tāpo yáthāsatha || 4 || sánat sās̥vyam paśúm utá gávyam  
 śatāvayam | śyāvāśvastutāya yā dór vīráyopabárbrihat  
 || 5 ||

॥२७॥ उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी । अदेवत्रादराधसः ॥६॥  
 वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनेम् । देवत्रा कृणुते मनः ॥७॥  
 उत घा नेमो अस्तुतः पुनौ इति ब्रुवे पणिः । स वैरेदेय इत्सुमः ॥८॥

utá tvā strī śāśiyasī puṁsó bhayati vāsyasī | ádevatrād  
 arādhāsaḥ || 6 || ví yā jānāti jásurim ví tṛishyantam ví kā-  
 mīnam | devatrā kṛiṇuté mánah || 7 || utá ghā nemo ástutah  
 pūmāñ iti bruve pañiḥ | sá vaíradeya ít samāḥ || 8 ||

Who are you, O most excellent leaders, that come one by one from a region exceedingly remote ? 1

Where are your horses ? Where are the reins ? What is your capability ? Where are you going ? Do you have the saddle on your back and the rein in your nostrils ? 2

The whip is laid upon their flanks. The rider forces them to spread their thighs apart, like women in bringing forth children. 3

O heroes, blazing, as if, with fire, since you are friendly to men and of noble birth, may you proceed far and wide on your mission. 4

She, (the Mother Nature), stretches her arms round the hero, who is accomplished with brown speedy horses and she, the same one, gives in wealth and vigour, and hundreds of cattles. 5

An accomplisher of praiseworthy deeds, may she be a woman, is more excellent than a man, who reverences not the God and does not offer wealth in charity. 6

For she discerns one who is weak and worn, one who thirsts and is in want and she sets her mind towards God. 7

And I proclaim that the man, her other half, the greedy, is not worthy of commendation until he also becomes equally liberal in munificent donations. 8

इत मेऽरपयुवतिर्ममन्दुषी प्रति इयावाय वर्तनिम् ।

वि रोहिता पुरुमीळ्हाय यमतुविप्राय दीर्घयशसे ॥९॥

यो मे धेनुनां शतं वेददश्विर्यथा ददत् । तरन्त इव मंहना ॥१०॥

utā

me 'rapad yuvatir mamandāshī prāti gyāvāya vartanīm |  
vi rôhitā purumīlhāya yematuvīprāya dirghāyaśase || 9 ||  
yó me dhenūnām śatām vaidadaśvir yāthā dādat | tarantā  
iva manhānā || 10 ||

॥११॥ य ई वहन्त आशुभिः पिबन्तो मदिरं मधु । अत्र श्रवांसि दधिरे ॥११॥  
येषां श्रियाधि रोदसां विभ्राजन्ते रथेष्व । दिवि रुक्म इवोपरि ॥१२॥  
युवा न मारुतो गुणस्त्वेपरयो अनेयः । शुभयावाप्रतिष्कृतः ॥१३॥  
को वेद नूनमेषां यत्रा मदन्ति धृतयः । क्रतुजोता अरेपसः ॥१४॥  
यूयं मर्त विपन्ववः प्रणेतारं इत्था धिया । श्रोतारो यामहतिषु ॥१५॥

yā inī vāhanta āśubhiḥ pibanto madirām mādhu | ātra  
śrāvānsi dadhire || 11 || yéshām śriyādhi ródasī vibhrājante  
rātheshv ā | divī rukmā ivopāri || 12 || yūvā sā māruto ga-  
nās tveshāratho ānedyah | śubhamyāvāpratishkutaḥ || 13 ||  
kó veda nūnām eshām yātrā mādanti dhútayah | řitājātā  
arepāsah || 14 || yūyām märtam vipanyavaḥ praṇetāra itthā  
dhiyā | śrótāro yāmahūtishu || 15 ||

॥१६॥ ते नो वसूनि काम्या पुरुश्चन्द्रा रिशादसः । आ यज्ञियासो ववृत्तन ॥१६॥  
एतं मे स्तोममूर्म्यं दार्व्याय परा वह । गिरो देवि रथीरिव ॥१७॥

té no vásūni kām्या puruścandrā riśadasaḥ | ā yajñi-  
yāso vavṛittana || 16 || etām me stómam ūrmye dārbhyāya  
parā vaha | gíro devi rathír iva || 17 ||

Young and affable, she divulges the path to me, the possessor of brown speedy horses and the two ruddy horses bear me to the widely reputed sage, who is valiant and renowned. 9

He (the widely reputed sage) the knower of the cosmic mystery, gives me hundreds of treasures, and like a swimmer, takes me across by his spacious boat. 10

These cloud-bearing winds are brought hither by swift horses like waves. They, drinking the inebriating elixir, attain high glory here. 11

They, by whose glory heaven and earth are over-spread, shine splendid in their aura of chariots like the radiant sun in the heaven above. 12

That band of cloud-bearing winds is ever young, riding in bright chariots, irreproachable, auspicious, supra-mobile and unobstructed and steady. 13

Who knows of a certainty where these intimidators of their foes live and rejoice? They are born of the eternal law and are exempt from defects. 14

You are admirable guides to happiness of the man, who propitiates you by his pious deeds. You are quick in response to him, who cries for help. 15

You are destroyers of the malevolent, and are worshipful and abounding in bright wealth. May you bestow upon us the riches that we crave. 16

O goddess, the night, may you convey my praises to divine cloudy winds, who shower water as a charioteer conveys the contents of his vehicle to his destination. 17



उत मे वीचतादिति सुतमेभि रथयीता । न कामो अप वेति मे ॥१८॥  
 पुष क्षेति रथयीतिर्गघवा गोमेतीरनु । पर्यतुष्यपश्चितः ॥१९॥

utá me vocatād iti  
 sutásome ráthavītau | ná kámo ápa veti me || 18 || eshá  
 ksheti ráthavītir maghávā gómatīr ánu | párvateshv ápaṣṛi-  
 tah || 19 ||

( ६२. ) द्विषितमं सक्तम्

(१-९) नवयस्यास्य सूक्तस्यावेयः धृतिविशिष्टः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥३०॥

कृतेन कृतमपिहितं ध्रुवं वा सूर्यस्य यत्र विमुचन्त्यश्चान् ।  
 दशं शता सह तस्युस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥१॥  
 तत्सु वा मित्रावरुणा महित्वमीर्मा तस्युषीरहभिर्दुदुहे ।  
 विश्वाः पिन्वश्चः स्वसर्गस्य धेना अनु वामेकः पविग ववर्त ॥२॥  
 अघोरयतं प्रथिवीमुत यां मित्रराजाना वरुणा महोभिः ।  
 वर्ययत्तमोषधीः पिन्वत्तं गा अव वृष्टिं सृजतं जीरदानू ॥३॥

62.

Ritēna ṛitām ápihitam dhruvām vām sūryasya yātra vi-  
 mucānty áṣvān | dáśa śatā sahā tasthus tát ékaṁ devā-  
 nām śrēsthāṁ vāpushām apaśyam || 1 || tát sú vām mitrā-  
 varuṇā mahitvām īrmā tasthūshīr áhabhīr daduhre | viśvāḥ  
 pinvathah svásarasya dhénā ánu vām ékaḥ pavír á vavarta  
 || 2 || ádhārayatam pṛithivīm utá dyām mītrarājānā varuṇā  
 máhobhīḥ | vardhāyatam óshadhīḥ pínvatam gā áva vṛi-  
 shtīm sṛijatam jīradānū || 3 ||

And when the devotional affection is presented, say on my behalf to the chariot-moving ones (cloud-winds) that my loving regards remain the same. 18

This opulent charioteer cloud still dwells upon the banks of the flooded river, and on the skirts of mountains far away. 19

## 62

I have beheld the stationary eternal orb of yours, the Sun, (the source eternal of cosmic energy and cosmic plasma), concealed by cosmic vapours; wherefrom the rays are released. A thousand rays abide together here. This is the most excellent of the embodied forms of Nature's bounties. 1

Exceeding is that your greatness, O Lord of cosmic energy and Lord of cosmic plasma, whereby the felly of the chariot of one amongst you two, the ever revolving, has, through (succeeding) days, milked forth the stationary waters. The felly of the other enables the chariot to go round perpetually. Thus both of you augment all the world-illuminating rays of the self-revolving sun. 2

O splendidous Lord of light and Lord of plasma, by your energies, you uphold earth and heaven. O prompt benefactors, you cause the plants to flourish and give nourishment to the cattle. May you send down the rain. 3

आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्वर्वाह ।  
घृतस्य निर्णिगन्तु वर्तते वामुप सिन्धवः प्रदिधि क्षरन्ति ॥४॥  
अनु श्रुतासुमति वर्धदुर्वी वहिग्वि यजुषा रक्षमाणा ।  
नमस्वन्ता घृतदक्षाधि गते मित्रासाथे वरुणेळास्वन्तः ॥५॥

ā vām āśvāsaḥ suyújo va-  
hantu yatāraṣmaya ūpa yantv arvāk | ghṛitāsya nirṇig ānu  
vartate vām ūpa sīndhavaḥ pradivi ksharanti || 4 || ānu ṣru-  
tām amātiṃ vārdhad urvīm barhīr iva yājushā rāksha-  
māṇā | nāmasvantā dhṛitadakshādhi gāṛte mītrāsāthe varu-  
ṇēlāsv antāḥ || 5 ||

॥३१॥ अक्रविहस्ता सुकृते पररपा यं वामथि वरुणेळास्वन्तः ।  
राजाना ध्रुमहणीयमाना सहस्रस्थूणं विभृथः सह द्वौ ॥६॥  
हिरण्यनिर्णिगयो अस्य स्थूणा वि भ्राजते दिव्यश्वाजनीव ।  
भद्रे क्षेत्रे निर्मिता नित्विले वा सुनेम मध्वो अधिगत्यस्य ॥७॥  
हिरण्यरूपमुपसो व्युष्टावयःस्थूणमुदिता सूर्यस्य ।  
आ रोहथो वरुण मित्र गर्तमनश्चक्षथे अदिदि दिनिं च ॥८॥  
यदंहिष्टं नातिविधे सुदान् अचिष्टं शर्म भुवनस्य गोपा ।  
तेन नो मित्रावरुणवविष्टं मिषामन्तो जिगीवांसः स्याम ॥९॥

ākṛavibastā sukrīte paraspā yām trāsāthe varuṇēlāsv  
antāḥ | rājānā kshatrām āhṛiṇīyamānā sahasrasthūṇam bi-  
bhṛithaḥ sahā dvaū || 6 || hiraṇyanirṇig āyo asya sthūṇā vī  
bhrājate divy āśvājanīva | bhadre kshētre nīmitā tīlvile vā  
sanēma mādhuvo ādhigartyasya || 7 || hiraṇyarūpam ushāso  
vyushtāv āyasthūṇam ūditā sūryasya | ā rohatho varuṇa  
mitra gārtam ātaṣ cakshāthe āditiṃ dītiṃ ca || 8 || yād  
bānhishṭhaṃ nātivīdhe sudānū āchidraṃ śārma bhuvanasya  
gopā | téna no mītrāvaruṇāv avishtam śīśhāsanto jigīvānsaḥ  
syāma || 9 ||

May your well-harnessed horses bear you both hither, and with well-guided reins come down. The embodied form of water,—the clouds, follow you and the rivers flow to us as ever. 4

O Lord of light and plasma, with all your power and glory, you go on augmenting your reputation more and more, and you give protection to earth, just as the sacrifices are protected with veneration in verses. Abound in food and viands, may you ascend your chariots in the midst of the places of work and worship. 5

You are open-handed and benignant to the performer of pious acts. You protect him in all benevolent works. You two (Lord of energy and plasma), who are sovereigns, and free from wrath, uphold together a dominion based on thousand pillars. 6

Their chariot is adorned with gold; its pillars are of iron, and it glitters in heaven like lightning. The sacrificial altar has been established in an auspicious place along with all devotional requisites. May we share the meath that loads the car-seat. 7

At the break of dawn, at the rising of the sun, O Lord of light and Lord of plasma, ascend your golden-bodied, iron-pillared car, and thence behold the earth and its inhabitants. 8

O munificent Lord of light and Lord of plasma, protectors of the universe, it is up to you to grant us unobstructed and perfect felicity. May you, therefore, bless us with that felicity; may we be prosperous and ever confident of victory. 9



( ६३ ) त्रिषष्टितमं सूक्तम्

( १-७ ) समर्चस्यास्य सूक्तस्याविशोऽर्चनायाः कृषिः । मित्रावरुणौ देवते । जगती छन्दः ॥

॥१॥

ऋतस्य गोपावधिं तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि ।  
 यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमस्पिन्यते दिवः ॥१॥  
 सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दृशा ।  
 वृष्टिं यां राधो अमृतत्वमीमहे द्यावापृथिवी वि चरन्ति तन्यवः ॥२॥  
 सम्राजा उग्रा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी ।  
 चित्रभिरभ्रेरुपं तिष्ठथो रवं द्यां वर्षयथो अमुरस्य मायया ॥३॥  
 माया वा मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश्चरति चित्रमायुधम् ।  
 तमभ्रेण वृष्ट्या गृहथो दिवि पर्जन्य दृप्सा मधुमन्त ईरते ॥४॥  
 रथं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गर्विष्ठिषु ।  
 रजांसि चित्रा वि चरन्ति तन्यवो दिवः सम्राजा पर्यसा न उक्षतम् ॥५॥  
 वाचं सु मित्रावरुणा विरवतीं पर्जन्यश्चित्रां वदति त्विषीमनीम् ।  
 अग्रा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम् ॥६॥

63.

Rítasya gopāv ádhi tishṭhatho rátham sátyadharmāṇā  
 paramé vyòmani | yám átra mitrávaruṇāvatho yuvám tá-  
 smai vṛishṭír mádhumat pinvate diváh || 1 || samrájāv asyá  
 bhúvanasya rájatho mít rávaruṇā vidáthe svardrīṣā | vṛishṭīm  
 ām rádho amṛitavām imahe dyāvāpṛithiví ví caranti tan-  
 yāvah || 2 || samrájā ugrá vṛishabhā divás páti pṛithivyā  
 mitrávaruṇā vícarshaṇī | citrébhir abhraír úpa tishṭhatho  
 rávam dyám varshayatho ásurasya mâyáyā || 3 || mâyā vām  
 mitrávaruṇā diví śritá sūryo jyótiś carati citráṁ áyudham |  
 tám abhréṇa vṛishṭyā gūhatho diví párijanya drapsá má-  
 dhumanta irate || 4 || rátham yuñjate marútaḥ śubhé sukhám  
 śūro ná mitrávaruṇā gávishtīshu | rájáñsi citrá ví caranti  
 tanyávo diváh samrájā páyasā na ukshatam || 5 || vācam sú  
 mitrávaruṇāv írāvatīm parjányas citráṁ vadati tvíshima-  
 tīm | abhrá vasata marútaḥ sú mâyáyā dyám varshayatam  
 aruṇám arepásam || 6 ||

O guardians of eternal truth, and observers of truth, you stand firm in the lofty heaven. O Lord of light and Lord of bliss, whom you protect, to him the cloud sends down its sweet showers from the sky. 1

O Lord of light and bliss, imperial rulers of this world, your glory shines at the place of sacred dedication. You are the beholders of heaven. We ask of you the wealth of rain and immortality. Your radiations traverse all the realms of earth and heaven. 2

O Lord of light and bliss, imperial and mighty showerers, Lords of heaven and earth, beholders of the universe, you approach with variegated clouds to hear the sound of your praises, and cause the sky to send down rains by your well-planned mystic power. 3

O Lord of light and bliss, your device is manifested in heaven, when the sun, your wonderful weapon, moves in the firmament; him you invest in the sky with cloud and rain; and then O clouds, the sweet rain falls. 4

The cloud-bearing winds harness their easy-going chariot, O Lord of light and bliss, for the emission of water, as a hero harnesses his war-car. The fellies of their chariot traverse different spheres of sky to distribute the rain. May you, therefore, O supreme rulers, shed upon us water from heaven. 5

O Lord of light and bliss, the cloud, through your will, roars in mighty and wonderful voice, indicative of radiance, and announcing abundant food; the cloud-bearing winds thoroughly invest the clouds with their well-planned devices and along with them, you two cause the purple and spotless sky to send down rain. 6

धर्मेणा मित्रावरुणा विपश्चिता वृता रक्षेथे अमुंस्स मायया ।  
ऋतेन विश्वं भुवन् वि राजथः सूर्यमा धेत्यो दिवि चित्र्यं रथम् ॥७॥

dhármanā mitrāvaruṇā vipaścitā  
vratā rakshethe ásurasya mâyáyā | řitēna viśvāṃ bhúva-  
naṃ ví rājathaḥ sūryam ā dhattho divi cītryaṃ rātham  
॥ 7 ॥

( ६४ ) चतुर्विष्टनमं मृतम्

(१-७) मयचैत्यान्य सूनृत्याचैयोऽर्चनाना ऋषिः । मित्रावरुणो देवते । (१-६) प्रथमादिपदुचामनुपुषु ।

(७) मयस्याध पङ्क्तिस्तन्मयी ॥

॥२॥ वरुणं वो रिशादसमृचा मित्रं हवामहे । परि व्रजेव वाहोर्जगन्वासा स्वर्णरम् ॥१॥  
ता वाहवा मुचेतुना प्र यन्तमस्मा अर्चते । शवे हि जार्यं वा विश्वांसु क्षासु जोगुवे ॥२॥  
यन्ननमृश्यां गतिं मित्रस्य यायां पथा । अस्य प्रियस्य शर्मण्यहिंसानस्य सश्चिरे ॥३॥  
युवाभ्यां मित्रावरुणोपमं धेयामृचा । यद्ध धेये मघोनो स्तोत्राणां च स्पृधसे ॥४॥  
आनो मित्रमुदीतिभिर्वरेणश्च मुधस्य आ । स्वे धेये मघोनां सर्वाणां च वृधसे ॥५॥

64.

Vāruṇaṃ vo řiśādasam řicā mitrāṃ havāmahe | pári  
vrajéva bāhvór jaganvánsā svārṇaram ॥ 1 ॥ tá bāhávā suc-  
túnā prá yantam asmā árcate | śevāṃ hí jāryāṃ vāṃ viś-  
vāsu kśhásu jóguve ॥ 2 ॥ yán nūnām asyām gátim mitrá-  
sya yāyām pathā | ásyā priyásya śārmaṇy āhīnsānasya  
saścire ॥ 3 ॥ yuvābhyām mitrāvaruṇopamām dheyām řicā |  
yád dha ksháye maghónām stotrīṇām ca spūrdhāse ॥ 4 ॥ ā  
no mitra suditībhīr vāruṇaḥ ca sadhāstha ā | své kśhāye  
maghónām sáklīnām ca vřidhāse ॥ 5 ॥

O Sapient Lord of light and bliss, by your law, you afford protection to your sacred determinations, and with the help of vital devices, and law and order you illumine the entire universe, you as well sustain the refulgent vehicle, in the sky. 7

## 64

We invoke you, O Lord of light and bliss, the dispeller of darkness, with this hymn, you encompass round the entire realm of light, as if with penfold of your arms. 1

May you stretch out your arms with loving kindness unto this man who adores you. I shall also be singing forth your glory and liberality in all lands. 2

That I may now move in the right direction, may I proceed by the path shown by the Lord, the divine friend of all; for every one gets protection under the charge of this affectionate friend who harms us not. 3

May I, through my devotion, obtain from you, O Lord of light and bliss, such enviable wealth, that is found in the homes of rich and devout people. 4

Come, O Lord of light; Come O Lord of bliss, with your fair splendour to our assembly, and augment the prosperity of the affluent devotee and of those who are your friends in their respective spheres. 5



युवं नो येषु वरुण ध्रुवे बृहच्च विभुधः । उरु णो वाजसामये कृतं राधे स्वस्तये ॥६॥  
 उच्छन्त्यां मे यजता देवक्षेत्रे रजिद्वि ।  
 सुतं सोमं न हस्तिभिर्गण्डिर्ध्रुवतं नरा विभ्रतावर्चनानंसम् ॥७॥

yuvām no yéshu va-  
 ruṇa kshatrām bṛihāc ca bibhṛithāḥ | urú ṇo vājasātaye  
 kṛitām rāyē svastāye || 6 || uchāntyām me yajatā devāksha-  
 tre rūṣadgavi | sutām sōmam nā hastībhir ā padbhir dhā-  
 vatam narā bibhratāv areanānasam || 7 ||

( ६५ ) पञ्चमिदमं सूक्तम्

( १-६ ) पञ्चमस्यास्य सूक्तस्याविषोऽथ वरुणस्य ऋषिः । मित्रावरुणौ देवतौ । ( १-७ ) प्रथमादिपञ्चमनुष्टुप् ।

( ६ ) पञ्चमाश्व पङ्क्तिरन्तर्द्वयी ॥

"३" यश्चिक्ते स सुकृतुर्देवरा स ब्रवीतु नः । वरुणो यस्य दर्शितो मित्रो वा वनते गिरः ॥१॥  
 ना हि श्रेष्ठवर्चमा राजाना दीर्घश्रुत्समा । ना सत्पती कृतावृधं कृतायाना जनेजने ॥२॥  
 ना यामियानोऽवसे पूर्वा उपे वृधे सचा । स्वर्धासुः सुचेतुना वाजौ अभि प्रदावने ॥३॥  
 मित्रो अंहोश्चिदादुरुक्षयाय गान्तु वनते । मित्रस्य हि प्रतृवीतः सुमतिरस्ति विधुतः ॥४॥

65.

Yāṣ aikéta sā sukrātur devatrā sā bravītu naḥ | vāruṇo  
 yāśya darsatō mitrō vā vānate gīraḥ || 1 || tā hī śrēṣṭha-  
 varcasā rājānā dīrghaśrūtāmā | tā sātpatī ṛitāvṛidha ṛitā-  
 vānā jāne-jane || 2 || tā vām iyānō 'vase pūrvā ūpa bruve  
 sácā | svāṣvāsaḥ sū cetunā vājāñ abhī prā dāvāne || 3 || mi-  
 trō aṇhōś cid ād urú kshāyāya gātum vanate | mitrāsya  
 hī pratūrvataḥ sumatīr āsti vidhatāḥ || 4 ||

O Lord of light and bliss, may you bring us strength and abundant food in response of our those praises, which we offer. May you be largely bountiful to us in strength, prosperity, and well-being. 6

When morning flashes, may you, O holy ones, hasten to come at the realm, where bright rays shine, propitious to worshipper. May you come with your speedy legs here to my place of divine worship, where devotional love is being expressed. 7

## 65

He who knows Him is really the performer of noble deeds. Let him communicate that knowledge to us in the assembly of learned people. His praise songs alone are accepted by Lord of bliss and Lord of light. 1

The twin-Lord (the Lord of light and bliss) is verily excelling in radiance, the royal-pair, who hears (our prayers) from greatest distances Lord of the virtuous, strengthener of eternal laws and preserver of truth in each individual man. 2

O eternal twin-divine, approaching you, I invoke you together for protection. Possessed of good speed, we call on you to give us strength. 3

Lord of light grants occasions and assistance for improvement to the sinful even. For verily he, who performs worship and struggles with ignorance, obtains favour from this Lord of light. 4

युवं मित्रस्यावसि स्वामं सप्रथस्तमे । अनेहसस्त्वोत्तयः सुवा वरुणशोपमः ॥५॥  
 युवं मित्रमं जने यतयः सं च नयथः ।  
 मा मघोन परि ख्यतं मो अस्माकमृषीणां गोपीथे न उरुष्यतम् ॥६॥

vayām mitrásyā-  
 vasi syāma sapráthastame | anehásas tvótayah satrá vāru-  
 ṇaṣeṣhasaḥ || 5 || yuvām mitremām jānaṃ yátathah sám ca  
 nayathah | má maghónah pári khyatam mó asmákam ṛśhī-  
 nām gopíthe na urushyatam || 6 ||

( ६६ ) पदपठितं सूतम्

( १-६ ) पवृषन्त्यास्य सृजन्त्यामेधे रातहन्त्य क्रपिः । मित्रावरुणौ देवते । अनुष्टुप् छन्दः ॥

॥५॥ आ चिकितान सुकृतं देवां मर्त रिशादसा । वरुणाय ऋतपेशसे दधीत प्रथसे महे ॥१॥  
 ता हि क्षत्रमर्षिहृतं सम्यगसुर्यमाशानि । अध व्रतेव मानुषं स्वर्णं धाधि दर्शतम् ॥२॥  
 ता वामेधे रथानमुर्वी गव्यूतिमेपान् । रातहव्यस्य सुष्टुतिं दुष्टकस्तोर्मैर्मनामहे ॥३॥  
 अद्या हि काव्या युवं दक्षस्य पुर्भिरहुता । नि केतुना जनानां चिकेथे पूतदक्षसा ॥४॥

66.

Ā cikitāna sukrātū devaā marta riśādasā | vāruṇāya ṛi-  
 tāpeṣase dadhītā prāyase mahé || 1 || tā hī kshatrām āvihru-  
 tam samyāg asuryām āṣāte | ādha vratēva mānushaṃ svār  
 nā dhāyi darṣatām || 2 || tā vām ēshe rāthānām urvīm gāv-  
 yūtim eshām | rātahavyasya sushtutīm dadhṛik stómair  
 manāmahe || 3 || ādhā hī kāvyā yuvām dākshasya pūrbhīr  
 abdhutā | nī ketunā jānānām cikéthe pūtadakshasā || 4 ||

May we ever remain under the blissful Lord's shelter that extends to utmost distance. May we, the sons of blissful Lord, ever remain unmenaced and be guarded by your care. 5

May you, O Lord of light and bliss, urge this man on and to one end direct his ways of life. Deny us not when we are rich, and those of us who are the sons of seers. May you protect us in the presenting of the homage. 6

## 66

O wise sage, adore this twin-Lord, the performer of noble deeds and the destroyer of foes. May you offer homage to the mighty Lord of bliss, the same as the Lord of light for his delight. 1

For the twin-Lord possesses irresistible evil-subduing strength, in full perfection, and therefore the holy worship, the fire-altar, has been established among men and has been made beautiful as the sun in the sky. 2

We glorify you the twin-Lord (of light and bliss), that your chariots may travel to long distances in front of ours, blessing the pious prayers of the offerer of homage through his hymns. 3

Now, O adorable and wonderful twin-Lord, propitiated by the former praises of your worshipper, O possessor of pure vigour, approve the praises of these devotees with favour. 4



तद्वत्तं पृथिवि बृहच्छ्रवणं ऋषीणाम् । जयमानावरं पृथ्वि क्षरन्ति यामभिः ॥५॥  
आ यद्वामीयचक्षसा मित्रं वयं च सूर्यः । व्यचिष्टे बहुपाथ्ये यतेमहि स्वराज्ये ॥६॥

tád

ṛitām prithivi bṛihāc chravaēśhā ṛiṣhiṇām | jrayasānāv āram  
prithiv āti ksharanti yāmabhiḥ ॥ 5 ॥ ā yād vām iyacakshasā  
mītra vayām ca sūrayaḥ | vyācishṭhe bahupāyye yātemahi  
svarājye ॥ 6 ॥

( ६७ ) समपहितं मृतम्

( १-५ ) पञ्चवर्षस्यास्य मृतम्यायेयो यजत ऋषिः । मित्रावरुणो देवते । अनुष्टुप छन्दः ॥

॥५॥ बल्लिस्था देव निष्कृतमादित्या यजतं बृहत् । वरुण मित्रार्यमन्वषिष्ठं क्षत्रमाश्रथे ॥१॥  
आ यद्योनिं हिरण्ययं वरुण मित्रं सद्दथः । धर्तारो चर्षणीनां युन्तं सुज्ञं रिशादसा ॥२॥  
विश्वे हि विश्ववेदसो वरुणो मित्रो अर्यमा । व्रता पदेव सश्चिरे पान्ति मर्त्यं रिपः ॥३॥  
ते हि सत्या क्रतुस्पृशो क्रतावानो जनेजने । सुनीथासः सुदानवो ह्येहिदुरुचकयः ॥४॥  
को नु वो मित्रास्तुतो वरुणो वा तनुनाम् । नत्सु यामेषते मुनिरत्रिभ्य एषते मुनिः ॥५॥

67.

Bāl itthā deva nishkritām ādityā yajatām bṛihāt | vā-  
ruṇa mītrāryaman vārshishṭham kshatrām āśathe ॥ 1 ॥ ā  
yād yōnim hiranyāyam vāruṇa mītra sādatabh | dhartārā  
carshaṇīnām yantām sumnām riṣādasā ॥ 2 ॥ viṣve hī viṣvā-  
vedaso vāruṇo mitrō aryamā | vratā padēva saścire pānti  
mārtyaṁ rishāḥ ॥ 3 ॥ té hī satyā ṛitasprīsa ṛitāvāno jāne  
-jane | sunīthāsaḥ sudānavo 'ñhós cid urucākrayaḥ ॥ 4 ॥ kó  
nú vām mītrāstuto vāruṇo vā tanūnām | tát sú vām éshate  
matír ātribhya éshate matih ॥ 5 ॥

O earth, this is a sublime law that you reward the sages, who toil for fame. The wide-spreading twin-divine powers are here. They come with ample and over-flowing water. 5

We and the devout invoke you, O far-seeing Lord of light and bliss, we strive to reach the realm you rule, which is spacious and well-protected. 6

## 67

O divine forces of infinity, light, sun, ocean and law, it is true that you have obtained super-most, adorable, vast and exceeding strength, set apart for you. 1

When, O twin-Lord of light and bliss, supporter of men, destroyer of evils, you are in your brilliant causal form, you bring perfect happiness. 2

The triple-Lord, of the functions of enlightenment, of bliss and of the maintenance of universal order is possessed of omniscience. He supervises all our sacred activities, as if functioning in His diverse offices and protects the worshipper from the malignant. 3

Verily, He in his triple functions is an embodiment of truth, ordainer of law and order, protector of holy rites among men. He is leader, liberal donor, and deliverer from distress. 4

In which function of yours, O twin-Lord of light and bliss, your merit not our praise. Therefore our thoughts always tend towards you,—the thoughts of even the sages, above three-fold miseries. 5

( ९८ ) भद्रपक्षितमं सूक्तम्

(१-५) पञ्चर्षेभ्यस्तस्य सूक्तस्याग्नेयो यन्त अग्निः । मित्रावरुणौ देवते । गायत्री छन्दः ॥

॥१॥

प्र वो मित्राय गायतु वरेणाव विषा गिरा । महिक्शत्रावृतं बृहत् ॥१॥  
 सम्राजा वा घृतयोनी मित्रश्रोभा वरेणश्च । देवा देवेषु प्रशस्ता ॥२॥  
 तान नः शक्तं पार्थिवस्य मूहो रायो दिव्यस्य । महि वा ध्रुवं देवेषु ॥३॥  
 कृतमृतेन सर्पन्तेषिरं दक्षमाशाने । अद्रुहा देवो वधते ॥४॥  
 वृष्टिर्वावा रित्विपिरस्पती दानुमत्याः । बृहन्तं गर्तमाशाने ॥५॥

68.

Prá vo mitráya gāyata vāruṇāya vipā girā | mähiksha-  
 trāv ṛitām bṛihát || 1 || samrāja yā ghṛitāyonī mitrás co-  
 bhā vāruṇas ca | devā devēṣhu praśastā || 2 || tā naḥ śak-  
 tam pāṛthivasya mahó rāyó divyāsya | māhi vām kṣha-  
 trām devēṣhu || 3 || ṛitām ṛitēna sáparenteshirām dākṣham  
 āśāte | adrúhā devau vardhete || 4 || vṛishtīdyāvā rityāpeshās  
 páti dānumatyāḥ | bṛihántam gártam āśāte || 5 ||

( ९९ ) एकोनसप्ततितमं सूक्तम्

(१-५) चतुर्ष्वेभ्यस्तस्य सूक्तस्याग्नेय उन्वजिक्रियः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥१॥

त्री रौचुना वरुण त्रीरुत द्यून्त्रीणि मित्र धारयथो रजींसि ।  
 वाधुधानावमर्ति ध्रुत्रियस्यानु व्रतं रक्षमाणावजुर्म ॥१॥  
 इरावतीवरुण धेनवो वा मधुमदां सिन्धवो मित्र दुहे ।  
 त्रयस्तस्युर्वृषभास्तिसृणां ध्रिषणानां रेतोधा वि द्युमन्तः ॥२॥

69.

Trī rocanā varuṇa trīr utā dyāu trīṇi mitra dhāraya-  
 tho rājānsi | vāvṛidhānāv amātiṁ kshatṛiyasyānu vratām  
 rākṣhamāṇāv ajuryām || 1 || irāvatīr varuṇa dhenāvo vām  
 mādhamad vām sīndhavo mitra duhre | trāyas tasthuṛ vṛi-  
 shabhāsas tisṛiṇām dhishāṇānām retodhā ví dyumāntaḥ  
 || 2 ||

Sing loud an inspired song to the twin-Lord of light and bliss. O mighty Lord, you are Truth, you are Great. 1

The twin-Lord of light and bliss, is a sovereign ruler, original source of water, and eminently divine among Nature's forces. 2

He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties. 3

Carefully tending eternal truth with truth, He attains His vigorous might. The twin-Lord enhances His power, devoid of guile. 4

With raining sky and streaming rivers, the twin-Lord of sustenance, and granter of gifts, occupies His sovereign position. 5

O Lord of light and bliss, you uphold the three realms of light, the three heavens, the three regions of the earth, augmenting the force of the vigorous resplendent sun and guarding the order that lasts for ever. 1

O Lord of light and bliss, the cows are full of milk through your command; the rivers yield sweet water through your will, and there through you stand in the three world-spheres, three showerers, potent with genial moisture and splendid in their brightness. 2



प्रातर्देवीमर्दिति जोहवीमि मध्वन्दिन उदित सूर्यस्य ।  
 राये मित्रावरुणा सर्वतातेले तोकाय तनयाय शं योः ॥३॥  
 या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य ।  
 न वा देवा अमृता आ भिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥४॥

prātār devīm āditim jōhavīmi madhyāmdina ūditā  
 sūryasya | rāyē mitrāvaruṇā sarvātātēle tokāya tānayāya  
 śam yōh || 3 || yā dhartārā rājaso rocanāsyotādityā divyā  
 pārthivasya | nā vām devā amṛitā ā minanti vratāni mitrā-  
 varuṇā dhruvāni || 4 ||

( ७० ) समतितमं सूतम्

( १-४ ) चतुर्दशम्यास्य सूतस्यानेव उरुचकिर्दिविः । मित्रावरुणौ देवौ । याययी छन्दः ॥

॥८॥ पुरुरुणा चिह्नस्त्ववो नूनं वां वरुण । मित्रं वंसि वां सुमतिम् ॥१॥  
 ता वां सम्यग्दुह्मणेषमश्याम धारसे । वयं ते रुद्रा स्याम ॥२॥  
 पातं नो रुद्रा पायुभिरुत त्रियथां सुत्राद्या । तुर्याम् दस्यून्तनूभिः ॥३॥  
 मा कस्याद्भुतकतू यक्षे भुजेमा तनूभिः । मा शेषसा मा तनसा ॥४॥

70.

Purūrūṇā cid dhy āsty āvo nūnām vām varuṇa | mītra  
 vānsi vām sumatīm || 1 || tā vām samyāg adruhvāṇēśham  
 aśyāma dhāyase | vayām té rudrā syāma || 2 || pātām no  
 rudrā pāyúbhir utā trāyethām sutrātrā | turyāma dāsyūn  
 tanúbhiḥ || 3 || mā kāsyādbhutakratū yakshām bhujemā ta-  
 núbhiḥ | mā śēshasā mā tānasā || 4 ||

I invoke the divine and bright infinite at dawn, and at mid-day, when the sun is high. I worship you, O Lord of light and bliss, at all seasons, for the sake of riches, progeny, prosperity and happiness. 3

I worship you, the luminous twin-divine, upholder of the celestial and terrestrial world, and the immortal Lord of light and bliss, who never impairs his everlasting statutes. 4

## 70

O Lord of light and bliss, your protection extends far and wide. May I obtain your kind favour. 1

O benignant twin-Lord, may we obtain food from you for our sustenance. May we ever remain in your grace, O cosmic vital powers. 2

Protect us with your protections, preserve us with kind preservation. May we with our physical strength overcome the wicked. 3

O the twin-Lord, the worker of wondrous deeds, let us not depend upon the charity of any one else; may we, our sons and grandsons, all rely on our own efforts. 4

( ७१ ) एकस्तनितमं सूक्तम्

(१-३) नृबन्वास्य सूक्तस्याधेयो बाहुवृत्तः ऋषिः । मित्रावरुणो देवते । गायत्री छन्दः ॥

॥१॥ आ नो गन्तं रिश़ादसा वरुण मित्र बर्हणा । उपेमं चारुमध्वरम् ॥१॥  
 विश्वस्य हि प्रचेतसा वरुण मित्र राजथः । ईशाना पिप्यतं धियः ॥२॥  
 उप नः सुतमा गतं वरुण मित्र दाशुषः । अस्य सोमस्य पीतये ॥३॥

71.

Ā no gantaṃ riśādasā vāruṇa mītra barhāṇā | ūpemaṃ  
 cārum adhvarām || 1 || viśvasya hī pracetasā vāruṇa mītra  
 rājathah | īśānā pipyatam dhīyah || 2 || upā naḥ sutām ā ga-  
 taṃ vāruṇa mītra dāśuṣah | asyā sōmasya pītaye || 3 ||

( ७२ ) द्विस्तनितमं सूक्तम्

(१-३) नृबन्वास्य सूक्तस्याधेयो बाहुवृत्तः ऋषिः । मित्रावरुणो देवते । उज्जिह्व छन्दः ॥

॥१॥ आ मित्रे वरुणे वयं गीर्भिर्जुहुमो अत्रिवत् । नि बर्हिषि सदतं सोमपीतये ॥१॥  
 व्रतेन स्थो ध्रुवक्षेमा धर्मेणा यातयजना । नि बर्हिषि सदतं सोमपीतये ॥२॥  
 मित्रश्च नो वरुणश्च जुषेता यज्ञमिष्टये । नि बर्हिषि सदतां सोमपीतये ॥३॥

72.

Ā mitré vāruṇe vayam gīrbhīr juhumo atrivāt | nī bar-  
 hīshi sadatam sōmapītaye || 1 || vratēna stho dhruvākshemā  
 dhārmaṇā yātayājjanā | nī barhīshi — || 2 || mitrāś ca no  
 vāruṇaś ca jushētām yajñām ishtāye | nī barhīshi sadatām  
 sōmapītaye || 3 ||

## 71

O twin-Lord of light and bliss, scatterer of foes, destroyer of enemies, come to this our accessible sacrifice. <sub>1</sub>

Sagacious twin-Lord of light and bliss, you reign over all; may you bestow fulness, O Lord, to our intellects. <sub>2</sub>

Come, O Lord of light and bliss, to our effused libation, to cherish devotional love of the offerer. <sub>3</sub>

## 72

We invoke Lord of light and bliss with hymns, like our threefold-free sages. May you enshrine our heart and accept our devotional love. <sub>1</sub>

O inspirer of people, you are steady in your undertakings. May you enshrine our heart and accept our devotional love. <sub>2</sub>

May Lord of light and bliss, accept and bless our worship for the fulfilment of our wishes, and enshrine our hearts and accept our devotional love. <sub>3</sub>



[ अथ पद्योऽनुशाकः ॥ ]

( ७३ ) विस्तृतितमं सूक्तम्

( १-१० ) दशर्वन्त्यास्य सूक्तस्यानेयः पौरात्रिः । अश्विनो देवते । अनुष्टुप् छन्दः ॥

॥१॥ यदुद्य स्वः परावति यदर्ववर्त्यश्विना । यद्वा पुरु पुरुभुजा यदन्तरिक्ष आ गतम् ॥१॥  
 इह त्या पुरुभृतमा पुरु दंसौंसि विभ्रता । वरस्या याम्यधिगू हुवे तुविष्टमा भुजे ॥२॥  
 ईर्मन्यद्वपुषे वपुश्चक्रं रथस्य येमथुः । पर्यन्त्या नाहुषा युगा मल्लारजौंसि दीयथः ॥३॥  
 तद् पु वामेना कृतं विश्वा यद्वामनु एवे । नाना जातावरेप्सा समस्मे बन्धुमेयथुः ॥४॥  
 आ यद्वा सूर्या रथं तिष्ठद्रघुप्यदुं सदा । परि वामरुषा वयो घृणा वरन्त आतपः ॥५॥

73.

Yād adyā sthāḥ parāvāti yād arvāvāty aṣvinā | yād vā  
 purū purubhujā yād antāriksha ā gatam || 1 || ihā tyā pu-  
 rubhūtamā purū dānsānsi bibhratā | varasyā yāmy ādhrigū  
 huvé tuvīṣṭamā bhujé || 2 || īrmānyād vāpushe vāpuṣ ca-  
 krām rāthasya yemathuḥ | pāry anyā nāhushā yugā mahnā  
 rājānsi dīyathah || 3 || tād ū shū vām enā kṛitām vīśvā yād  
 vām ānu shtāve | nānā jātāv arepāsā sām asmé bāndhum  
 éyathuḥ || 4 || ā yād vām sūryā rātham tīstṭhad ragbushyā-  
 dam sādā | pāri vām arushā váyo ghṛiṇā varanta ātāpaḥ  
 || 5 ||

॥१॥ युवोरत्रिक्षिकेतति नरा सुमेन चेतसा ।  
 घर्म यद्वामरेपसं नासत्यान्ना भुरण्यति ॥६॥  
 उग्रो वा ककुहो ययिः शृण्वे यामेषु संतनिः ।  
 यद्वा दंसोभिरश्विनात्रिर्नराववर्तति ॥७॥

yuvór ātriṣ ciketati nārā sumnéna cétasā | gharmām  
 yād vām arepāsam nāsatyāsnā bhuranyāti || 6 || ugró vām  
 kakuhó yayiṣ ṣṛiṇvé yāmeshu samtanīḥ | yād vām dānso-  
 bhir aṣvinātrir narāvavārtati || 7 ||

Whether, O twin-divines, sustainers of many, you are at present far remote or near at hand, or whether you are (roaming) in many places, or are in mid-air, may you please come here. 1

I invoke you for protection, hither, O widely-spread out ones, accomplisher of many great acts, most excellent, irresistible; and the mightiest. 2

You have fixed one luminious wheel of your car, the sun, for illumination while with the other you revolve in the spheres to regulate the time measure, for reckoning the age of men. 3

O the universally accepted twins, may my praise, recited to extol you be agreeable as offered. And may you, who are severally born, and are spotless show brotherly spirit to us. 4

When dawn, the daughter of the sun, ascends your rapidly-moving vehicle, then bright-waving, red-bird-like resplendent rays encompass you. 5

The three-fold free sage extols your benevolence with delightful attitude, O ever-true leaders, since through his praise of you, he fully comprehends the meaningfulness of the innocuous nature of this heat. 6

Your strong, lofty, swift and ever-progressing beams are ever since renowned to help us in all our benevolent works. O twin-divines, the best guides you ever rescue the three-fold free person by your acts. 7

मध्व ऊ षु मध्वयुवा नृदा मिपन्ति पिप्युषी ।  
 यत्समुद्राति पपथः पक्ताः पृष्ठो भरन्त वाम ॥८॥  
 सत्यमिहा उ अश्विना युवामाहुर्मयाभुवा ।  
 ता यामन्यामहर्तमा यामन्ना मृद्वयत्तमा ॥९॥  
 इमा ब्रह्माणि वर्धनाश्विन्या सन्तु शंतमा ।  
 या तन्नाम रथी इवावाचाम बृहन्नमः ॥१०॥

mādhva ū shú madhū-  
 yuvā rúdrā sīshakti pipyúshī | yát samudráti pársathabh  
 pakváḥ príksho bharanta vām || 8 || satyám id vá u aṣvinā  
 yuvám āhur mayobbúvā | tá yāman yāmahútamā yāmann  
 ā mṛīlayáttamā || 9 || imá bráhmāṇi vārdhanāśvibhyāṃ santu  
 śámamā | yá tákshāma ráthāñ ivāvocaṃa bṛibān nāmāḥ  
 || 10 ||

( ७४ ) चतुःसप्ततितमं मूलम्

( १-१० ) इशस्यत्यास्य मूलम्यायेयः पौरः कविः । अश्विनौ देवने । अनुष्टुप् छन्दः ॥

॥११॥

कृष्टो देवावश्विनाद्या दिवो मनावम् ।  
 तच्छ्रवथो वृषण्वसू अत्रिर्वासा विवासति ॥१॥  
 कुह त्या कुह नु श्रुता दिवि देवा नासत्या ।  
 कस्मिन्ना यतथो जने को वा नदीनां सचा ॥२॥

74.

Kúshtho devāv aṣvinādyá divó manāvasū | tác chrava-  
 tho vṛiṣaṇvasū átrir vān ā vivāsati || 1 || kúha tyá kúha  
 nú śrutá diví devá násatyā | kásminn ā yatatho jáne kó  
 vām nadínām sácā || 2 ||

O cosmic vital principles, lovers of dedicated devotion our exhilarating sweet prayers wait on you, when you traverse the limits of the firmament, and our prepared viands of the sacrifice support you. 8

O twin-divines, truly they call you the bestowers of happiness. May you be, when earnestly invoked, most prompt to hear and be gracious at our sacrifice. 9

May these praises exalting the twin-divines, be most pleasing to them. These praises are fashioned by us like a designed vehicle and we recite them aloud with fervent adoration. 10

## 74

O kind hearted twin-divines, who have today come from heaven upon the earth. O liberal showerers, the fully-detached sage invites you to come; may you listen to him. 1

Where is the pair of reputed divine, ever-true ones (the twin-divines)? Where are they heard of in heaven? To what worshipper do you strive to come? Who of your suppliants is with you? 2



कं योधः कं ह गच्छथः कमच्छा युञ्जाथे रथम् ।  
 कस्य ब्रह्माणि रण्यथो वयं वासुधमसीष्टये ॥३॥  
 पौरं चिच्छुदुश्रुतं पौरं पौराय जिवन्धः ।  
 यदीं गृभीततातये सिंहमिव द्रुहस्पदे ॥४॥  
 प्र च्यवानाञ्जुजुरुषो वृत्रिमत्कं न मुञ्चथः ।  
 युवा यदीं कृथः पुनरा काममृष्वे वध्वः ॥५॥

kām yāthah kām ha gachathah  
 kām áchā yuñjāthe rátham | kásya bráhmāṇi raṇyatho va-  
 yám vām usmasishtáye || 3 || paurám cid dhy ñdaprútam  
 paúra pauráya jínvathah | yád im gṛibhitátātaye sínhám  
 iva druhás padé || 4 || prá cyávānāj jujurúsho vavṛim átkam  
 ná muñcathah | yúvā yádī kritháh púnar á kāmam ṛiṇve  
 vadhvāh || 5 ||

॥७॥

अस्ति हि वामिह स्तोता स्मसि वां सुंदशि श्रिये ।  
 नू श्रुतं म आ गंतमवोभिर्वाजिनीवसू ॥६॥  
 को वामय पुरुणामा वने मर्त्यानाम् ।  
 को विप्रो विप्रवाहसा को यज्ञैर्वीजिनीवसू ॥७॥  
 आ वां रथो रथानां येषो यात्वश्विना ।  
 पुरु चिदस्मयुस्तिर आङ्गुषो मर्त्येष्व ॥८॥

ásti hí vām ihá stotá smási vām saṁdrīṣi śriyé | nú  
 ṣrutám ma á gatam ávobhir vājinivasū || 6 || kó vām adyá  
 purūṇám á vavṇe mártyanām | kó vípro vipravāhasā kó  
 yajñāir vājinivasū || 7 || á vām rátho ráthānām yéshtho yātv  
 aṣvinā | purú cid asmayús tirá āṅgūshó mártyeshev á || 8 ||

Whom do you visit? Whom do you approach? To go to whom do you harness your car? By whose prayers are you pleased? We are anxious for your arrival. 3

O twin-divines, the citizen, may you send to the city-seers, the clouds, fully-loaded with water. May you drive them to him who is engaged in sacred acts, as hunters chase a lion in a forest. 4

You the twin-surgeons and physicians, are capable of stripping off like a cuirass the aged skins from the worn-out bodies of a decrepit devotee and rejuvenating him to attractive features alluring to ladies. 5

Here is the devotee, who glorifies you both. May we ever remain in your presence to attain prosperity, O rich in food and wealth. May you hear our prayers and come hither with your protections. 6

O twin-divines, affluent in food, and adored by enlightened, who among many mortals, has been wise to propitiate you the best? Who offers reverence to you with full faith and who propitiates you by sacrifice. 7

May your swift vehicle come hither well-disposed to us, O twin-divines the discomfiter of numerous adversaries and glorified among men. 8

शम् पु वां मध्वुवास्माकमस्तु चर्कृतिः ।  
 अवाचीना विचेनसा विभिः श्येनेव दीयतम् ॥९॥  
 अश्विना यद् कहि चिच्छ्रुयानमिमं हवम् ।  
 वर्स्वीर पु वां भुजः पृच्छन्ति सु वां पृचः ॥१०॥

śām ū shū vām madhūyuvāsmākam astu carkṛtiḥ | arvā-  
 cīnā vicetasā vibhiḥ śyenēva diyatam || 9 || āśvinā yād dha-  
 kārhi cie chuśrūyātam imāṃ hāvam | vāsvīr ū shū vām  
 bhūjah pṛicānti sū vām pṛicah || 10 ||

( ७५ ) पञ्चमनिवर्गं सूक्तम्

( १-५ ) नवचम्यास्यं श्रुतस्याविषोऽवसुर्मेभिः । अश्विनौ देवेन । पशून्शृणुः ॥

१५॥ प्रति प्रियतमं रथं वृषणं वसुवाहनम् ।  
 स्तोना वामश्विनावृषिः स्तोमेन प्रति भूपति माध्वी मम श्रुतं हवम् ॥१॥  
 अत्यायानमश्विना तिरो विश्वा अहं मना ।  
 दन्वा हिरण्यवर्तनी सुपुन्वा सिन्धुवाहमा माध्वी मम श्रुतं हवम् ॥२॥  
 आ नो रत्नानि विभ्रताश्विना गच्छन्तं युवम् ।  
 रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसु माध्वी मम श्रुतं हवम् ॥३॥  
 सुष्टुभौ वां वृषण्वसु रथे वाणीच्याहिना ।  
 उत वां ककुहो मृगः पृक्षः कृणोति वापुषो माध्वी मम श्रुतं हवम् ॥४॥

75.

Prāti priyātamam rātham vṛṣhaṇam vasuvāhanam |  
 stotā vām aśvināv ṛishi stōmena prāti bhūshati mādhvī  
 māma śrutam hāvam || 1 || atyāyātam aśvinā tiró viśvā  
 abām sánā | dāsra hīraṇyavartanī sūshumnā sīndhuvāhasā  
 mādhvī māma — || 2 || ā no rātnāni bībhratāv āśvinā gā-  
 chataṃ yuvām | rūdrā hīraṇyavartanī jūshāṇā vājinīvasū  
 mādhvī māma — || 3 || sushtūbho vām vṛṣhaṇvasū rāthe  
 vāṇīcy āhitā | utā vām kakuhó mṛigāḥ pṛikṣah kṛiṇoti vā-  
 pushó mādhvī māma — || 4 ||

May our repeated adoration of you two, O lovers of homage, be conducive to us and bring happiness. May you, exceeding in wisdom, descend hitherward with fast moving wings, swift as a falcon. 9

O twin-divines, wherever you may be, hear this invocation. The excellent sacrificial offerings, mixed and prepared are for you. 10

## 75

The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lovers of sweetness, hear my invocation. 1

Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation. 2

O terrible twin-divines, possessors of golden chariot, rich in store of wealth, may you come to us rejoicing and bringing precious treasures. O lovers of sweetness, hear my invocation. 3

O showerers of wealth, the praise of your worshipper is addressed to your chariot. This sincere devoted distinguished seeker, of good physique, offers sacrificial food to you as well. O lovers of sweetness, hear my invocation. 4



बोधिन्मनसा रथ्येषिरा हवनश्रुता ।  
विभिष्यवानमश्विना नि याथो अद्वयाविनं माध्वी मम श्रुतं हवम् ॥५॥

bodhínmanasā rathyèshirā ha-  
vanasrútā | víbhiṣ cyávānam aṣvinā ní yātho ádvayāvinam  
mádhvī māma — || 5 ||

॥१६॥ आ वां नरा मनोयुजोऽश्वसः प्रुषितप्सवः ।  
वयो वहन्तु पीतये सह सुप्तेभिर्गश्विना माध्वी मम श्रुतं हवम् ॥६॥  
अश्विनावेह गच्छन्तं नासत्या मा वि वेनतम् ।  
तिरश्चिदर्याया परि वर्तिर्यातमदाभ्या माध्वी मम श्रुतं हवम् ॥७॥

ā vāṃ narā manoyújō 'śvāsaḥ prushitāpsavaḥ | váyo  
vahantu pītāye sahā sumnébhir aṣvinā mádhvī māma —  
|| 6 || áṣvināv éhá gachataṃ nāsatyā má ví venatam | tirāś  
cid aryayā pári vartír yātam adābhyā mádhvī māma —  
|| 7 ||

अस्मिन्वृजे अदाभ्या जरितारं शुभस्पती ।  
अवस्युर्मश्विना युवं गृणन्तमुप भूषथो माध्वी मम श्रुतं हवम् ॥८॥  
अमृदुषा दशत्पशुगमिरधाय्यृत्विर्यः ।  
अयोजि वां वृणन्तमु र्था दस्त्रावर्मत्या माध्वी मम श्रुतं हवम् ॥९॥

asmín yajñé adābhyā jaritāraṃ śubhas patī | avasyúm  
aṣvinā yuvāṃ grīṇāntam úpa bhūshatho mádhvī māma —  
|| 8 || ábhūd ushá rúsatpaśur āgnír adhāyy řitvīyaḥ | áyoji  
vām vṛishaṇvasū rátho dasrāv ámartyo mádhvī māma —  
|| 9 ||

O twin-divines, swift-moving, watchful in spirit, listeners to invocations, may you, borne in cars, hasten with your steeds to the single-purposed inquisitive seer. O lovers of sweetness, hear my invocation. 5

O twin-divines, leaders, may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to accept devotional love. O lovers of sweetness, hear my invocation. 6

O ever-true, invincible, twin-divines, lovers of sweetness, come here, be not unpropitious. May you come from hidden regions to the place of worship. O lovers of sweetness, hear my invocation. 7

O invincible twin-divines, inspirers of benevolent deeds and thoughts, may you come and stand at this sacrifice, by the side of the singer, who longs for his protection, and lauds you both. O lovers of sweetness, hear my invocation. 8

The dawn has come, the fire ritual of the season, blazing with the oblation, has been placed upon the altar. O showerers of wealth and subduers of foes, your immortal chariot has been harnessed. O lovers of sweetness, hear my invocation. 9

( ७९ ) षट्सप्ततितमं मूलम्

( १-५ ) पञ्चवस्यास्य सृक्तस्य भीमोऽविक्रान्तिः । अश्विनौ दधते । प्रियुष उच्यते ॥

॥ १-७ ॥

आ भाल्यमिष्यन्मामनीकुमुद्विप्राणां देव्या वाचो अम्युः ।  
 अर्वाशा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ ॥१॥  
 न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह ।  
 दिवाभिषित्वेवमागमिष्ठा प्रत्यवर्ति दाशुषे अंभविष्ठा ॥२॥  
 उता यातं संगवे प्रातरह्णो मध्यन्दिन उदिता सूर्यस्य ।  
 दिवा नक्तमवसा अंतमेन नेदानीं पीतिरश्विना तेतत ॥३॥

76.

Ā bhāty agnīr ushāsām ānikam ūd viprāṇām devaya  
 vāco asthuḥ | arvāñcā nūnām rathyehā yātam pipivānsam  
 aśvinā gharṁām ācha || 1 || nā saṁskṛitām prā minūto gā-  
 miṣṭhānti nūnām aśvīnōpastutehā | divābhipitvé 'vasāga-  
 miṣṭhā prāty āvartim dāśuṣhe śambhaviṣṭhā || 2 || utā  
 yātam saṁgavē prātār āhno madhyāṁdina ūditā sūryasya |  
 divā nāktam āvasā śāntamena nédānim pītīr aśvinā tatāna  
 || 3 ||

इदं हि वां प्रदिवि स्थानमोक्तं इमे गृहा अश्विनेदं दुग्णेणम् ।  
 आ नो दिवो बृहतः पर्वतादाद्वा यानमिषमूर्जं वहन्ता ॥४॥  
 समश्विनोरवसा नर्तमेन मयोभुवा सुप्रणीती गमेम ।  
 आ नो रयिं वहन्तोत वीगता विश्वान्यमृता सोभगानि ॥५॥

idam hī vām pradivi sthānam ōka ime grīhā aśvine-  
 dāṇ durōṇām | ā no divo bṛihatāḥ pārvatād ādbhyō yātam  
 iṣham ūrjam vāhantā || 4 || sām aśvīnor -- || 5 ||

The fire-divine (or the sun) lights up the face of the dawns. The devout singers have started chanting pious their sacred hymns. Therefore, O twin-divines, Lords of the chariot, descending, come hither to bless and in our full-fledged sacrifice. 1

They harm not our well-accomplished sacrifice. O twin-divines, may you now come most quickly, and be glorified on this occasion. May you be present at the opening of the day, and at its close and provide protections against destitution. May you be prompt to bestow happiness upon the donor of the offering. 2

Whether you come at the milking time of the cattle, at the dawn of day, or at noon, when the sun is high, or by day or by night, come with felicitous protection. The recitation not only now, the twin-divines have always been welcome to the draught of devotional offers. 3

This home, O twin-divines, is your ancient abode; these are your mansions, this has been your dwelling. May you come from the vast firmament, overspread by clouds loaded with water, bringing to us food and strength. 4

May we be united with the twin-divines by their heartening protection, which is the source of happiness and guide to progress. May you bestow upon us, O immortals, wealth, posterity, and all auspicious things. 5



( ७७ ) मन्त्रनिर्णयं सूक्तम्

( १-५ ) यजुर्वेदस्यास्य सूक्तस्य भीमोऽविक्रमिः । अश्विनौ देवते । विष्णुश्च उन्दः ॥

॥१८॥ प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्रादररुवः पिवातः ।  
 प्रातर्हि यज्ञमश्विना दधाते प्र शमन्ति कुवयः पूर्वभाजः ॥१॥  
 प्रातर्यजध्वमश्विना हिनोत न सायमस्ति देवया अजुष्टम् ।  
 उतान्यो अस्मद्यजते वि चावः पूर्वैःपूर्वो यजमानो वनीयान् ॥२॥  
 हिरण्यत्वष्ट्राधुवर्णो घृतस्तुः पृथो बहुन्ना रथो वर्तते वाम ।  
 मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥३॥

77.

Prātaryāvāṇā prathamā yajadhvam purā grīdhṛād āra-  
 rushaḥ pibātaḥ | prātār hī yajñām aśvinā dadhāte prā sañ-  
 santi kavāyaḥ pūrvabhājah || 1 || prātār yajadhvam aśvinā  
 hinota ná sāyam asti devayā ajusṭam | utānyo asmād ya-  
 jate ví cávaḥ pūrvah-pūrvō yājamāno vāniyān || 2 || hiraṇ-  
 yatvañ mādhuvarṇo ghṛitāsnuh pṛiksho vāhann ā rātho  
 vartate vām | mānojavā aśvinā vātaraṇhā yénātiyātho dur-  
 itāni víśvā || 3 ||

यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठं पित्वो ररते विभागे ।  
 स तोकमस्य पीपरच्छर्माभिरनूर्ध्वभासः सदमितुतुर्यात् ॥४॥  
 समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।  
 आ नो रथि बहत्तमोत वीराना विश्वान्यमृता सौमगानि ॥५॥

yó bhúyishṭham násatyābhyām vivésha  
 cánishṭham pitvó rárate vibhāgé | sá tokám asya pīparac-  
 chāmibhir ánūrdhvabhāsaḥ sádām ít tuturyāt || 4 || sām aśvi-  
 nor — || 5 ||

Adore the two (the twin-divines), the first to come at early dawn. Let them relish the drink before the other greedy withholders get it, for the twin-divines verily claim the morning homage. The ancient sages extol them before the break of day. 1

Adore the twin-divines, at early dawn and offer them these oblations; the evening is not the time for adoring these divines, it is unacceptable to them. Beside ourselves, if another propitiates them, the worshipper, who is foremost would be most highly favoured. 2

O twin-divines, plated with gold, honey-tinted, water-shedding, laden with food, quick in speed as thought, rapid as the tempest, such a chariot of yours approaches wherewith you travel over all obstacles and obstructions. 3

He, who serves most often the ever-true twin-divines, gives to them the sweetest food at the offerings, and supplements all this with his dedicated works, secures, by his such actions, the welfare of his son, and he always has the advantage over them who enkindle no sacred fires. 4

May we be united with the twin-divines, and be blessed by their special protection, which is the source of happiness and the guide to progress. May you bestow upon us, O immortals, wealth and all auspicious things. 5

( ७८ ) अष्टमप्रतितमं सूक्तम्

(१-२) नवर्चस्यास्य सूक्तस्यविषयः सप्तवर्चिर्देविः । अश्विनौ देवते । (१-३) प्रथमादितृचम्योऽप्यक्.

(४) चतुर्थ्या ऋचश्चिष्टुपः, (५-६) पञ्चम्यादिपञ्चानामानुष्टुप उन्दासि ॥

॥१९॥ अश्विनावेह गच्छतं नासत्या मा वि वेनतम् । हंसाविं पततुमा सुतां उपे ॥१॥  
 अश्विना हरिणाविं गौराविवातु यवसम् । हंसाविं पततुमा सुतां उपे ॥२॥  
 अश्विना वाजिनीवस् जुषेथा यज्ञमिष्टये । हंसाविं पततुमा सुतां उपे ॥३॥  
 अत्रिर्यद्दामवरोहन्नृवीसुमजोहवीन्नाधमानेव योषा ।  
 इयेनस्य चिज्वसं नूतनेनागच्छतमश्विना शंतमेन ॥४॥

78.

Āṣvināv éhā gachatam nāsatyā mā ví venatam | haṁsāv  
 iva patatam ā sutāñ úpa || 1 || āṣvinā harināv iva gaurāv  
 ivānu yāvasam | haṁsāv iva — || 2 || āṣvinā vājīnīvasū juṣhé-  
 thām yajñām ishtāye | haṁsāv iva. — || 3 || átrir yád vām  
 avaróhann řibísam ájohavīn nādhamāneva yóshā | ſyenáśya  
 cij jávasā nūtanenāgachatam āṣvinā śāmtamena || 4 ||

॥२०॥

वि जिहीष्व वनस्पते योनिः सृष्यन्त्या इव ।  
 श्रुतं मे अश्विना हवँ सप्तवर्धि च मुञ्चतम् ॥५॥  
 भीताय नार्धमानाय ऋषि सप्तवर्धये ।  
 मायाभिरश्विना युवं वृक्षं सं च वि चाचथः ॥६॥  
 यथा वानः पुष्करिणीं समिद्ध्यति सर्वतः ।  
 एवा ते गर्भे एजतु निरेतु दशमास्यः ॥७॥

ví jīhīṣva vanaspate yōniḥ sūshyantyā iva | śrutām me  
 āṣvinā hāvaṁ saptaṁvadhriṁ ca muñcatam || 5 || bhītāya nā-  
 dhamānāya řishaye saptaṁvadhriye | māyābhir āṣvinā yu-  
 vām vřikshām saṁ ca ví cācathaḥ || 6 || yāthā vātaḥ puṣh-  
 karīṇīm samidháyati sarvātaḥ | evā te gārbha ejatu nir-  
 aítu dāśamāśyaḥ || 7 ||

O twin-divines, come hither to us. O ever-true, be not ill-disposed. Descend like a pair of swans to cherish our devotional love. 1

Like a pair of deer, O twin-divines, like a pair of wild cattle on fresh pasture, like a pair of swans, descend to cherish our devotional love. 2

O twin-divines, rich in nourishment, may you associate with us in our benevolent deeds for prosperity. May you descend like a pair of swans to cherish our devotional love. 3

When a sagacious person, escaping by your assistance from the dark cavern of Nescience, entreats you, like a wailing woman, you come to him with the most fresh and auspicious rapidity of the falcon. 4

Open, O Lord of plants, like the womb of a parturient female, and O twin-divines, hear my invocation, and release the person from the clutches of sinful impulses of seven organs (five sense organs and mind and intellect). 5

O twin-divines, by your devices rent up the tree of darkness and shatter for the liberation of the terrified, imploring seer, who is in the gripe of sinful impulses of seven organs. 6

As the wind ruffles the pool of lotus on every side, so may your womb be stimulated, and the conception of ten months come forth. 7



यथा वातो यथा वनं यथा समुद्र एजति ।  
 एवा त्वं दशमास्य सहवेहि जरायुणा ॥८॥  
 दश मासाञ्जशयानः कुमारो अधि मातरि ।  
 निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ॥९॥

yáthā vāto yáthā vānaṃ yáthā sam-  
 undrá éjati | evá tvám daśamāsyā sahāvehi jarāyunaḥ || 8 ||  
 dāśa māsāñ chaṣayānāḥ kumāró ádhi mātári | niraítu jīvo  
 ákshato jīvo jīvantiyā ádhi || 9 ||

( ७९ ). एकैनाशीनितमं मूलम्

(1-10) दशर्वसास्य मूलत्पावयः सत्यश्रवा ऋषिः । उवा देवता । पङ्क्तिच्छन्दः ॥

॥१॥ महे नो अद्य बोधयोषो राये दिवित्मती ।  
 यथा चिन्नो अवोधयः सत्यश्रवसि वाय्ये सुजति अश्वसृते ॥१॥  
 या सुनीधे शौचद्रे व्यौच्छो दुहितर्दिवः ।  
 सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजति अश्वसृते ॥२॥  
 सा नो अद्याभुरहसुव्युच्छा दुहितर्दिवः ।  
 यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजति अश्वसृते ॥३॥  
 अभि ये त्वा विभावरि स्तोमैर्गृणन्ति वह्नयः ।  
 मघैर्मघानि सुश्रियो दामन्वन्तः सुरातयः सुजति अश्वसृते ॥४॥

79.

Mahé no adyá bodhayósho rāyē divítmatī | yáthā cin-  
 no ábodhayah satyáśravasi vāyyé sújātē áśvasūnrite || 1 ||  
 yá suníthé śaucadrathé vy áúcho duhitar divah | sá vy  
 ūcha sáhiyasi satyáśravasi v. s. á. || 2 || sá no adyábharád-  
 vasur vy ūehā duhitar divah | yó vy áúchah sáhiyasi  
 satyáśravasi — || 3 || abhí yé tvā vibhāvāri stómair grīṇānti  
 váhnayah | maghaír maghoni susríyo dámanvantah surātá-  
 yah sújāte áśvasūnrite || 4 ||

As the wind, as the wood, as the ocean are agitated, so also may you, a gestation of ten months, invested with the uterine membrane, descend. 8

May the child, who has reposed for ten months in the bosom of his mother, come forth, alive, unharmed, living form a living parent. 9

## 79

O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge. 1

O dear daughter of heaven, who awakens men treading on right path and who are pure-hearted, nobly-born, and one sincerely praised for the gift of vigour. May you be kind to people, who are seekers of truth and weavers of knowledge. 2

O daughter of heaven, bestower of opulence, awaken us today, O nobly-born and one sincerely praised for the gift of vigour, may you be kind to people who are seekers of truth and weavers of knowledge. 3

O bounteous dawn, bestower of wealth, nobly-born goddess, and one sincerely praised for the gift of vigour, those devotees, who offer homage and praise you with sacred hymns, become prosperous with affluence. 4

यच्चिदि ते गुणा इमे लुदयन्ति मघत्तथि ।  
परि चिदष्टयो दधुर्ददतो राधो अहसं सुजति अश्वसृते ॥५॥

yác cid dhí te gaṇā imé cha-  
dáyanti magháttaṭṭaye | pári cid váshtayo dadhur dádato rá-  
dho ábrayaṃ sújāte áṣvasūṇṛite || 5 ||

॥२२॥ ऐषु धा वीरव्यश उपो मघोनि सूरिषु ।  
ये नो राधांस्यहया मघवानो अरामतु सुजति अश्वसृते ॥६॥  
तेभ्यो द्युम्नं बृहद्यश उपो मघोन्या वह ।  
ये नो राधांस्यश्व्या गव्या भजन्त सूरयः सुजति अश्वसृते ॥७॥  
उत नो गोमतीरिष आ वहो दुहितर्दिवः ।  
साकं सूर्यस्य रुदिमभिः शुक्रैः शोचद्विरचिभिः सुजति अश्वसृते ॥८॥

aíshu dhā virávad yáṣa úsho maghoni sūrīshu | yé no  
rádhānsy áhrayā maghávāno árāsata sújāte áṣvasūṇṛite  
|| 6 || tébhyo dyumnám bṛihád yáṣa úsho maghony á vaha |  
yé no rádhānsy áṣvyā gavyā bhájanta sūráyaḥ sújāte áṣva-  
sūṇṛite || 7 || utá no gómatīr īsha á vahā duhitar divaḥ |  
sākám sūryasya raṣmībhiḥ śukraíḥ śócadbhir arefbhiḥ sú-  
jāte áṣvasūṇṛite || 8 ||

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः ।  
नेत्वा स्तेनं यथा रिपुं तपति सरो अचिषा सुजति अश्वसृते ॥९॥  
एतावहेदुपस्त्वं मृत्यो वा दानुमर्हमि ।  
या स्तोत्रभ्यो विभावयुच्छन्ती न प्रमीयसे सुजति अश्वसृते ॥१०॥

vy ūchā duhitar divo mā cirāṃ ta-  
nuthā ápaḥ | nét tvā stenám yáthā ripúṃ tápāti sūro aref-  
shā sújāte áṣvasūṇṛite || 9 || etávad véd ushas tvám bhúyo  
vā dátum arhasi | yá stotrībhyo vibhāvary uchánti ná pra-  
míyase sújāte áṣvasūṇṛite || 10 ||

O nobly-born goddess, and one sincerely praised for the gift of vigour, those worshippers, who applaud you for wealth, obtain ever-lasting riches, and liberally give it to others. 5

O affluent, nobly-born goddess, and one sincerely praised for the gift of vigour, bestow upon these devout adorers food and posterity, so that, they, the opulent, may without hesitation give liberally their ever lasting riches to us. 6

O affluent dawn, nobly-born, and sincerely praised for the gift of vigour, bring wealth and abundant food to those, who are liberal givers, and bestow upon us riches of horses and cattle. 7

O daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, bring us food and cattle, and come along with the pure, shining, and refulgent rays of the sun. 8

O dawn, the daughter of heaven, nobly-born, and sincerely praised for the gift of vigour, may you shine forth; please delay not our sacred rite, and let not the sun with fervent heat scorch you as one punishes a thief, or subdues an enemy. 9

O dawn, nobly-born and praised for the gift of vigour, you give whatever indeed has been solicited, and even more. You are radiant one always dawning upon your admirers and have never been cruel to them. 10



( ८० ) अशीतितमं सूक्तम्

( १-६ ) बृहत्सत्यास्य सूक्तस्याग्नेयः सत्यभद्रः ऋषिः । उपा देवता । विष्णुः छन्दः ॥

॥२३॥

द्युतयामाने बृहतीमृतेन कृतावरीमरुणसु विभातीम् ।  
 देवामुपसं स्वरावहन्तीं प्रति विप्रांसो मतिभिर्जरन्ते ॥१॥  
 एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे ।  
 बृहदृथा बृहती विश्वमिन्वोषा ज्योतिर्यन्तुव्यग्रे अह्नाम् ॥२॥  
 एषा गोभिररुणेभिर्युजानास्त्रेधन्ती रुयिमप्रायु चक्रे ।  
 पथो रदन्ती सुविताय देवी पुरुषुता विश्ववारा वि भाति ॥३॥  
 एषा व्येनी भवति द्विवहो आविष्कृष्वाना तन्वं पुरस्तात् ।  
 कृतस्य पन्थामन्वति साधु प्रजानतीव न दिशो मिनाति ॥४॥  
 एषा शुभ्रा न तन्वो विद्वानोर्ध्वे स्नाती दृश्ये नो अस्मात् ।  
 अप ह्रपो वारधमाना तमोस्युषा दिवो दुहिता ज्योतिषागात् ॥५॥  
 एषा प्रतीची दुहिता दिवो न्योषेय भद्रा नि रिणीते अप्सः ।  
 व्यूर्ण्वती दाशुषे वार्याणि पुनर्ज्योतिर्ध्रुवनिः पूर्वथाकः ॥६॥

80.

Dyutādyāmānam bṛihatīm ṛitēna ṛitāvarīm aruṇāpsum  
 vibhātīm | devīm ushāsam svār āvāhantīm prāti viprāso ma-  
 tibhir jarante || 1 || eshā jānam darśatā bodhāyanti sugān  
 pathāḥ kṛiṇvatī yāty āgre | bṛihadrathā bṛihatī viṣvamin-  
 vōshā jyōtir yachaty āgre āhnām || 2 || eshā gōbhir aruṇē-  
 bhir yujānāsredhantī rayīm āprāyu cakre | pathó rādanti  
 suvitāya devī purushtutā viṣvāvārā ví bhāti || 3 || eshā  
 vyēnī bhavati dvibārhā āvishkṛiṇvānā tanvām purastāt | ṛi-  
 tāsyā pānthām ānv eti sādhu prajānatīva ná diṣo mināti  
 || 4 || eshā śubhrā ná tanvo vidānórdhvēva snātī dṛiṣāye no  
 asthāt | āpa dvēsho bādhamānā tāmānsy ushā divó duhitā  
 jyōtishágāt || 5 || eshā praticī duhitā divó nṛīm yósheva  
 bhadrá ní riṇīte āpsaḥ | vyūrṇvatī dāśūshe vāryāṇi púnar  
 jyōtir yuvatīḥ pūrvāthākāḥ || 6 ||

Wise devotees welcome with hymns the divine dawn, who brings sun-light. She is sublime and follows with earnest truthfulness the eternal order. She illuminates all the parameters of space and time, whilst she is tinted with purple-pink and is refulgent. 1

The lovely dawn awakens men, and precedes the sun, making the pathways easy to be travelled. Riding in a spacious chariot, vastly expanding everywhere, she diffuses splendour at the day's beginning. 2

Harnessing the red rays to her car, unwearied, she brings perpetual riches. Praised by all and cherished by everyone, she shines, manifesting the paths that lead to happiness. 3

Lucidly white, she occupies two regions (the upper and the middle firmament), and displays her form from the east. She closely follows the path assigned by Nature's order, and with her perfect awareness, she never fails in appearing in the right quarters. 4

Exhibiting her person like a well-attired damsel, she stands before our eyes, inclining like a woman just out of the bath. Dispersing the dark glooms, the dawn, the daughter of heaven comes to us with radiance. 5

The daughter of heaven, the dawn, tending to the west, puts forth her beauty like a well-dressed woman, bestowing precious treasures upon the offerer of adoration. She, ever youthful, brings back the light as she has been doing for all times. 6

( ८१ ) एकार्शातितमं सूक्तम्

( १-५ ) पञ्चवर्षस्यास्य सूक्तस्याधिपः श्यावाश्व ऋषिः । सविता देवता । जगती छन्दः ॥

॥२४॥

युञ्जते मनं उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।  
 वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सविनुः परिपृतिः ॥१॥  
 विश्वा रूपाणि प्रति मुञ्जते ऋषिः प्रासावीदृद्रं द्विपदे चतुष्पदे ।  
 वि नार्कमण्यत्मविता वरेण्योऽनु प्रयाणमुपसो वि रोजति ॥२॥  
 यस्य प्रयाणमन्वन्य इत्ययुर्देवा देवस्य महिमानमोज्ज्वा ।  
 यः पार्थिवानि विममे स एतेशो रजांसि देवः सविता महित्वना ॥३॥

81.

Yuñjāte māna utā yuñjate dhīyo viprā viprasya bṛi-  
 hatō vipaścītaḥ | vī hōtrā dadhe vayunāvid ēka īn mahī  
 devāsya savitūḥ pāriṣṭūtiḥ || 1 || vīṣvā rūpāṇi prāti muñ-  
 cate kavīḥ prāsāvid bhadraṁ dvipāde cātushpade | vī nā-  
 kam akhyat savitā vāreṇyó 'nu prayāṇam ushāso vī rājati  
 || 2 || yāsya prayāṇam ānv anyā id yayūr devā devāsya  
 mahimānam ōjasā | yāḥ pāṛthivāni vimamé sá étaṣo rājānsi  
 devāḥ savitā mahitvanā || 3 ||

उत यांसि सवितृन्वीणि रोचनोत सूर्यस्य रश्मिभिः समुच्यसि ।  
 उत रात्रीमुभयतः परीयस उत मित्रो भवसि देव धर्मभिः ॥४॥  
 उतेशिषे प्रसवस्य त्वमेक इदुत पृषा भवसि देव यामभिः ।  
 उतेदं विश्वं भुवनं वि रोजसि श्यावाश्वस्ते सविनः स्तोममानशे ॥५॥

utā yāsi savitas trīṇi rocanótā  
 sūryasya raśmībhiḥ sām ucyasi | utā rātrīm ubhayātaḥ pā-  
 rīyasa utā mitrō bhavasi deva dhārmabhiḥ || 4 || utēsishe  
 prasavāsya tvām ēka id utā pūshā bhavasi deva yāma-  
 bhiḥ | utédam vīṣvam bhūvanam vī rājasi śyāvāśvas te sa-  
 vita stōmam ānaṣe || 5 ||

The wise yogins concentrate their minds; and concentrate their thoughts as well in the Supreme Reality, which is omnipresent, great and omniscient. He alone, knowing their functions, assigns to the sense organs their respective tasks. Verily, great is the glory of the divine creator. 1

The wise creator, the Supreme Enlightenment, arrays himself in all forms. He brings forth what is good for biped and quadruped. The adorable creator illumines the heaven's high vault and continues to shine even after the departure of the Dawn (the first flashes of the inner conscience). 2

He is divine and resplendent; from Him alone the other gods, the sense organs, proceed to receive their majesty with power. He verily by His greatness has measured out the terrestrial regions. 3

You either traverse, O creator, the three regions (mental, vital and physical), or combine in one the entire radiations from the Sun of the innermost realms; and you pass between the night on either side. O divine creator, you are the Supreme measure of all through your benevolent actions. 4

You alone rule over the actions of living beings; you are nourisher. O divine creator on your own accord, you are sovereign over the whole world. The most intellectual and active devotee offers you praise, O creator. 5



( ८२ ) दशमीतिनमं सूतम्.

( १-९ ) नवयस्यास्य सूतस्यापेयः इत्याश्व क्रतिः । सविता देवता । ( १ ) प्रथमर्चोऽनुष्टुप्, ( २-९ )

द्वितीयाष्टानाञ्च गायत्री छन्दसी ॥

॥२५॥ तत्सवितुर्वरेणीमहे वयं देवस्य भोजनम् । श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥१॥  
 अस्य हि स्वयंशस्तरं सवितुः कञ्चन प्रियम् । न मिनन्ति स्वराज्यम् ॥२॥  
 स हि रत्नानि दाशुषे सुवातिं सविता भगः । तं भागं चित्रमीमहे ॥३॥  
 अया नो देव सवितः प्रजावत्सावीः सौभगम् । परां दुःष्यं सुव ॥४॥  
 विश्वानि देव सविनर्दुरितानि परां सुव । यद्भद्रं तन्न आ सुव ॥५॥

82.

Tāt savitūr vṛiṇīmahe vayāṃ devāsya bhójanam | śré-  
 shtham sarvadhātamaṃ tūram bhágasya dhīmahi || 1 || ásyā  
 hí sváyaśastaraṃ savitúḥ káe caná priyám | ná minánti sva-  
 rájyam || 2 || sá hí rátñāni dāśúshe suvāti savitá bhágah |  
 tám bhāgāṃ citráṃ imahe || 3 || adyā no deva savitaḥ pra-  
 jávat sāvīḥ saubhagam | párá dushvápnyam suva || 4 || víś-  
 vāni deva savitar duritāni párá suva | yád bhadráṃ tán na  
 á suva || 5 ||

॥२६॥ अनागसो अदितये देवस्य सवितुः सुवे । विश्वा वामानि धीमहि ॥६॥  
 आ विश्वदेवं सत्यं सुकैरया वृणीमहे । सत्यसवं सवितारम् ॥७॥  
 य इमे उभे अहनी पुर एत्यप्रयुच्छन् । स्वाधीदेवः सविता ॥८॥  
 य इमा विश्वा जातान्याश्रावयन्ति श्लोकेन । प्र च सुवातिं सविता ॥९॥

ánāgaso áditaye devāsya savitúḥ savé | víśvā vāmāni  
 dhīmahi || 6 || á víśvādevaṃ sátpatiṃ sūktair adyā vṛiṇī-  
 mahe | satyāsavaṃ savitāram || 7 || yá imé ubhé áhanī purá  
 éty áprayuchan | svādhír devāḥ savitá || 8 || yá imá víśvā  
 jātāny āśrāváyati ślókena | prá ca suvāti savitá || 9 ||

We adore the excellent glory of the divine creator. May we receive from the gracious Lord that glory which is excellent, all-sustaining and victorious over adversities. 1

No one can impair the supremacy of this creator, who is most glorious and loved by all. 2

That creator Lord, who is gracious too, shall bestow precious treasure on the dedicated devotee. We implore to obtain our due portion from Him. 3

Grant us today, O divine creator, affluence and progeny, and drive away the painful dreams. 4

Remove from us, O divine creator all the ills and evils and bestow upon us that, what is good and beneficial. 5

Let us be free from sin towards that Mother of Infinity in the realm of the divine creator; may we obtain all lovely riches from Him. 6

We glorify today with hymns the illuminator of all, the protector of the good, the embodiment of eternal truth, and the supreme creator. 7

We glorify the divine object of meditation, the creator, who is ever vigilant, and precedes both the night of dissolution and the day of creation. 8

The one who reveals His knowledge through the sacred hymns to all the living beings, and inspires them with life in this Creator. 9

( ८३ ) प्रयत्नितमं सूक्तम्

(१-१०) दशार्चस्यास्य सूक्तस्य भीमोऽधिक्रियः । पर्जन्यो देवता । (१. ५-८, १०) प्रथमचः पञ्चम्यादि-  
चतसृणां दशम्याश्च विष्टुः, (२-४) द्वितीयादितृकस्य अगवी. (५) नवम्याधातुष्टुः छन्दोऽसि ॥

॥२७॥

अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।  
 कनिकददृषभो जीरदानु रेतो दधात्वोपधीषु गर्भम् ॥१॥  
 वि वृक्षान हन्त्युत हन्ति रक्षसो विश्वे विभाय भुवनं महावधात् ।  
 उत्तानागा इषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥२॥  
 रथीव कश्याश्वाँ अभिक्षिपन्नाविर्दूतान्कृणुते वृष्योँ अह ।  
 दूरास्त्रिदस्य स्तनथा उदीरते यत्पर्जन्यः कृणुते वृष्योँ नभः ॥३॥

83.

Āchā vada tavāsam gīrbhīr ābhī stuhī parjanyaṃ nā-  
 masā vivāsa | kánikradad vṛishabhó jirádānū réto dadhāty  
 óshadhīshu gārbham || 1 || ví vṛikshān hanty utá hanti ra-  
 ksháso viṣvam bibhāya bhúvanam mahāvadhāt | utánāgā  
 īshate vṛishnyāvato yát parjanya stanáyan hánti dushkrí-  
 taḥ || 2 || rathíva káṣayāśvān abhikshipánn āvír dūtān kṛi-  
 ñute varshyān āha | dūrāt sínhāsya stanáthā úd irate yát  
 parjanyaḥ kṛiñuté varshyāṃ nábhaḥ || 3 ||

प्र वाता वान्ति पतयन्ति विद्युत् उदोपधीर्जिहते पिन्वते स्वः ।  
 इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥१॥  
 यस्य ब्रूते पृथिवी नन्नमीति यस्य व्रते शफवृजभुरीति ।  
 यस्य व्रत ओपधीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ ॥२॥

prā vātā vānti  
 patáyanti vidyúta úd óshadhīr jīhate pínvate svāḥ | írā viṣ-  
 vasmai bhúvanāya jāyate yát parjanyaḥ pṛithivīm réta-  
 sāvati || 4 || yásya vraté pṛithiví nánnamīti yásya vraté  
 śaphávaj járbhuriti | yásya vratá óshadhīr viṣvárūpāḥ śa-  
 naḥ parjanya máhi śarma yacha || 5 ||

I address the mighty cloud, with these invocations; I praise him with adoration. I worship him with reverence, who is the thunderer, the showerer, the bountiful, and who lays, in the plants, the seed for germination. 1

He strikes down the trees, he destroys the wickeds, he terrifies the whole world, by his mighty weapon. Even the tender-hearted innocent shudders at the appearance of the thundering cloud, smiting the wicked. 2

As a charioteer, urges the horses with his whip, so the cloud speedens the rain, and the entire sky is covered with water, and all the space resounds with the roar of a lion. 3

The winds burst forth, the lightnings flash, the plants shoot up, and the firmament is covered to the full. The food springs in abundance for all creatures when the cloud fertilizes the soil with showers. 4

O cloud, under your supremacy the earth grows fertile; under your regime, all creatures thrive; and at your behest, plants assume all colours; may you grant happiness and prosperity. 5



॥१८॥

दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिन्वत वृष्णो अश्वस्य धाराः ।  
 अर्वाङ्गितेन स्तनयितुनेह्यपो निषिञ्जन्मरुः पिता नः ॥६॥  
 अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन ।  
 दृतिं सु कर्ष विषितं न्यञ्जं समा भवन्तुद्धतो निपादाः ॥७॥  
 महान्तं कोशमुदचा नि षिञ्ज स्यन्दन्तां कृत्या विषिताः पुरस्तात् ।  
 घृतेन यावापृथिवी व्युन्धि सुप्रपाणं भवत्वग्न्याभ्यः ॥८॥  
 यत्पर्जन्य कनिकदस्तनयन् हंसि दुष्कृतः ।  
 प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि ॥९॥  
 अवर्षीर्विषमुदु पू गुभायाकर्धन्वान्यत्येतवा उ ।  
 अर्जीजन् ओषधीर्भोजनाय कमुत प्रजान्व्योऽविदो मनीषाम् ॥१०॥

divó no vṛiṣṭīm maruto rarīdhvam prá pinvata vṛiṣṇo  
 áṣvasya dhārāḥ | arvāñ eténa stanayitnúnéhy apó nishiñ-  
 cánn ásurah pitā naḥ || 6 || abhí kranda stanáya gárbbham  
 ā dhā udanvātā pári diyā rāthena | dṛitīm sū karsha ví-  
 shitam nyāñcam samā bhavantūdváto nipādāḥ || 7 || mahān-  
 taṁ kōṣam úd acā ní shiñca syándantām kulyā víshitāḥ  
 purástāt | ghṛiténa dyāvāpṛithiví vy ūndhi suprápāṇám bha-  
 vatv aghnyābhyah || 8 || yát parjanya kánikradat stanáyan  
 hánsi dushkrítah | prátidám víśvam modate yát kíṁ ea  
 pṛithivyām ádhi || 9 || ávarshīr varshám úd u shú gṛibhā-  
 vákar dhānvāny átyetavá u | ájījana óshadhīr bhójanāya  
 kām utá prajābhyo 'vido manīshām || 10 ||

( ८४ ) चतुर्षीतितमं सूक्तम्

(१-३) वृषस्यास्य सूक्तस्य भीमोऽनिक्रिपिः । पृथिवी देवता । अनुपूप छन्दः ॥

॥१९॥

बह्विधा पर्वतानां खिद्रं बिभर्षि पृथिवि ।  
 प्र या भूमिं प्रवत्वति मुह्ना जिनोषि महिनि ॥१॥

Bá! itthā párvatānām khidrām bibharshi pṛithivi | prá  
 yá bhūmim pravatvati mahnā jinóshi mahini || 1 ||

Send down for us, O divine winds, the rain from heaven. Let the showers of fertility descend in torrents from the speedy clouds. Come down with thunder, O cloud, sprinkling water; you verily are our protector. 6

May you cry aloud and impregnate the plants. May you traverse the sky with your water-laden chariot and draw open the tight-fastened, downward turned water-bags, and may the high and low places be made level. 7

May you lift up the mighty treasury, pour down its contents, let the rivers flow unimpeded forward. May you saturate with water both heaven and earth, and let there be abundant bererage for the cattle. 8

When, O clouds, sounding loud and thundering, you destroy the wicked, this universe and all that is upon the earth rejoices. 9

You have poured down sufficiently; now withhold the rain. You have made the deserts very much fed for utilization. You have given birth to plants for man's nourishment. Verily you have obtained laudation from all living creatures. 10

O firmament verily you sustain the rending tools of the clouds and give delight to the earth, with your might and greatness. 1

स्तोमोमस्ता विचारिणि प्रति एाभन्त्यकुभिः ।  
 प्र या वाजं न हेरन्तं परमस्यस्यर्जुनि ॥२॥  
 ब्रह्मा चित्वा वनस्पतीन्क्षुया दर्शय्योजसा ।  
 वत्तं अभ्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः ॥३॥

stomāsas

tvā vicāriṇi prāti śtobhanty aktūbhiḥ | prā yā vājam nā  
 hēśantam perūm āsyasy arjuni || 2 || dṛiḥā cid yā vānas-  
 pātīn kṣmayā dārdharśy ājasā | yāt te abhrāsyā vidyūto  
 divo vārshanti vṛištāyaḥ || 3 ||

( ८५ ) पञ्चाशीतितम सूक्तम्

( १-८ ) भद्रस्यस्यस्य सूक्तस्य भीमोऽविरुद्धिः । वरुणो देवता । विद्युप उन्धः ॥

॥३॥ प्र सम्राजं बृहदंर्चा गर्भीरं ब्रह्मा प्रियं वरुणाय श्रुताय ।  
 वि यो जघानं शमितेव चमीपस्तिरे पृथिवीं सूर्याय ॥१॥  
 वनेषु व्यन्तरिक्षं तनान् वाजमवैत्सु पयां उस्त्रियासु ।  
 हत्सु कर्तुं वरुणो अप्सवर्गि दिवि सूर्यमदधात्सोममद्रौ ॥२॥  
 नीचीनवारं वरुणः कवन्धं प्र ससर्ज रोदसी अन्तरिक्षम् ।  
 तेन विश्वस्य भुवनस्य राजा ययं न वृष्टिर्व्यनक्ति भूम ॥३॥

85.

Prā samrāje bṛihād arcā gabhīrām brāhma priyām vā-  
 ruṇāya śrutāya | vi yō jaghāna śamitéva cārnopastire pri-  
 thivīm sūryāya || 1 || vāneshu vy āntārikṣam tatāna vājam  
 ārvatsu pāya usriyāsu | hṛitsā krātum vāruṇo apsv āgnīm  
 divī sūryam adadhāt sōmam ādrau || 2 || nīcīnabāram vāru-  
 naḥ kāvandham prā sasarja rōdasī antārikṣam | téna viṣ-  
 vasya bhūvanasya rājā yāvaṁ nā vṛištīr vy ūnatti bhūma  
 || 3 ||

O wanderer in various ways, your worshippers praise you with sacred songs; O bright-hued, you drive the swollen cloud like a neighing horse. 2

When showers pour down from the clouds in the shining sky, you sustain the forest-trees with your solid rocks and mighty strength. 3

## 85

May you offer a sublime, solemn and loving prayer to the great and imperial sovereign Virtuous Lord, who spreads the firmament as a bed for the sun, like a hunter spreading out the skin of the dead. 1

He extends the firmament over the tree-tops, puts vigour in horses, milk in kine, devotion in hearts, fire in the waters, the sun in heaven and herbs on mountains. 2

The Virtuous Lord open the clouds and set free the water to flow downward, for the sake of heaven, the earth and the mid-region. Thence He becomes the supreme monarch of all the world, watering the soil as the rain bedews the barley. 3



अनत्ति भूमिं पृथिवीमुत यां यदा दुग्धं वरुणो वपुवावित् ।  
 समुभ्रेण वसत पर्वतामस्तविषीयन्तः श्रथयन्त वीराः ॥४॥  
 इमाम् प्वांसुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वोचम् ।  
 मानेनेव तस्त्वियौ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥५॥

unātti bhūmim prithivīm utā dyām yadā dugdhām  
 vārūṇo vāshty ād it | sām abhreṇa vasata pārvatāśas tavi-  
 shjyāntaḥ śrathayanta virāḥ ॥ 4 ॥ imām ū shv āsurāsya  
 śrutāsya mahīm māyām vārūṇasya prā vocam | māneneva  
 tasthivāṇ antārikshe vi yō mame prithivīm sūryeṇa  
 ॥ 5 ॥

०३१०

इमाम् नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष ।  
 एकं यदुद्रा न पृणन्त्येनीरासिजन्तीरुवनयः समुद्रम् ॥६॥  
 अयस्यं वरुण मित्र्यं वा सखायं वा सदुमिच्छान्तरं वा ।  
 वेशं वा नित्यं वरुणारणं वा वत्सीमार्गश्चकूमा शिश्रथस्तत् ॥७॥  
 कितवासा यद्विरिपुर्न दीपि यदा वा सत्यमुत यन्न विद्म ।  
 सर्वा ता वि प्यं शिथिरेव देवाद्यो ते स्याम वरुण प्रियासः ॥८॥

imām ū nū kavītamasya māyām mahīm devāsya nākir  
 ā dadharsha | ékaṁ yād udnā nā priṇānty énir āsiñcāntir  
 avānayaḥ samudrām ॥ 6 ॥ aryamyām varuṇa mitryām vā  
 sākhyām vā sādām id bhrātaraṁ vā | veśām vā nityam  
 varuṇāraṇam vā yāt sim āgaṣ cakrīmā śiśrāthas tāt ॥ 7 ॥  
 kitavāso yād riripūr nā divi yād vā ghā satyām utā yān  
 nā vidmā | sārva tā vi shya śithirēva devādhā te syāma  
 varuṇa priyāsaḥ ॥ 8 ॥

When the most virtuous Lord is pleased to grant milk,  
He moistens the sky, the land and earth. Thereupon the  
mountains clothe their summits with the rain clouds and  
the vital winds, exulting in their strength, compel the  
clouds to release water. 4

I declare this great marvelous accomplishment of the  
renowned and virtuous Lord, who abiding in the mid-  
space has meted the firmament by the sun as if by a  
measure. 5

No one can counteract the device of the most sagacious  
divine Lord, whereby with all their floods, the lucid rivers  
would never be able to fill even one sea, wherein they  
have been pouring their waters so long. 6

O most Virtuous Lord, if we have even sinned against a  
benefactor, or a friend, a comrade, a host, a brother, or  
neighbour or a stranger, may you remove that stigma  
from us. 7

If like gamesters, who cheat at play, we have done a  
wrong, knowingly or without knowledge, then may you,  
O Virtuous Lord, cast all these sins away like loosened  
fettters so that we become dear to you. 8

( ८६ ) पञ्चमोऽक्षरं सूक्तम्

( १-१ ) बह्वर्थाय सन्त्य भूमिः प्रियः । इन्द्राग्नी देवते । ( १-५ ) प्रथमार्धपञ्चमस्तुष्टम् .

( २ ) पञ्चमो विराट्पूर्वो इन्द्राग्नी ॥

॥ २२ ॥

इन्द्राग्नी यमवथ उभा वाजेषु मर्त्यम् ।  
 हृद्धा धित्स प्र भेदति युञ्जा वाणीरिव त्रितः ॥ १ ॥  
 या पृतनासु दुष्टरा या वाजेषु श्रवाय्या ।  
 या पञ्च चर्षणीरभिन्द्राग्नी ता हवामहे ॥ २ ॥  
 तयोरिदमवच्छर्वस्तिग्मा दियुन्मघोनिः ।  
 प्रति द्रुणा गर्भस्त्वोर्गवां वृत्रघ्न पपते ॥ ३ ॥

86.

Indrāgnī yām āvatha ubhā vājeshu mātṛyam | dṛiḥā cit  
 sā prā bhedati dyumnā vānīr iva tritāḥ || 1 || yā pṛitanāsu  
 dushtārā yā vājeshu śravāyā | yā pañca carshaṇīr abhin-  
 drāgnī tā havāmahe || 2 || tāyor id āmavac chāvas tigmā  
 didyūn maghōṇḥ | prāti drūṇā gābhastyor gāvām vṛitra-  
 ghnā éshate || 3 ||

— ता यामेपे रथानामिन्द्राग्ना हवामहे ।  
 पती तुरस्य गर्भसो विद्वांसो निर्वणस्तमा ॥ १ ॥  
 ता वृधन्तावनु यन्मतीय देवावुद्भा ।  
 अहन्ता चित्पुरो दुधेजोय देवावयन्ते ॥ २ ॥  
 एवेन्द्राग्निभ्यामहावि हव्यं शुष्यं घृतं न पृतमद्रिभिः ।  
 ता सूरिषु श्रवो बृहद्विं गृणत्सु दिष्टतमिषं गृणत्सु दिष्टतम् ॥ ३ ॥

tā vām éshe ráthānām indrāgnī havā-  
 mahe | pāti turāsya rádhaso vidvānsā gīrvaṇastamā || 4 || tā  
 vṛidhāntāv ānu dyūn mātṛyā devāv adābhā | ārhantā cit  
 purō dadhé 'ñseva devāv ārvate || 5 || evēndrāgnibhyām  
 āhavi havayām śuśhyām ghrītām nā pūtām ādriḥhih | tā  
 sūrīshu śrávo bṛihadvīṇ gṛiṇātsu didhṛitam īsham gṛi-  
 nātsu didhṛitam || 6 ||

The mortal man, whom you O twin-Lord of celestial and Terrestrial fires, help in the conflict of life, breaks through even the strongly guarded treasures of adversaries as the speech of the sage of three-fold virtues. 1

We invoke the Twin-lord of celestial and Terrestrial fires, who is irresistible at the time of strife of life and worthy to be renowned in frays and protects the five classes of people. 2

Overpowering is His strength; and bright and sharp is the weapon in the hands of that bounteous Lord. He goes with speed as if on a chariot for the destruction of evil and recovery of the lost wisdom. 3

We invoke you to the battle of life, O twin-Lord of celestial and terrestrial fires, the all-knowing, the one most deserving of adorations and master of quick-coming wealth. 4

O invincible, spotless Twin-lord of celestial and Terrestrial fires, who inspires mortal men to grow every day, I pay tribute to you O the shining ones for the sake of obtaining vigour. 5

The invigorating homage of devotional love, sweet as the elixir extracted by the grinding stones, and pure as butter, has been offered to the twin-Lord of celestial and Terrestrial fires. May He grant fame and ample wealth to the enlightened and dedicated devotees and food to those who sing His praise. 6



५ = ३ ) मरार्गीनितमं मृतम्

( १८९ ) नवरुक्मन्व सृजस्वविष एवयामरुहिः । मरुतो देवताः । अतिजगती रुद्रः ॥

१८९० प्र वो महे मृतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।  
 प्र अधीय प्रयज्येव सुखादये तवसे भुन्ददिष्टये धुनिवताय शवसे ॥१॥  
 प्र ये जाता महिना ये न नु स्वयं प्र विदमाना ब्रुवत एवयामरुत् ।  
 कृत्वा तदो मरुतो नावृषे शवो दाना मुक्ता तदेवामवृष्टासो नाद्रवः ॥२॥  
 प्र ये दिवो बृहतः शृण्विरे गिरा सुसुक्वानः सुभ्य एवयामरुत् ।  
 न वेवामिरी मधस्थ ईष्ट आ जमयो न स्वविद्युतः प्र स्पन्द्रासो धुनीनाम् ॥३॥

87.

Prá vo mahé matáyo yantu víshnave marútvate girijá  
 evayámarut | prá sárdhaya práyajyave sukhādāye tavāse  
 bhandādīṣṭaye dhūnīvatāya śavase || 1 || prá yé jātá ma-  
 hinā yé ca nū svayám prá vidmānā bruvāta evayámarut |  
 krátvā tát vo maruto nādhrīshe śavo dānā mahnā tát  
 eshām ādhrīṣṭaso nādrayaḥ || 2 || prá yé divó bṛihatāḥ  
 śrīṇvīre girā susúkvanāḥ subhvā evayámarut | ná yéśhām  
 irī sadhāstha īṣṭa ān agnāyo ná svāvidyutaḥ prá syand-  
 ráso dhūnīnām || 3 ||

न चक्रमे महतो निरुक्कमः समानस्मात्सदस एवयामरुत् ।  
 यदायुक्त त्वना स्वादधि ण्णुभिर्विष्वर्धसो विमहसो जिगाति शेवृधो नृभिः ॥४॥  
 स्वतो न योऽमवात्रेजयवृषो त्वेषो ययिस्तद्विष एवयामरुत् ।  
 येना सहन्त क्रज्जन् स्वरोचिषः स्वारश्मानो हिरण्ययाः स्वायुधास इष्मिणः ॥५॥

sá cakrame maható nír urukramāḥ  
 samānāsmāt sādasa evayámarut | yadāyukta tmānā svād  
 ādhī śhñūbhir víshpardhaso vimahasó jīgāti śévṛidho nṛi-  
 bhīḥ || 4 || svanó ná vó 'mavān rejayad vṛishā tveshó yayís  
 tavishá evayámarut | yēnā sáhanta řīñjāta svārocisha sthā-  
 raṣmāno hiranyāyāḥ svāyudhāsa ishmināḥ || 5 ||

May the praises recited by the dexterous mortal reach to the all-pervading Lord, associated with vital principles. He is strong, adorable, brilliantly-adorned, vigorous, praise-loving, who rushes on with joy to scatter dark evil forces. 1

The dexterous mortal glorifies those vital forces which are manifested with greatness and appear speedily and spontaneously with the knowledge. O vital principles, your infinite liberality is beyond comprehension. You look unmoveable and stable like mountains. 2

The dexterous mortal glorifies those clouds with praise, who, while descending from vast midspace look brilliant and happy; and who hear our invocation. No one can yoke them and disturb in their commonhome. They, like self-radiant fires, are impellers of rivers. 3

When the dexterous mortal of vital energy harnesses his own chariot with rapid horses at his residence, the rain-shedding clouds, emulous, vigorous and conferrers of happiness, sally forth from their spacious common dwelling space. 4

Let not the tremendous roar of your approach, which is mighty, the announcer of rain, the shedder of light diffusive and loud, shudder the dexterous mortal of vital energy. O clouds, you are victorious, self-luminous, decked with gold, well-equipped with weapons and provider of food, and such as you are, you always successfully accomplish your functions. 5

१५॥ अपारो वो महिमा वृद्धशयमरत्येषं शयोऽवत्येवामरुत् ।  
 स्वातारो हि प्रसिनी संरशि सतु ते न उरुष्यता निदः शुशुक्रांसो नागपः ॥६॥  
 ते रुद्रासुः मुमत्वा अग्नयो यथा तुविद्युन्ना अवत्येवामरुत् ।  
 दीर्घं पथु पप्रथे सद्य पार्थिवं येषामग्नेषा गृहः शर्धास्वद्वैतैरसाम् ॥७॥  
 अग्नेषो नो मरुतो गानुमेतन् श्रोता हवै जरितुरेवामरुत् ।  
 विष्णोर्महः समन्यवो युयोतन् रमद्व्योश्च न दंसनप द्वेषांसि सनुतः ॥८॥  
 गन्ता नो यज्ञं यज्ञिवाः सुशमि श्रोता हवमरुज एवामरुत् ।  
 ज्येष्ठोऽसौ न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः स्यात दुर्यतयो निदः ॥९॥

apārō vo mahimā vṛiddhasavasas tveshām śāvo 'vatv  
 evayāmarut | sthātāro hī prāsitau samdrīṣi sthāna té na  
 urushyātā nidāḥ śusukvāṁso nāgnāyaḥ || 6 || té rudrāsaḥ sū-  
 makhā agnāyo yathā tavidyumnā avantv evayāmarut | dīr-  
 ghām prithū paprathe sādma pāarthivam yēshām ājmeshv  
 ā mahāḥ śardhāṁsy ādbhutainasām || 7 || adveshó no maruto  
 gātīm étana śrótā hávam jaritúr evayāmarut | vishṇor ma-  
 hāḥ samanyavo yuyotana smád rathyò ná daṁsānápa dvé-  
 shāṁsi sanutāḥ || 8 || gāntā no yajñām yajñiyāḥ suśāmi śrótā  
 hávam arakshā evayāmarut | jyēshthāso ná párvatāso vyò-  
 mani yūyām tāsya pracetasah syāta durdhārtavo nidāḥ  
 || 9 ||

O possessor of vast strength, may your unbounded greatness, and brilliant vigour protect the dexterous mortal, for obviously you help in the time of trouble and save us from shame and insult. You are in your glory like the glowing fire. 6

May these cosmic vital principles, worthy of worship, and resplendent like fire, protect the dexterous mortal. It is through them that this ethereal dwelling has been extended and made spacious and luminous. They are free from faults and manifest mighty energies when they proceed at the time of confrontations. 7

O vital principles, free of enmity, come to our place of chanting hymns and hear the prayers of the devout dexterous mortal. O brave divines, may you who are the associates and devotees of all-pervading Lord, drive away like warriors seated on chariots, our hidden foes with your valour. 8

O adorable vital principles, come to our sacred worship with grace and hear the invocation of unprotected dexterous mortal. You as formidable as lofty mountains for defence. O profoundly wise ones, may you strike the wicked impulses without compassions. 9



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## NOTES

**Book IV : Hymns 1—58**

**Book V : Hymns 1—87**

**चतुर्थ मण्डलम् : सूक्तानि १—५८**

**पञ्चम मण्डलम् : सूक्तानि १—८७**

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## NOTES ON BOOK IV

### Hymn-1

1. **Samanyavah devasah**—learned people, accompanying temper (समनुवा वीर्येन सह वर्तमानाः विद्वान्—*Daya*.); emulous gods, gods vying with (स्पर्धामाना इन्द्रादयो देवाः—*Sayana*; समन्वय—सन्धु, स्पर्धा, तथा सह वर्तमाना); Nature's bounties, vying with each other.

Compare the morphic nature of the first three verses of this hymn with the hymn I. 127 to I. 138: their metres are long as *asti*, *atijagati*, *dhr̥ti*, *atishakvari*, *atidhr̥ti*, or *atyasti*; at the end of the last line in each verse, there is a repetition of three or four words. It is difficult to say whether there is a deliberate, pure or even a partially modified sense in these repetitions.

4. The verse occurs as Yv. XXI. 3.

5. See also Yv. XXI. 4: *av vaksua*, come to (संगच्छस्व—*Daya*.); destroy (अवयज, विनाशयेत्स्वर्वा—*Sayana*).

**Varunam**—**Varuna-kṛtam** (वक्त्रकृतं)—a disease inflicted by Varuna (जलोदरादिरोमं or dropsy)—*Sayana*. Dayananda translates *varunam* as, to a venerable teacher or preceptor (श्रेष्ठमध्यापकमुपदेशक वा).

7. **Janimani**, जनिमर्तिन=जन्मार्तिन; three births of *agni*, as *fire* on the earth, *vayu* or lightning in the midspace, and *surya* in heaven. See Rv I, 95. 3; X. 45.1

8. **Hiranya-rathah**, one with shining or attractive form, one whose chariot or character is similar to that of the sun (तेजोमय रथगीय स्वरूपमूर्त्य इव रथो व्यवहारो यस्य स—*Daya*.); one with golden chariot—*Sayana*.

**Ramsu-jihvah**, one with beautiful flame (*Sayana*) or one with charming speech (*Daya*).

**Rohidasvah**, one with red horses or red fast moving vehicles (रेहिदा रक्तादि गुणविशिष्टा अश्वाद्योश्वा प्राशुगामिनो यस्य स—*Daya*.).



10. **ब्रह्म** = ब्रह्म (a Vedic usage); प्राणिमुख्येन—*Sayana*.

11. **Budhne** = in the midspace (*Daya*), *rajasah*, of the group of worlds (लोकसमूहस्य—*Daya*.; but of the midspace—अन्तरिक्षस्य—*Sayana*). *Sayana* translates *budhne* as in the root, or on the earth (बुध्ने भूने पृथिव्यां).

**Nilhe**, नीले = नीले, गृहे = in the house, in the nest; in the sky (नीले मिलये नभसि; also नीले कुलाय ब्रह्मन्तरिक्षे वैद्युताग्नि रूपेण वर्तमानं त्वा—in verse 12.—*Sayana*

**Vṛsabhasya**, of the sun; of the showerer (*Daya*); of the clouds (*Sayana*).

13. **Asmakam pitarah**, of our forefathers; of our protectors or guardians. According to *Sayana*, here is a reference to *angirasah*, the first discoverers of fire by attrition, or the fire-technicians in general.

16. **Te manvata prathamam nama dhenoh**—they first comprehended the name of *dhenu*, speech (धेनोः वाण्या—*Daya*.; वाच सन्वन्धि—*Sayana*), name or नाम is स्तुतिसाधकं शब्दमात्रं mere sound as the means of praise. The passage is also supposed to refer to the ancient nomenclature of cattle as uttered by *Angirasas*: तेषां रसं प्रथमं पुरातनं नाम गृहि मुरभि गुग्मुलमन्धिनीति धेनोर्नामधेयं मन्यत उच्चारयामासुः ।

**Trīṇ-sapta**,  $3 \times 7 = 21$ ; 21 Vedic metres extending from the *Gayatri* of 24 syllables to one of 104 syllables, (21 jewels stolen by Panis, मातुर्भूम्ना स्वभूतानि पणिभिरपहृतानि त्रि सप्त रत्नानि विन्दन्—*Sayana*).

20. See Yv. XXXIII. 16; **Aditi**, continuous interspace अक्षरमन्तरिक्षम्—*Daya*.; the earth, the support of all—विश्वेषां देवानामदितिर्भूत्वावीयः साधारभूत इति यावत्—*Sayana*.

## Hymn-2

1. **Martyesu**, among the mortal (मर्त्येषु मरणधर्मेषु—*Daya*.); or among mortal sense-organs (वागादीन्द्रियेषु निहित—*Sayana*); agni in man becomes the speech:—अग्निर्वर्गमूत्वा मुखं प्राविशत्—*Alt. Up.* II. 4.

3. **Antariyase yusmansca devan visa a ca marttan**, thou goest between you, the gods and men; this probably refers to *Agni*, he goes to men to receive the oblations and then to gods (Nature's bounties), of whom he is one, to bear it to them.

4. *Aryamanam*, to a judge, *स्याधीनं*; *varunam*, to a venerable, *वेष्टमुणं*; *mitram*, to a friend, *मित्रायम्*; *Indra—Visnu*, lightning and *sutratman*, सूत्रात्मन्, *marutah*, to wind or air, *Aśvinaw*, pair of sun and moon (*Daya.*).

6. *Tatapate*, ततपते, O, the protector of the extensive, ततानां विस्तृतानां पालक (*Daya.*); burns or heats with a load of wood-fuel, ततपते काष्ठभारेण तापयति (*Sayana.*).

*Hemyavan*, one who relates to *hemya*; *hema*—water (*Nigh. I. 12*) —हेम्यवके भवारात्रिविधो यस्य (*Daya.*); स्वर्णनिर्मित कक्षावान्, having a girth made of gold (*Sayana.*).

**Dosa**—in the night.

11. *Clitlm acitlm cinavat*, may the sage (*Agni*) distinguish that which is to be known; चित्ति=ज्ञातव्यं पुण्यं, the virtue worth knowing;—कृतचयानां किमि; or चित्ति=ज्ञानं knowledge; अचित्ति अज्ञानं or nescience = अकृतचयनो ज्ञिमां (*Daya.*).

15. *Divasputra angiraso bhavema*, may we, O *Angirasa*, be the sons of heaven or may we, the sons of heaven, be *Angirases*.

**Angirases bhavema**, possessed of a superior power.

(**Angirases** are known as the sons of *Aditya*;—that which was his seed was first manifested as *Aditya*, thence in succession, those which were the cinders became the *angirases*: अङ्गिरसामादित्यपुत्रत्वमेवमाप्तायते—“तस्य यद्वेतसः प्रथममुददीप्यत तदसावादित्योऽभवत्” इत्युपक्रम्य—“येऽङ्गारा आसंस्तेऽङ्गिरसोऽभवन्—*Ait. Br. III. 34.*)

According to *Dayananda*, sons of enlightenment or light, like vital breaths (प्रकाशस्य तनयः प्राणा इव).

*Adrim rujema dhaninam*, this according to the tradition alludes to the rock in which the cows were hidden. *Adri* is also cloud (*Nigh. I. 10*) or a cloud-like adversary (मेघमिव शत्रुम्—*Daya.*).

16. See *Yv. XIX. 69*; अघा=अघ (निपातस्य चेति दोषः)

**Ksama**, the earth (*Nigh. I. 1*)

17. जनमा=जनिम=जन्म, janma, of the birth.

*Gavyam*, with *go* or with *speech* (गोमयं वाङ्मयम्).

18. *Ayutheva ksumati pasvab akhyat devanam yaj-janima anti*, lit. like a herd in food—possessing animals, he has said to the gods that which birth is nigh (*Wilson*); or herd of cattle in a well-stored stall, (To Sayana, *janima* is *go*—Sangham, or herd of cattle); *Yutha*, army (सैन्यानीव—*Daya*.)

*Urvasih*, of widely pervading ones (बहुव्यापिका—*Daya*.); progeny (प्रजा:—*Sayana*).

Sayana refers to Nir. V.13. *Urvasi* is a naiad (so called because she pervades wide regions (उरु+√वप्; to pervade), or she pervades by means of thighs (उरु+√वप् to pervade); or her desire is great (उरु+√वप् to desire).

*Akṣpran*, were made able (कल्पन्ते—*Daya*.; ताभिरानीताभिर्गोभिः वत्पुताः समर्पा अभवन्—*Sayana*).

(The *urvasi* has nothing to do with the current pauranik legend of the birth of an *apsara* of the name from the thigh of Narayana.)

### Hymn-3

1. *Pura tanayitnoh acittat*; lit. before the unconsciousness of the thunderbolt; implying a state of unconsciousness, or death as sudden as if the work of the thunderbolt (*tanayitnoh*—विद्युत्—*Daya*.; घसनिः ह्यास्मिन्—*Sayana*; *acittat*—प्रविद्यमानं चित्तं यत्र तस्मात्—*Daya*.; नि विद्यते चित्तं यस्मिन् तदचित्तम् । चित्तोपलक्षित सर्वेन्द्रियोपसंहारो मरणमिति यावत् । तस्मान्मरणात्—*Sayana*.)

2. *Jayeva patya usati suvasah*—See Rv. I. 124.7; IV. 3.2; X. 71, 4; 91.13; Nir. I.19; III.5); cf जायापतिमिव वाससा, Av. XVIII. 2.51—as a wife attached to her husband puts on elegant garments (ह्या स्त्रीव स्वामिने कामयमाना शोभनवस्त्रालंकृता—*Daya*.).

The beautiful usage of this analogy is in reference to *speech*, X. 71.4; 5, as given in Nir. I.19. चक्रुः = चक्रम् a Vedic license (संहितायामिति दीर्घः).

5. Agah, fault (अपराधम्—*Daya*.; तत् पापम्—*Sayana*).

6. Nṛghne rudraya, to the man-destroying *Rudra*, to the destroyer of the sin—committing men, i.e. of wicked ones; नृणां पापकृतां हन्त्रे—*Sayana*.

7. Sarave—to the one, destroyer of the wicked (दुष्टानां हितकाय—*Daya*.; शरवे, धृणाति पक्वा मोषधीरति शरः शरत् संवत्सर, यद्वा, हिंसिका निवृत्तिः—*Sayana*). Saru (शर) means *Nirṛti* the female personification of evil.

The word *Nirṛti* is also used in masculine (Taittiriya Yajus, I. 2.11), meaning an evil spirit disturbing sacrifice.

10. Pṛsni, the sun (*Sayana*); midspace (*Daya*.); sky (*Nigh.* I. 4)

11. Svar abhavat jate agnau, the sun was manifest as *agni* was engendered.

16. Nivacana kavyani, ever to-be-recited poems (नितरामुच्यन्तेऽर्वा वेत्तानि कविभिर्निमित्तानि, the poems with extensive or deep meanings—*Daya*.).

### Hymn-4

For verses 1, 14, and 15 see Nir. VI. 12; V. 15 and III. 21 respectively.

1. *Raja-iva ama-van ibhena*—in this phrase *ibhena* (इभेन)=by fearless (host), यत्तमयेन or=by an elephant (हस्तिना); *ama van* (अमज्जान्)=strong one (बलवान्); also a minister (अमात्य) or an associate; or sickness, inflicting it on the foe.

May thy powerful throng extensive. Powerful throng (पात्रः) is so called from being maintained (√पात्).

*Prasith* (प्रसिति) is so called from being fastened (प्र—√सि); noose or net. Go like a king who is accompanied by his ministers, or who is the terror of his enemies, or who is followed by his own attendants, i.e. retinue, well-nourished with food, or (riding) a fearless elephant. Hastening after the net with speed: the word (तृप्त्वी) is a synonym of quick; it is derived from √तृ (to pass over), or from √त्वर to hurry.



Thou shootest, transfix the fiends with darts that burn, or enflame or crush down most fiercely. (Nir. VI.12).

**Trsvim**, towards one who is thirsty (निपासितान्—*Daya.*), the one who is speedy or in hurry (तृप्=क्षिप्र=quick; Nigh. II.15; it is derived from  $\sqrt{तृ}$ , to pass over, or from  $\sqrt{त्वर}$ , to hurry; तस्तेर्वा त्वस्तेर्वा—Nir. VI. 12).

**Prasitim**, bondage (बन्धनम्—*Daya.*); net-thread (प्रतिवि: प्रसहनात्तन्तुर्वा जालं वा); a trained or well-equipped army (प्रकृष्टां सेनाम्—*Sayana*).

2. See Yv. XIII.10.

3. See Yv. XIII.11.

**Spasah**, touching (rays); *pratī-spasah*, opposing rays (परबाधकान् रश्मीन् चारान्—*Sayana*; *visrja*, to direct against.

**Spasah** etc. may also mean *caran*, चारान् or spies, sent to discriminate between true and false (सत्यान्त विवेकार्थं—*Sayana*).

4. **Aratim**, to the enemy (शत्रुं—*Daya.*); one who annuls or prevents our donation (अरातिमदानं वा कुरुते—*Sayana*); one who makes a gift no gift.

5. **Jamim-ajamim**, whether kindred or allied, (बन्धुमबन्धुम्—*Sayana*; whether enjoying or non-enjoying भोगमभोगम्—*Daya.*); or repeated or not repeated (पुनरुक्तमपुनरुक्तम्—*Mahidhara*); or repeatedly chastized or not chastized (पुनस्पुनस्ताडितमताडितं वा—*Mahidhara*). See Yv. XIII.13.

6. **Ivate brahmane**—for the one who knows the Veda, and is well-versed in knowledge (विद्याभ्याप्ताय वेदविदे—*Daya.*); a Brahman coming quickly—*Wilson*. (cf. ईवते गमनवर्ते कल्याणहेतुभूतागमनाय; ब्रह्मणे परिवृद्धाय—*Sayana*).

**Aryah vi durah abhi dyant**, shines upon his door or dwelling; also the worshipper specially shines over his house (मर्यः कर्मणामनुष्ठाता सः यजमानो दुरो गृहानभिविद्योत् विशेषेण चोत्ते—*Sayana*).

8. **Su-asvah tva su-rathah**, good horses and good chariots. *Sayana* regards the phrase as metaphorical for, may we, being with sons and grandsons, and the like worship thee (उपसन्नपथेतत् । पुत्रपौत्रादिभिः सहिताः सन्तः त्वाम्, मर्जयेम् भक्तंकुमयि—*Sayana*).

9. **Kridantah**, practising for efficiency in defence sciences and war technique (अनुवेद विद्याविधानम् युद्धाय शस्त्राभ्यासं कुर्वन्तः—*Daya.*); playing and enjoying the company of children and grand-children in family (स्वे स्वे गृहे पुत्रपौत्रादिभिः सह संकोडमानाः—*Sayana*). Compare with कीलन्ती पुत्रैर्नस्तु भिमोदमानो स्व गृहे, X.85.42.

11. **Gotamat**, from *gauh* (गौरिति स्तोत्रनाम—Nigh. III.16), i.e. from the one who praises the superb knowledge (प्रतिशयेन गौः सकलविद्यास्तोता तस्मात्—*Daya.*).

13. **Payavah**, the protectors (रक्षकाः—*Daya.* and *Sayana*).

**Mamateyam**, one with egoism, attachment and the like (ममभावा ममता तस्या इदम्—*Daya.*; one born of Mamata (ममता). For Mamateya, see I.147.3; 158.6; and IV.4.13. *Sayana* refers to an allusion to the well-known filthy legend of the birth of Dirghatamas, who in this verse is said to have recovered his sight by worshipping Agni.

14. **Anusthuya Krnubi ahrayana**,—*ahrayana* (अल्लयाण) means one whose car does not bring shame to him. "Make it presently O (Agni) whose car does not bring shame (Nir.V.15). We have a similar word *hara-yana* (हर-याण), meaning, one whose car is moving constantly (VIII.25.22).

15. **Aya to agne samidha vidhema**, *aya* (अया) and *ena* (एना, with this) are synonyms of reference, "With this faggot, we worship thee, O Agni. Here it (अया) is in the feminine gender. *Ena* (एना, with this) is in neuter gender as in एना वो अग्निं (with this, to us, O Agni—VII.16.1). See Nir. III.21.

## Hymn-5

For verse 7, see Nir. VI.18.

2. **Svadhavan**, an affluent person with plenty of food etc. (बहुवन्ताद्यैस्वयम्—*Daya.*; स्वधायान् अस्मद् दत्तेन हविर्निक्षणेनाग्नेन तद्वान् सन्—*Sayana.*).

3. **Dvi-barhah**, filling both; the elderly one, with learning and humility both (द्वय्यां विद्याविनयाभ्यां बृद्धः—*Daya.*); one who fills both the positions, middle and the best (द्विबर्हाः द्वयोर्मध्यमोत्तमयोः स्थानयोः पस्विदः—*Sayana*).

Apagulham, secret or mysterious (गुप्तम्—*Daya*.; अत्यन्तरहस्यम्—*Sayana*).

**Manisam**=ज्ञातव्यम्, what is to be known (*Sayana*, who connects it with साम, *Sama*);=intellect (प्रज्ञाम्—*Daya*).

5. **Anṛtah**, अन्ता, मानससत्यरहिताः false in thought—*Sayana*); false in speech.

**Asatyah**, असत्याः (false in speech, वाचिक सत्यरहितामनसा वाचानिमग्नमानाः—*Sayana*; false in behaviour, अज्ञात्वाचरणाः—*Daya*).

**Idam padam ajanata gabhiram**, creates the deep abyss (*Daya*.); *gabhiram padam* is अज्ञातं नरकं स्थानम्—a deep abyss of hell (*Sayana*).

6. **Sapta dhātu**, the seven elements, the seven sorts of animals प्राण्यारण्य भेदेन सप्तप्रकारम्/सप्तप्राण्याः पशवः सप्तारण्याः—TS. VII.2.2.1). *Dayananda* interprets as the seven metals, gold etc., the *Yajurveda* (XVIII.13) enumerates six metals: हिरण्यं, ऋष्यं, श्यामं, वोह्यं, सीतं and तपु, to which silver may also be added to make seven; the *Veda* also refers to five tame animals: cow, horse, goat, sheep and man.

7. **Sasasya carman adhin prsneh**, above the immovable heaven or midspace (*pr̥sni*=midspace—*Daya*.). *Sasasya* is the sleeping one स्वपतः—*Daya*.).

**Agre rupa arupitam jabaru**, here *jabaru* (जबारु) means one who grows with speed, or who grows causing others to decay, or who grows swallowing (darkness or juice), i.e., the Sun—जबारु जवमानरोहि, जरमाणरोहि वा; जरमाणरोहीति वा, जवमानरोहीति वा—Nir.VI.17.

The Sun was placed on high in the beginning of creation (जबारु जवमानमारुढम्, i.e. the sun.—*Daya*.).

*Sayana* interprets तमित् as तमेव वैश्वानरं द्युस्थानम्, i.e. the *Vaisvanara*, which is fire, lightning, and the sun, all the three in three regions—अग्निविष्णुवायुश्चास्त्रयोऽपि तमेवेन वैश्वानरं शब्दाभिधेयाः ।

The *Nirukta* (VII.23) regards the *Vaisvanara* as the sun: वैश्वानरो यतते सूर्येण (Rv.I.98.1).

9. *Maham anikam*, lit. assemblage of the great *maham* (महाम्=महताम्; here त has been dropped as the Vedic licence—*Daya.*).

This refers to the solar orb; मनीकं समूहस्त्वं सूर्यमण्डलं वैश्वानर एवेति शेषः—*Sayana*). मनीकं सैन्यमिव, an assemblage like an army (*Daya.*).

10. *Prayatasya*, assiduous (perhaps the assiduous performer, or the *Vaisvanara* active in the form of the *ahavaniya* fire and the rest (*Sayana*).

15. *Ksitir na raya puruvaro adyaut*, shines like a man with opulence (राया प्रस्वादिघनेन, क्षितिर्न राजादिरिव—*raya*=*raja* (king); or=wealth of cattle and treasure—*Sayana*).

### Hymn-6

1. ऊँ सु णो=ऊँ इति—सु+नः (उ वितर्क, सु शोभने, नः प्रस्माकम्) ।

*Vishvam abhi asi manma*, prevalent over all that is desirable (*Wilson*).

*Manma*, spiritual knowledge (विज्ञानम्—*Daya.*); desirable wealth of foes (मन्म मननीयं शत्रूणां धनम्—*Sayana*).

*Abhi asi*, thou conquerest (अभि भवति—*Sayana*).

3. *Ghṛtaci*, night (Nigh. I.7).

4. *Trivistyaeti* goes in the sky (आकाशे—*Daya.*, thrice circumambulates, त्रिरावृत्य—*Sayana*); cf. विष्टप् (नभ इति) Nigh. I.4.

(त्रिविष्टि—त्रिरावृत्य, परि—एति, त्रिहि पर्यन्तिः क्रियते—*Agni* goes round, having thrice returned; or *Agni* is thrice made around, implying that the fire is thrice circumambulated—*Sayana*).

7. *Na matara-pitara nu cid istau*, whose parents need not urge (*Wilson*) मता=मय=मय, after this (*Daya.*).

8. *Svasarah dvih yam panca*, ten ( $2 \times 5$ ) sisters or fingers. (द्विवारं पंचाङ्गुल्यः—*Daya.*); the fingers employed in producing fire by attrition.



**Usarbudham** (उषर्बुधम्), to the one who is cognizant in the dawn (य उषसि बुध्यते तम्—*Daya.*; females awaking him at dawn (उषसि बुध्यमानम्—*Sayana*).

10. **Syenasah**, horses moving with the speed of hawk (श्येनः पक्षीव सद्यो गन्तारोऽश्वाः—*Daya.*; शयवा इव—*Sayana*).

**Duvasanasah**, attendants (परिचारका—*Daya.*; परिचरणीया—*Sayana*).

11. **Akari brahma**, the prayer has been composed (ब्रह्म=स्तोत्रम्; प्रकारि=स्मरिः कृतम्—*Sayana*); प्रकारि=क्रियते; ब्रह्म=महद्भनम्, collected a large sum—*Daya.*).

### Hymn-7

For verses 3 and 8, see Nir. III.20 and VI.17 respectively.

1. See Yv. III.15 (according to the ritualists, *agni* here intended is the *Ahavantya* which is kindled before the *Daksina*).

**Apnavanah**, one having children and grand-children (पुत्रपौत्रादियुक्ताः—*Daya.*); name of a *ṛsi* or seer of the family of Bṛghu (*Sayana*); also *putravantah*, or having children, an epithet of Bṛghus (*Mahidhara*).

3. **Pasyanto dyamiva śṛbhīh**, looking at the sky with stars, as it were. In this phrase, stars are known to be *śṛbhīh* (स्तृभिः) since they are scattered in the sky (तीर्णनीव); *ṛksa* (ऋक्षाः) are also stars as in "they are placed on high" (Rv. I.24.10), since they appear to be raised up (उदीर्णनीव). See Nir. III.20.

4. **Dutam vivasvatah**, messenger from the sun (विवस्वान्=the sun, —*Daya.*); messenger of the man, or worshipper, or yajamana (विवस्वन्त इति मनुष्यनाम Nigh. II.8); विवस्वतः मनुष्यस्य यजमानस्य—*Sayana*.

5. **Sapta dhamabhih**,=सप्तभिः धामभिः; *Saptabhih*, by seven vital breaths—*Daya.*; सप्तभिः तेजोभिः युक्तम् accompanied by seven bright ones—*Sayana*.

6. **Vitam asritam**, loved yet unapproached (*Wilson*); वीतं ध्याप्तम्; ध्यापितं=प्रसेवितम्—*Daya*.

**Kucid-arthinam**, seeking oblations from any quarters; *यवचित् बहुवोऽर्था विद्यन्ते यस्मिंस्तन्*, pertaining to one, possessing great affluency —*Daya*.

### Hymn-8

8. **Ati ksipreva vidhyati**, entirely obviate the removable ills (*क्षिप्रैव क्षेप्याप्तेव विनाशयितुमर्हति*, दुरितानीति शेषः । प्रतिविध्यति = प्रतिविध्यतु प्रतिशयेन नाशयतु —*Sayana*).

**Duta iyase pradiva uranah**—*uranah* (उरानः) means making abundant,—“from days of yore, thou art employed as a messenger, making (the small) abundant. (Nir. VI.17.)

### Hymn-9

3. **Hota and pota**, two of the sixteen priests (*hotr* and *potr*); also *होता*=दाता donor; *पोता*=पवित्रकर्ता, the purifier. (*Daya*.)

4. **Uta gnah agnir adhvaryu**,—here *gna*, is *devapatni*, the wife of *deva*, as if (agni worships the wives of the gods at the sacrifice, *gna* is going; it may designate the *adhvaryu*,

गनाः देवपत्नीयंजति, यच्छा भवतीत्यर्थः । गना

यच्छन् यध्वर्युर्भवति । उतो अग्नि च सोऽग्निः —*Sayana*.

5. **Upavakta**, preceptor of preceptors (*Daya*.); the director of the ritual, i.e. the priest who pronounces the formulae of sacrifice; he is often the *Brahma* (ब्रह्मा) or the *sadasya* (सदस्य), directing what is to be done (*Wilson*).

8. See Yv. III.36.

*दूतमः*=*दुःखमः*=one which is damaged with difficulty (*Daya*).

### Hymn-10

1. See Yv. XV.44.

Agne tam adva asvam, perhaps, Agni is the bearer of oblations as a horse is of burthens (बोडारमश्वनिव तथा हविषो वाहकम्—*Sayana*). The text is elliptical (*Wilson*).

2,3. See Yv. XV. 45-46.

3. भवा=भव (भव इत्यचोतस्तिष्ठ इति दीर्घः)

8. No nabhih sadane, नाभिः is the centre of gravity of body (मध्याक्षम्—*Daya*.); नाभिः=बन्धनम्, binding or fastening; सदाने=देवानां स्थाने, in the place of gods; सस्मिन्नुधन् (*sasmin udhan*)=सर्वस्मिन् यस्मै in every sacrifice (*Sayana*), *udhan*=घनाद्ये, घनाद्ये, the treasury. (*Daya*.)

### Hymn-11

1. *Suryasya upake*, in the proximity of the Sun (i.e. by day).

*Naktaya cit*, by night.

2. *Vepasa*, by deeds of dedication, as administration etc. (Nigh. II.1; वेपस इति कर्म नामानि) ।

3. *Kavya*,=काव्यानि; this refers (according to *Sayana*), to the details of the fire ritual such as bringing the deities, conveying the oblations and the like. *Dayananda* interprets it as the compositions of poets and learned (कविभिर्विद्वद्भिर्निमित्तानि). In the far-fetched sense, *kavya* refers to the offerings to the Pitr̥s or manes (the degraded paورانic sense).

4. *Devajutah*, known or introduced by learned ones (देवैर्विदितश्चक्षितः—*Daya*.).

5. *Mandrajihvam*, the one with a sweet tongue (मन्द्रा घानन्दजनिका जिह्वा वाणी यस्य—*Daya*.); this refers to Agni, whose tongue exhilarates the devout mortals.

*Damunasam*, those who restrain their desires (दमनशीलम्—*Daya*.); the humiliator of the demons (दमून्सं रक्षसां दमनकरेण मनतोपेतम्—*Sayana*). For the etymology of this term, see Nir. IV.4. (दमूना दममना वा । दानमना वा । दान्तमना वा । अग्नि वा दम इति गृह् नाम । तन्मना स्वात् । मनो मनोवेः, i.e. one who is inclined towards kindness, or one who is inclined to charity, or one

who is inclined to self control; or else the word *dama* is a synonym of home, therefore this term may mean, one who is devoted to home. Manas is derived from  $\sqrt{\text{मन्}}$ , to think).

## Hymn-12

2. Pusyan rayim sacate ghanan amitran, prosperous and destroying his enemies, acquires riches (*Daya.* and *Wilson*) (प्रजापिः पशुभिश्च पृष्टः सन् स यत्रमानः शत्रून् हिसन् धनं सेवते । सर्वदा पश्वादिघनसमृद्धो भवतीत्यर्थः—*Sayana*).

3. Br̥hatah Ksat̥triyaśya, the possessor of great strength (महत्तः बलस्य—*Sayana*; महत्तः क्षात्रधर्ममुक्तस्य—*Daya.*).

4. Aditeh anagan, free from the defects of earth (अदितेः=भूमेः= of the earth—*Sayana*;=पृथिव्याः—*Daya.*; अनागान्=अनागतः पापरहितान्, free from sins—*Sayana*; अनपराधान्, free from guilt—*Daya.*

5. Sam yoh, संयो, happiness produced by what is done well (सुखं सुकृताञ्जनितम्—*Daya.*; यं पापस्वोद्भवाणां नास्ति योः सुकृतोत्पादितं सुखम्—*Sayana*).

6. Vītamamūṣṣatā=वितां+अमूश्चत; मूश्चता=मूश्चत । Gauryam=गौरी वाचम्= Speech (*Nigh. I.11*).

## Hymn-13

1. The verse, according to *Sayana*, is a paraphrastic announcement, that the dawn having appeared, the morning fire is to be lighted. (*Wilson*)

*Asvina*, a pair of wind and lightning. (*Daya.*)

2. Yat suryam divyaroḥayanti, when the rays of light cause the ascent of the sun—*Sayana*; यं सूर्यं सवितुर्लोकं दिवि आरोहयन्ति—*Daya.*

*Bhanum*, ray (किरणम्).

*Mitra*, according to *Sayana*, is the deity presiding over the day, whilst *Varuna* presides over the night.

*Varuna*=water; *Mitra*=air or wind (*Daya.*).



3. *Sapta yahvih*, the seven great ones (सप्त मह्यम्—*Daya*.); *haritah* = horses or rays (हरितः दित इव व्याप्ताः किरणाः, the rays pervading like directions—हरित directions (विद्नाम—Nigh. I.6).

4. *Tantum viharan*, spreading thy web of rays (*Sayana*).

*Asitam avavyayan vasma*, cutting down the black abode (of night); or removing the darkness.

5. The verse is also repeated in the next hymn. (IV.14.5).

### Hymn-15

1. *Pari niyate*, is obtained or procured; is brought. The word "परिणीयते" has a technical meaning also in fire rituals; it stands for bringing the fire taken from the household fire, wherewith to light the sacrificial fire.

*Vaji*, a strong horse (वज्रवानश्च इव—*Daya*.)—they load, as a horse bringing a load (*Wilson*).

3. See Yv. XI.25.

*Parl-akramit*, =परिक्राम्यति =परितः क्रामति, व्याप्नोति, taking the offerings for conveyance to gods (*Wilson*).

4. *Srjaye*, the battle in which the rival enemies are defeated (यः प्राप्ताञ्छन्नु जयति तस्मिन्—*Daya*.); *Sayana* ascribes the term to a *somayajit* (सृजयो नाम कश्चित्सोमयाजी । सृजयस्य यदुत्वं तैत्तिरीया ग्रामनन्ति—'यसिष्ठो ह सारवह्व्यो देवभागं पप्रच्छ यत्सृजयान् बहुयाजिनोऽभीमजः', *Vasistha Satyahavya* asked *Devabhaga* : when thou didst cause to sacrifice the *Srñjayas*, with many sacrificers (Tait.S. VI.6, 2.2).

For *Srñjaya*, see Rv. VI.27.7 (स सृजयाय तुर्वणं पसादाद्).

The *Aitareya Brahmana* (VII.34.9) refers to *Sahadeva Saranjaya* (सहदेव सारञ्जय). In later history *Srñjaya* (सृजय) is the name of people, a clan, of which *Daivavata* was also a distinguished prince. Of course, these names are borrowed from the words originally occurring in the Vedic Texts. (For *Srñjaya*, see the Vedic Index by Macdonell and Keith).

8. **Sahadevyat**, one in company with learned people (*Daya.*); from the prince, the son of Sahadeva (*Wilson*).

9. **Somakah**, one with cool and fine temper resembling *Soma* or moon (*Daya.*); Son of Sahadeva of this name (सहदेवस्य पुत्रः कुमारः सोमकः सोमकानिधानः—*Sayana*).

10. **Kumaram Sahadevyam**, according to *Sayana*, again a reference to *Somaka*. A pupil in company of a learned teacher, ब्रह्मचारिणं विब्रतुसहचरम्—(*Daya.*).

## Hymn-16

For verse 11, see Nir. V.15.

1. **Rjisi**, straight forward policy (ऋजुनीतिः)—*Daya.*; the *Soma* of which the essence is gone (ऋजोष शब्देन निष्पिष्टो विगतसारः सोमोऽभिधीयते—*Sayana*).

3. **Jijanat-sapta-karun ahna cit cakruh vayuna grnantah** etc.—this generates the seven efficient rays from heaven, which being glorified, have made manifest the objects of human perception by day (*Wilson*).

4. Applicable to the resplendent Lord, *Indra*, and the sun both.

**Arkaih**, by ideas or thoughts (मन्त्रैर्विचारैः—*Daya.*); by rays (रश्मिभिः—*Sayana*).

**Vastoh**, the day (दिनम्—*Nigh.1.9*) for stay or halt (निवासायम्—*Sayana*).

**Dudhita**=दुधितानि=दुहितानि=नासितानि, removed, scattered.

5. **Rjisi**, =ऋजुः, made straight (*Daya.*); the stale *Soma*, निष्पिष्टः विगतसारः सोमोऽभिधीयते—*Sayana*.

Also see III.46.3; IV.16.1; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

6. **Sakrah**, शक्रः, powerful or potent (शक्तिमान्—*Daya.*); potent *Indra* (समर्थ इन्द्रः—*Sayana*).

The earlier references are I.10.5; 62.4; 104.8; 177.4; III.35.10; 37.11.

**Gotra**—गोत्राणि=the components of cloud (मेघस्याज्यमान्—*Daya*;  
Nigh. I.10); गोत्राणि=सप्तगणि (clouds—*Sayana*).

9. **Kavim**, to a seer, to a wise man (विद्वान्—*Daya*; मेधाविनम्—*Sayana*; *Sayana* refers this epithet to Kutsa, a seer. (IV.16.10).

10. **Kutsa**, a despised person (निन्दित—*Daya*.); mythologically, the son of Ruru (रुरु), a royal saint; Kutsa is a *Rajarsi*. For *Kutsah*, see also I.106.6; X.40.6 and for *Kutsa-putram* X.105.11. *Kutsa* has also been the name of several *ṛsis* of the Vedic hymns, one of them is the son of *Angiras*, whilst we have another one, of this name as the son of *Arjuna*.

**Sarupa vi vam cikitsat rta-cit ha nari**, the truthful woman got perplexed, having seen that they were both exactly alike. The traditional mythology sees in this verse a reference to a story thus: After the destruction of the enemies of *Kutsa*, Indra conveyed him to his palace where *Saci* (शची), the wife of Indra, could not tell which was her husband, as they were both exactly alike,—of course, an absurd story.

11. **Rca vajam na gadhyam yuyusan**, the word *gadhyam* is derived from √ग्रह्, to seize. "Like food which is to be seized, they desire to unite themselves with the straight-forward." (Nir.V.15).

12. **Susnam**, शुष्णम्, the earlier references are : I.11.7; 33.12; 56.3; 63.3; 101.2; 103.8; 121.9; II.14.5; 19.6; and III.31.8. (शुष्कं नीरसम्—*Daya*.).

**Kuyavam**, see I.103.8; 104.3; II.19.6; IV.16.12; VI.31.3 and VII.19.2 (कुत्सिता यवा यस्य तम्—*Daya*.).

13. **Mrgayam**, the one in search of a deer or animal (मृगयाचक्षाणम्—*Daya*.); name of an Asura (*Sayana*).

**Piprum**, pervading (व्यापकम्—*Daya*.); also see I.51.1; 101.2; 103.8; II.14.5; IV.16.13; V.29.11; VI.18.8; 20.7; VIII.32.2; X.99.11; 138.3.

**Pancasat kṛsna ni vapah sahasra atkam**, fifty thousand kṛsnas, or fifty thousand soldiers of dark race; *atkam* is pervading air.

**Purah**, city; city of Sambara (सम्बर—*Sayana*).

14. **Mr̥go na hasti**, like the cervine elephant, also a sort of elephant like a deer, queer, if the Sivatherium existed in the time of this hymn—*Wilson*.

**Ayudhani**, war weapons like guns and swords. (अस्त्रि-मुमुग्दी-सतध्यादीनि—*Daya*.). Perhaps here is a reference to war-weapons, quick in darting as a deer; strong as an elephant, and fierce as a lion (*Daya*.).

15. **Svar-milhe**, स्वर्गमिह, here मीले=battle (=संग्राम—*Nigh*.II.17); a battle for peace purposes.

**Ranva sudṛsi-iva pustih**, good-looking (goddess) of nutrition (रमणीया सुष्टु द्रष्टुं योग्येव पुष्टिः—*Daya*.). *Sayana* refers to the goddess *Laksmi*.

18. **Vamadevasya**, of the good looking or charming learned person (सुरुपयुक्तस्य विदुषः—*Daya*.).

**Vajasatau**, in the battle (*Nigh*. II.17).

19. **Ajau**, in the battle (*Nigh*. II.17).

20. **Bhrgu**, the celebrated, or brilliant architects of chariots or cars (देवोप्यमानाः चित्रिनः—*Daya*.).

21. **nū=nū** immediate, (ऋचि तुनुषेति दीपः—*Daya*.).

**Akari te brahma**, a new hymn (*brahma*) has been composed for thee (*Wilson*); new treasures have been procured for thee.

## Hymn-17

1. **Ksah**, क्षाः earths (भूमयः—*Daya*.; *Nigh*. I.1; क्षा=पृथिवी).



4. *Dyauh te janita manyat*, heaven, thy progenitor, conceived (*dyauh*, like lightning—*Daya*;=*dyotaman*, bright; *janita* = Prajapati—*Sayana*).

12. *Janituh*, of the progenitor, जनकस्य—*Daya*; Prajapati, —*Sayana*.

*Stanayat-bhiih abhrih*, thundering clouds, सन्दायमानैः घनैः सह—*Daya*; सतो न जूतः etc., as the wind is driven by the thundering clouds: as the wind is impelled by thundering clouds: so Indra is influenced by the hymns of the worshippers. (*Sayana*)

14. *Etasam*=एतसम्=horse. (*Daya*; Nigh. I.14).

Also see, I.54.6; 61.15; 121.13; 168.5, II.19.5.

15. *Asiknyam*, at night: the entire verse consists of a small phrase; such verses are known as *yajus-pankti* (याजुषो पंक्ति) or *ekapada viraj* (एकपद विराज), a line with ten syllables.

For other single line verses, see V.41.20; 42.17; 43.16; VI.63.11 (एकपदा त्रिष्टुप्); X.20.1.

Such one-line verses usually refer to the contents of the preceding verse, or are the untraceable remnants in the *Sanhitikarana* (editing and compiling processes) of the Vedic texts.

16. *Avate*, in the well (कूपे—*Daya*; Also *Sayana*; Nigh. III.23).

21. See the last verse of Hymn 16. नू=नु (ऋचि तुनुषेति शेषः—*Panini* VI.3.132).

## Hymn-18

The hymn represents a dialogue between Indra and Vamadeva the higher self and the bound lower self, the *jiya*. *Sayana* convert this metaphysical dialogue to a mythological one. He refers to legend: *Vamadeva* a Vedic Ṛsi, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side: aware of his purpose, the mother prayed to

*Aditi*, who thereupon came, with her son *Indra*, to expostulate with the *Rsi*; the present hymn gives, as if, an account of this dialogue. Regarding this absurd story, Wilson says : "The interesting part of the absurd story is its accordance with the birth of *Sakya* (शाक्यमुनि), according to the Buddhists, who may possibly have borrowed the notion from the Veda."

3. *Tvastur ghe apibat somam indrah*—*Indra* drank the costly *Soma* at the residence of *Tvastṛ* (त्वष्टा). *Sayana* completes the story by saying that *Vamadeva* vindicates his own wilfulness by the example of *Indra*, who came to *Tvastṛ*'s house uninvited, and by force, drank the *Soma* prepared for other gods.

4. *Nabi nu asya pratimanam asti*, there is no analogy etc. Wilson cites the legend further thus : *Aditi* defends her son upon the plea that, as his period of gestation was marvellous, his actions are not to be compared with those of any others.

*Sahasram masah jabhara saradah ca purvih*—(सहस्रं = असंख्यम् = numerous; मासः = चैवादि, months, like *caltra*; शरदः = शरदाद्यूतून्, seasons like autumn; पूर्वोः = सनातनी, older ones; नही—नहि).

5. *Guha akah*, does in secret cavity; also *guha* = intellect (बुद्धीकरोति—*Daya*.; गुहा गुहायां गह्वररूपे तूतिका गुहे जातं, अकः—अकरोत्—*Sayana*); in the privacy of the lying-in chamber, unworthy of so great a divinity. —*Wilson*.

6. *Eta vi prccha kim idam bhananti*—Ask them what is this they say. That is, they are proclaiming the greatness of *Indra*, by which, and not by their own efforts, they have been extricated from the cloud.

7. *Nividah*, the speeches or words, expressing mysterious and spiritual knowledge (नितरां विदन्ति यानिस्ता वाचः—*Daya*.); sacred strains (*Wilson*). [मरुत्वतो जस्त्रे प्रयुज्यमानानि 'मरुत्स्तोत्रो मरुद्गणः' इत्यादीनीन्द्रस्तुति प्रतिपादकानि कानिचित् पदानि निविच्छब्देनोच्यन्ते—i.e. the special prayers in the praise of *Indra* and *Maruts*, repeated at some sacrifices—*Sayana*]. Here again, *Vṛtra*, being a *Brahmana*, the crime committed by his killing is transferred to the waters in the shape of foam. Wilson further remarks thus: these explanations are rather, perhaps derived from the *pauranik* developments of the original legends, imperfectly handed down.

8. This and the following verses are in the praise of Indra.

**Yuvati**, the fully-matured lady of 24 years (*Daya*).

**Kusava**; कुषवा, of bad intentions (कुषितः भवः प्रेरणा यस्या सा). In the *pauranic* mythology, **Kusava** (कुषवा) is the name of a *Raksasi* (lady-demon), whom Indra, although at first swallowed by her, drove out of the lying-in chamber (*Wilson*).

**Jagara**, swallows (निगलति—*Daya*; गिरतिस्म—*Sayana*).

**Mamat cana** (ममच्छन), exulting (माद्यन्त्येव—*Sayana*; प्रमादयन्ती—*Daya*).

9. **Vyamsa**, one possessing considerable strength (विप्रकुण्डा बलावयो यस्व स—*Daya*). In mythology, **Vyamsa** is the name of a *Raksasa*, who also attempted to destroy the infant *Indra*.

12. **Kah te mataram vidhavam acakrat**, who hast made thy mother a widow (विधवां विगतो भवः पतिर्यस्यास्ताम्—*Daya*). The *Prakṛti* is mother; God, the Supreme Self, is father; *Prakṛti* never gets widowed, since God never dies.

**Yat praksinah pitaram padagrhya**—Since thou hast slain, having seized him by the foot; Dayananda translates *padagrhya*, as one worthy of respect, to whose feet, one might surrender. (पादान् गृहीतुं योग्यः—*Daya*; पादेषु गृहीत्वा—*Sayana*); *pra-aksinah*, प्रकर्षणावधी—*Sayana*; यक्षिणाः क्षयति हन्ति—*Daya*.) destroys, kills, slays. (See also Tait. S. VI.1.3.6 to which *Sayana* refers: The sacrifice (*yajna*) reflected on the gift. He had intercourse with her. *Indra* perceived this and reflected. 'He who will be born from this union will be this world.' He entered her; from her verily *Indra* was born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb, he split it, she became barren after birth, and that is the 'origin' of the cow(who is barren after birth).

13. **Manu**, refers to a legend; *Vamadeva*, when oppressed with hunger, took for his meals the flesh of dogs, but who was not thus rendered impure; this he did for the preservation of his life. (*Manu* X.106).

## Hymn-19

1. एवढ=एव (निपातस्त्विति दीर्घः) ।

Umah, ऊमा, those who give protection and shelter; the protecting ones (ऊमाः रक्षकाः—*Sayana*; रक्षणादि कर्त्तारः—*Daya*).

2 Parisayanam, slumbering; one who sleeps in the interspace from all sides (योग्जतरिधौ सर्वतः शोते तम्—*Daya*; परितः समस्तात् शयनं कुर्वन्तम्—*Sayana*).

Visvadhanah, one comprising all speeches (विना=वाक्—*Nigh.I.11*); all delighting (विश्वस्य प्राणवित्रीः—*Sayana*).

Arnah, water (उदक, *Nigh. I.12*); water channels.

3. Aparvan, at the time without parva; on the day of full moon (अपर्वन् अपर्वणि पूर्णमास्याम्—*Sayana*).

Sapta, seven (*Daya*.); of gliding nature (सर्वणस्वभावाः—*Sayana*).

4. Parvatanam, of clouds (*Daya*.; *Nigh. I.10*); of hills (*Sayana*).

6. Turviti, see I.36.18; 54.6; 61.11; 112.23; II.13.12; IV.19.6.

Vayya, see I.54.6; 112.6; II 3.6; 13.12; IV.19.6; IX.68 8.

7. Adhok staryo dansupatnih, he has milked the barren cows (*Wilson*); अधोक् अधुधत्; स्तयः स्तरीनिवत् प्रसवा गाः; दंसुपत्नीः दमनपरा धत्तुराः सुष्टुपतयो याताः—*Sayana*); he has removed the barrenness occasioned by the grief of their separation by rescuing the cattle carried off by the Pani—*Wilson*). (दंसुपत्नीः—workers' wives, दंसूनां कर्मकत्तूणां पत्न्यः, स्तयः the coverer, प्राच्छादिकाः; अधोक् to complete, प्रायात्—*Daya*.).

9. Vamribhih, (वम्नीभिः and upajihvikah, उपजिह्विका) are synonyms of emmet. Vamryah (emmetts) are so called from vomiting (वमनात्); here in this verse, we have "unmarried maidens have taken the undivided son from emmets (वम्नीभिः पुत्रमनुवो वदानम्)—*Nir. III.20*. To *Sayana*, Vamri is white ant, which throws up a hillock known as Valmika (निवेशनात् वल्मीकाभ्यात्—*Sayana*).



**Agruvah.**—rivers (नद्य—*Daya*; Nigh. I.13). Son of Agru, some one unknown (अग्रूनाम काचित् । तस्याः पुत्रम्—*Sayana*).

**Ahim**, serpent, (the presence of a snake in an ant-hill is a popular notion—*Wilson*).

**Nirbhut**, coming out of the ant-hill (निर्भूत् वल्मीकान् निर्गतः समूत—*Sayana*; निः भूत् भवति—*Daya*).

**Ukhacchit**, corroded by white ants (उखच्छित् वल्मीकाण्यां वा उखायान्छेदकानि—*Sayana*; one who damages or corrodes the path way, य उखञ्ज मनञ्छिनति सः—*Daya* ).

11. Same as IV.17.21.

## Hymn-20

Compare the verses 1 and 2 with Yv.XX.48 and 49.

1. **Ojisthebbih**, with an army or team consisting of strong and sturdy people (प्रतिशयेन बलादिगुणयुक्तेन रोत्तम सैन्ये—*Daya*.); with the gallant Maruts—ओजिष्ठेभिः प्रतिशयेन तेजस्विभिः मरुद्भिर्युक्तः—*Sayana*.

2. **Vajasatau**, in the battle (संग्रामे—*Daya*).

4. **Prsthyena**, with the pleasure derived subsequently (परचाद्भवेन सुखेन—*Daya*.; with the noon-day hymn (पृच्छ शब्देन माध्यंदिन सवने उद्गातृभिश्च गोपमानं स्तोत्रमुच्यते, तत्सम्बन्धिना—*Sayana*).

**Andhasa**, with food etc. (अन्नाद्येन—*Daya*.; पीतेन सोमेन—*Sayana*).

5. अञ्छा = अञ्छ ।

9. **Vrajam**, to a group (समूहम्—*Sayana*); arms and weapons (शस्त्रास्त्रम्—*Daya*).

11. Same as IV.7.21.

## Hymn-21

1. The verse occurs as Yv.XX.47. Dyauh, (the Sun.

Tavisih, energies, energetic armies (बलशुक्ताः सेना—*Daya.*).

Sadhmat astu, be exhilarated along with us (प्रसन्नाभिः सह नाचन् भवतु—*Sayana*; समानस्वानात् यस्तह नाचति भवतु—*Daya.*).

2. Krstih, people of the enemies (शत्रु सम्बन्धिनी प्रजा—*Sayana*; people in general, मनुष्याः—*Daya.*).

Vrsnyani, nṛṇ, वृष्णानि नृन् powerful leaders (वनेषु तापूनि नायकान्—*Daya.*); might refer to Maruts also.

3. Purisat, from waters (पुरीष=उदक, Nigh.I.12).

Samudrat, from the mid-space (समुद्र=मन्तरिक्ष—Nigh. I.3).

5. Vacam janayan yajadhyai, utters a voice enjoining me to sacrifice or for unifying functions (सुनिश्चितां वाणीं प्रकटयन् यष्टुं सङ्गन्तुम्—*Daya*); (The speech of Indra is the thunder, the effect of which is to induce the *parens decorum cultor et infrequens*, whether Roman or Hindu, *retorsum vela dare*—*Wilson*).

6. Ausijasya, of the worshippers; one who employs priests (कामयमाना ऋषिपजाः—*Sayana*); sons of the aspiring ones (कामयमानाजस्यस्य—*Daya.*).

Gohe, in the dwelling (संवर्णीये गृहे—*Daya.*).

Adrim, like a cloud (*Daya.*); one who tears foes, from  $\sqrt{dr}$ , to divide, to tear, and thus it is a name of Indra also (मद्रिम—आद्गानि शत्रून् इत्यादिप्रिन्द्रः—*Sayana*).

7. Bhavarasaya, भावैरस्य, of the king who serves the people (प्रजाः भूतुराज—*Daya.*); भवैर, Prajapati, who is the sustainer of the world, भवैरो जगद्भर्ता प्रजापतिः, तस्य पुत्रो भावैरः—*Sayana*).

Guha pra (गुहा प्र), *guha*, in intellect (बुद्धी—*Daya.*); in the secret thoughts (गुहायां गुहाख्ये हृदये—*Sayana*).

The purport of the verse is that Indra, the resplendent Lord, always protects his worshippers (इन्द्रस्य बलं यजमानं सर्वदा पालयतीत्यर्थः—*Sayana*).

8. *Vidad gaurasya gavayasya gohe*, he finds it in the haunt of *Gaura* and *Gavaya*, the two species of deer or any wild animal (*Sayana*); they may be two different wild animals;—*gavaya* is *Bos gavaeus* or *Gavaeus frontalis*, and *gaura* is *Bibos gaurus*, or *B. cavifrons* (*Wilson*).

10. *Varivah purve kah*; here *puravah*=man (Nigh.II.3). (पूरवे—धार्मिकाय मनुष्याय, वरिव—सेवनम्; कः—कुस्यः—*Daya*.); bestows riches on men (पूरवे मनुष्याय यजमानाय, वरिवः धनं कः करोति—*Sayana*).

11. Same as IV.16.21; 17.21; 19.11; 20.11; 21.11; 22.11; 23.11; and 24.11.

## Hymn-22

1. This verse gives rise to the four-fold forms of offering worship, since in it occurs the four words *brahna* (ब्रह्म), *stomam* (स्तोमं), *somam* (सोमं) and *uktha* (उक्ता). In the first form of ritual, the offerings are of cakes steeped in butter and the like (ब्रह्मचित् हविर्लक्षणं पुरोडाशादिकमन्नं च); in the second form, it is the praise that is recited aloud (स्तोमं स्तोत्रं समूहं); in the third, the libations are of the Soma juice (सोमम्, अग्निवृत्तं सोमं च); and in the fourth, the praise or prayer is repeated silently in a lower tone (उक्ता, उक्त्यानि शस्त्राणि च) —*Sayana*.

*Dayananda* translates the terms as ब्रह्म, महद् धनमन्नं वा, wealth consisting of foodgrains in plenty, etc.; स्तोमं प्रशंसनीयं or worthy of praise; सोमं, औषध्यादि गणेश्वर्यं, medicinal herbs and other prosperity; and उक्ता, प्रशंसनीयानि वस्तूनि, rich and adorable products.

2. *Urnarn parusnim*, the investing parusni (ऊर्णा, प्राच्छादिका; पद्मणीं पर्ववतीं नदीं—*Sayana*; पद्मणीं विभागवतीं—*Daya*.). The verse devotes to a river and a troop of a battles too. The river having joints or bands covering.

*Yasyah parvani sakhyaya vivye—lit.*, whose joints through friendship he has approached; according to *Sayana*, the separate districts of which river he has, for the sake of friendly acts, covered or concealed, यस्याः नद्याः पर्वणि मिन्नान् देशान् सख्याय सखि कर्मणे विव्ये संयुक्तवान्—*Sayana*.

According to Dayananda, (पूर्वाणि पूर्वाणि पालयानि सख्याय नित्यं भावाय कर्मणे वा विभ्ये कामयते ।)

4. *Matara bharati goh*, मातरः=parents; गोः=earth (*Daya*); parents of the moving Sun (*Sayana* translates *goh* as गन्तुः सूर्यस्य i.e. of the moving Sun).

*Paaljiman*, one pervading all along in the mid-space, or the extensive earth (since पृथा = earth, *Nigh.I.1*) (सर्वतो व्याप्तेऽन्तरिक्षे विस्तृतायां भूमौ वा—*Daya*.).

6. वृ = वृ, again.

7. *Svasarah*, fingers, संसृत्य इव मैत्रीं मग्नित्वमाचरन्त्यः—*Daya*. For *Svasarah*, the earlier references are I.62.10; 71.1; 164.3; 191.14; II.5.5; III.29.13; and IV.6.8.

8. *Yamyah*, the nights (*Nigh.I.7*).

*Goh*, for the one who praises (स्तावकस्य *Nigh. III.16*). *Sami* (शमी), a superb action (उत्तमं कर्म—*Daya*.); (शशमानस्य शमीशक्तिः—स्तुवतः शमनं स्तुतिकर्म—*Sayana*).

10. *Godah*, one who gives cows (यो नो धेनुं ददाति स—*Daya*.).

## Hymn-23

For verse 8, see *Nir. X.41*.

1. *Andhah*, foodgrains or food (पलम्—*Daya*; *Nigh.II.7*).

2. *Sasamanasya*, one who glorifies (प्रशंसितस्य—*Daya*.).

3. *Papurim*, to the one who protects and sustains (पालकम्—*Daya*.).

4. *Nasadah*, one who does not know (यो न वेत्ति स—*Daya*.).

*Appreciator*, one who profusely knows (मतिशयेन ज्ञाता—*Sayana*).



6. **Goh**, of the moving Indra (गन्तुस्त्रिभुवः—*Sayana*); of earth etc. (पृथिव्यादेः—*Daya*.).

7. **Tetikta**, sharpened (भुजं तीक्ष्णं करोति—*Daya*).

**Tigma**, already sharp (पूर्वमेव तीक्ष्णानि—*Sayana*).

**Anika**=अनीकानि = weapons (आयुधानि—*Sayana*); invincible armies (सत्तुभिः प्राप्तुमनर्हानि सैन्यानि—*Daya*.).

**Druham jighansan dhvarasam anindram**, Resolving to kill the oppressing malevolent (wicked), not acknowledging Indra (*Wilson*). (द्रुहं—द्रोणधारं; जिघांसन्—हन्तुमिच्छन्; ध्वरसं—हिसकं; अनिन्द्रां—अनीश्वरं गति, ungodly ways—*Daya*.). *Sayana* supplies the word *raksatim* (राक्षसी). This may well refer to death, the debt of nature, the payment of what Indra's favour delays by prolonging life; (a conjecture proposed by *Wilson*).

8. **Rta**, truth, eternal truth (different from *satya*), sacrifice, and also water (*Nigh.* I.12); in this verse, according to *Sayana*, it may refer to *Indra* or *Aditya*, in addition to the former three, personified as divinities (यत्र ऋतं शब्देनेन्द्रो वादिष्यो वा सत्यं वा यज्ञो वोच्यते; ऋतस्य ऋतदेवस्य सम्बन्धिभ्यः; ऋतस्य धीतिः—ऋतदेवस्य सम्बन्धिनी प्रज्ञा, तद्विषया स्तुतिर्वा—*Sayana*).

According to *Dayananda*, ऋतस्य of truth, of what is real and exact, सत्यस्य यथाचंस्य, धीतिः धारणावती प्रज्ञा ।

"Of *Rta*, indeed, are the earlier invigorating draughts. Contemplation of *Rta* kills vices. The call of *Rta* awakening and illuminating, pierced even the deaf ears of the living being.—Of *Rta*, indeed, are the earlier invigorating draughts, consciousness of *Rta* kills all that should be avoided. The call of *Rta* pierces the ears of even the deaf. Deaf whose ears are closed. Causing to wake and making bright the ears of the living being, of the moving being, of man of light, or of water."—*Nir.*X.41.

## Hymn-24

1. सुष्टुतिः=सुस्तुतिः; निषिधां=निःसिधाम् ।

2. *Satyaradhab*, wealth earned through honesty and earnestness (न्यायोपाजित सत्यधन—*Daya*); the gift given by the *yajamana* (यजमानेभ्यो दातुं सत्यधनो भवति—*Sayana*).

3. *Ririkvansah tanvah krovata tram*, by purging, cleansing the body (रिरिक्वांस—रेचनद्वकारयन्त, तन्वः कृष्वत, शरीरस्य कुष्ठं रक्षकं—*Daya*.); inflictors of austerity upon their persons (तन्वः स्वकीयानि शरीरानि रिरिक्वांसः तपसा रेचयन्तो यजमानास्तमेवेन्द्रं वां ज्ञातारं—*Sayana*); worshippers emaciating their own bodies by penance.

*Samike*, in a battle; in a group (Nigh.II.17).

8. *Dirgham yat ajim abhi-akhyat aryah*, when the Lord is engaged in the long battle.

*Aryam*, king, lord, God, (for Indra—*Sayana*).

*Samaryam*, in a battle (सहमर्त्यं यद्धुं—*Sayana*; *ajim*, a battle in which weapons are thrown, भजन्ति प्रक्षिपन्ति शस्त्राण्यस्मिन्—*Daya*.).

*Rghava*, the killer of enemies, i.e. Indra (शत्रूणां हन्ता—*Daya*; शत्रूणां हितक इन्द्रः—*Sayana*).

*Durone*, in the house; the place of sacrifice (यज्ञगृहे—*Sayana*).

9. *Bhuyasa vasnam acarat kaniyah*, by much a man acquires little, wealth or value (सः विक्रेता पुनर्मूल्यं भूयसां न प्रपूरयेत् । सः विक्रेता भूयसा धनेन कनीयः घल्पतरं मूल्यं नारिरेचीत् क्लृप्तुः सकाशान् रिक्तीकरोति—*Sayana*). *Sayana*, here in this context, gives the details of a bargain between the vendor or seller and customer or buyer. The verse IV is also interpreted on the same lines.

## Hymn-25

3. *Jyotir*, light; also water (ज्योतिः प्रकाशं—*Daya*; ज्योतिः उदकं च—*Sayana*).

4. *Jyok pasyat suryam ut-carantam*, and long behold the rising Sun.

*Jyok*, for a long or continuous tune (ज्योक् निरुत्तरं—*Daya*.).

**Sarma**, शर्म, pleasure as that of home (शर्म=शुभ, Nigh.II.4).

6. **Prasusat**, प्रासुषाद्, the prompt confiter of foes (प्राशुनां प्रकथेन शीघ्रमपि भविता—*Sayana*; यः प्राशुन् वेनवत्प्रसूतून् रक्षते—*Daya*).

**Supravyah**, one who is to be approached with homage etc. (सुष्टु उपगच्छतो हविर्नि सुष्टु प्रतर्पयितुर्वा—*Sayana*); one who is protected with care (सुष्टु रक्षितुं योग्यः—*Daya*).

**Duspravyah**, one approached with difficulty (दुष्प्राप्यः दुःखेन प्रावितुं योग्यः—*Daya*; दुष्पगमनस्य—*Sayana*)

7. **Nagnam**, worthless, shameless (निरर्थकं—*Sayana*; नित्यं नृजं—*Daya*).

## Hymn-26

For verse 7, see Nir. XI.2.

1. **Manuh**, a thoughtful learned man, मननशीलो विद्वानिव सर्वविद्या विज्ञातकः—*Daya*; मनुरभवं सर्वस्य मन्ता प्रजापतिरस्मि—*Sayana*.

**Suryah**, enlightened like the sun, सूर्यं ह्य सर्वप्रकाशकः—*Daya*; सर्वस्य प्रेरकः सविता—*Sayana*.

**Viprah**, wise, मेधावी—*Sayana*; मेधावीव सर्ववेत्ता—*Daya*.

**Kaksivan ysih**, one in which the orbits of entire creation exist, सर्वसृष्टिकक्षा विद्यन्ते यस्मिन्मत्त—*Daya*; son of Dirghatamas, दीर्घतमस्तः पुत्र—*Sayana*.

**Kutsam**, adamantite or vajra-like, वज्रं—*Daya*., Nigh.II.20; a *Rsi* of this name—*Sayana*.

**Arjuneyam**, created or invented by a learned, अर्जुनेनार्जुना विदुषा निष्पादितमिव—*Daya*; son of Arjuni, i.e. Kutsa, अर्जुनस्तः पुत्रम्—*Sayana*.

**Ushana**, loved by all, serviceable to all, सर्वहित कामममानः—*Daya*., a *Rsi* of this name—*Sayana*.

**Kaviḥ**, the farseeing, ज्ञानतदर्थी—*Sayana*; expert in all disciplines of knowledge, सर्वशास्त्रविद् विद्वान्—*Daya*.

3. **Sambara**, सम्बर, see references, I.51.6; 54.4; 59.6; 101.2; 103.8; 112.14; 130.7; II.12.11; 14.6; 19.6; 24.2; IV.26.3; 30.4; VI.18.8; 26.5; 31.4; 43.1; 47.2; 47.21; VII.18.20; 99.5; IX.61.2.

**Divodasa**, see references, I.112.14; 116.18; 119.4; 130.7; 130.10; II.19.6; IV.26.3; 30.2; VI.16.5; 16.19; 26.5; 31.4; 43.1; 47.22; 23; 61.1; VII.18.25; IX.61.2.

**Atithigva**, one who receives and honours guests (अतिथिग्वम्, अतिथीन् गच्छति गमयति वा तम्—*Daya*.; अतिथीनामपिगन्तारं—*Sayana*).

4. **Acakraya yat svadhaya**, with a wheelless car.

**Suparnah havyam**—according to *Sayana*, this is a metonymy for the *Soma*, which is said to have been brought from heaven by the *Gayatri* in the form of a hawk (*Suparna*); again the hawk is the Supreme Spirit or *para-brahma* (the conjecture of a later period).

## Hymn-27

1. The verse refers to the cycles of births and deaths of the lower self, the soul in bondage. The *udana* vital breath takes out the soul from one body with an infinite speed and carries it to another body, where the soul is reborn. Every individual amongst us is the *vamadeva*, who enters into the womb and comes forth in the form of a hawk. A hundred bodies of metal (iron or gold, सुवर्णमयीसौहृमयीर्वा—*Daya*.) provide us the bondage in the life cycle. It is through the acquirement of divine knowledge, through a series of repeated births, one gets the final release or emancipation, the *Mukti* or the *Moksa*.

2. पा=ष (अपि तुनुपेति वीर्यं—*Panini* VI.3.132, त पा=he alone.

**Irma**, ईर्मा = impeller (वेरकः—*Daya*.); the *Paramatman* or the Supreme Self.

**Puraandhib**, the sustainer of all (पूरां धारकः—*Sayana*, बहुधरः—*Daya*., i.e. the *Paramatman*).



**Vatan atarat**, goes beyond the winds, beyond the vital breaths. The vital airs are the cause of pain and worldly existence (वातान् गन्धर्वेष्व-  
करान् वायून् प्रवरत् प्रतायेत्—*Sayana*).

3. **Adha yat Syenah dyaauh ava asvanit**, just as or when the hawk screams on his descent from heaven. *Sayana* refers to a parable narrated in the *Atitareya Brahmana* (III.26); Gods requested the *Gayatri* to fetch the Soma, the elixir of life; she flew to heaven in the form of a hawk. She in this form, having flown and having terrified the guardians of the Soma (सोमगताः), grasped with foot and mouth Soma the king, and also grasped the syllables which the other two metres had dropped. Having shot at her, *Krsanu* (कृसानु), a Soma guardian, cut off the nail of her left foot; that became a porcupine, which is nail-like. The fat that flowed became the barren cow; the socket and the point became a serpent; from the swiftness came the viper; the feathers became flying foxes; the sinews earth-worms; the shaft the blind snake. It is not possible here to expound the beautiful parable. (See also the verse 4, *patat patatri asya parnam*.)

**Veh**, (वेः), birds (पक्षिणः—*Daya*).

4. **Bhujyumna**, like the one enjoying (भोक्तारं—*Daya*.) as the *asvins* carried off *Bhujyu*, a king of this name, from the region of Indra. The earlier references to *Bhujyu* are: I.112.6; 20; 116.3-5; 117.14; 119.4; and also VI.62.6; VII.68.7; 69.7; VIII.22.2; 46.20; X.40.7; 65.12; 95.8; 106.4; 143.5.

5. **Sukram**, water (Nigh. I.12).

## Hymn-28

2. **Visva-ayu apa dhayi**, the everywhere going wheel has been taken away (सर्वतो गन्तुचक्रमिन्द्रेणापाहारि—*Sayana*; अप सर्वमायुः क्षिपते—*Daya*).

**Mahahdruhab**, of the great oppressor, enemy or tyrant, the evilmonger (महत् द्वेषुः—*Daya*; प्रभूतस्य द्रोघुः सूर्यस्य धम्बन्धि—*Sayana*).

3. **Dasyun**, them, who are of great treachery (महासाहसिकान्, दुष्टान्—*Daya*).

**Durge**=दुर्गे, in a place difficult of access.

**Durge durone**, in a place which is dangerous and difficult of access.

For *Dasyum*, see also I.63.4; 78.4; 100.18; 101.5; II.11.19; 13.9; 20.8; III.29.9; 34.6; 9; IV.16.12; 28.3; 4.

4. **Visah dasih akrnoh a prasastah**, you have made the servile races abject (*Wilson*).

**Dasih**, the liberal givers (दानशीलाः—*Daya*.); having no special or religiously instituted rites or functions (i.e. may be slave or servile) (कर्महीना—*Sayana*); **visah**, people (प्रजा—*Daya*., मानुषी प्रजा—*Sayana*); **aprasastah**, debarred from respectable position (प्रचस्त सुचरहिताः—*Daya*., गहिता, reviled, vile—*Sayana*).

## Hymn-29

1. **Haribhih**, by excellent brave people (उत्तमैर्वीरपुरुषैः—*Daya*.; by horses, भगवैः—*Sayana*).

**Tirascit**, come, attained (तिरः सत इति प्राप्तस्य—*Nir*.III.20; तिरश्च दयंया परि० V.75.7).—*Tiras* and *satas* are synonyms of *attained*. *Tiras*, i.e. it has crossed over ( $\sqrt{t}$ ); *satas*, it is moved together ( $\sqrt{s}$ ).

2. दया = सय

3. **Sutirtha**, the holy places (शोभनानि तीर्थानि; दुःखतारकाण्याचार्यं ब्रह्मचर्यं सत्वभाषणादीनि येषास्तान्—*Daya*.;—any thing even a person, or a way of life that takes us away from pains, miseries or sins is a *tirtha*.

5. **Bhajanasah bṛhad-dīvasya rayah a-kayyasya davane puruksoh**—According to *Sayana*, may we be enjoying thee for the same of the gift of wealth of much food, every way commendable and very brilliant (ययं महद्दीप्तये प्राकाय्यस्य प्राप्तमन्तात् स्तुत्यस्य पुरुषोः बहवन्नस्य बहुकीर्तव्यं ते त्वदीयस्य दावने दाने निमित्ते सति भोजनानाः त्वां भजमानाः स्याम भवेम—*Sayana*).

## Hymn-30

For verses 10, 11 and 24, see *Nir*. XI.47, XI.48 and VI.31 respectively.

Indra in these verses is resplendent Lord or the Sun also, and *vrtra*, is the cloud, or wicked nescience in man. Dayananda refers this hymn to an ideal head of a State, i.e. a king.

1. एवा = एव (निपातस्य चेति शीर्षः) ।

6. *Sacibhih*, by intelligence; by actions (प्रज्ञानिः कर्मभिर्वा—*Daya.*); by war-actions (युद्धकर्मभिः—*Sayana*).

*Etasam*, एतस्य, a learned man, a man strong as a horse, name of a ṛṣi (*Sayana*).

8. *Duhitaram divah*, the daughter of the sun, i.e. the dawn (दुहितरमिव वर्तमानामृषसम्—*Daya.*; सुलोकं सकाशादुभयानां स्त्रियं उवसम्—*Sayana*). The dawn is extinguished by the ascendancy of Indra (i.e. the sun) through the day.

10. "Being afraid, *usas* has fled from the shattered car, because the strong bull (वृषा) has struck it down."—Being afraid, *usas* has fled from the shattered car, i.e. the cloud. (*Anas* (पन्नम्) means wind, derived from the verb  $\sqrt{\text{पन्न}}$ , to breathe). Or else, it may be for the sake of comparison, i.e., as if from the car. *Anas* means a car, because rags are tied to (पान्ना) it, or it may be derived from the verb  $\sqrt{\text{पन्न}}$ , meaning to live; it is a means of livelihood for people.

Cloud is called *anas* from the same verb also. Because the strong bull, the rainer, the showerer, i.e. the atmospheric god, has struck it down. (Nir. XI.47).

11. In continuation of the verse we have this verse :

"Here lies her car, shattered and all broken in pieces. She has fled afar."—Here lies her car, shattered in such a manner as if it were a different car altogether. Broken into pieces, i.e. without a single connected piece. Dawn has fled afar, being pushed out, or being pursued (Nir. XI.48).

12. *Sindhum vibalyam vitasthanam adhi ksami*, the swollen Sindhu when arrested, you have spread on earth. (वसि=on the earth, Nigh.I.1). Sindhu is a river in general, (विबाल्यम्—विगतबाल्यावस्थां i.e. whose

youth was passed, संपूर्णं जप्तां, i.e. who was full of water—*Sayana*; वितस्तानां-  
वितिष्ठमानां, i.e. stopping or being stopped.

16. *Ukthesu abhajāt*, उक्तेषु स्तोत्रेषु, प्रातःकाले भागिने कृतवान्, participant  
in sacred hymns, see IV.19.9—वज्रीभिः पुनर्मनुजः ।

*Satakratuh*, Indra, the one whose actions are cent per cent for  
the sake of others, or the one of hundred actions (शतकर्म—*Sayana*); the  
one of innumerable intellects (प्रसंख्य प्रज्ञ—*Daya*.).

*Paravyktam*, indefatigable valour (अविच्छिन्नवीर्यम्—*Daya*.; but a  
person of this name—*Sayana*).

*Agruvah putram*, son of *Agru* (*Sayana*); persons who are in front  
rank (पुनःपुनः—*Sayana*). See also IV.19.9.

For *Agruvah*, also see I.140.8; 191.14; III.29.13; IV.19.7;  
9; 30.16; VII.2.5; IX.1.8; 66.9. For *Agruh* V.44.7.

17. *Turvasayadu*, तुर्वशस् and यदु, तुर्वशा=man (Nigh. II.3), one  
who easily brings into control; यदु=active, and ever diligent (तुर्वशायदु—  
शोधं वशं करो यत्नवान्च तो मनुष्यो—*Daya*.).

For *Turvasah*, see earlier references I.36.18; 47.7; 54.6; 108.8;  
174.9; and for *Yadu*, I.36.18; 54.6; 108.8; 174.9 and also  
VI.20.12; 45.1; VIII.4.7; 7.18; IX.61.2; X.49.8; 62.10.

*Asnatara*, अस्नातारा, those who are not particular about daily baths  
and the like (स्नानाधिकमरहितो—*Daya*.; but those who were under the spell  
of the curse of *Yayati*, according to mythology (ययातिशापादन्निषिक्तो  
—*Sayana*).

He made them worthy to be inaugurated, or crowned, which they  
were not at first (this refers, according to *Sayana*, to a myth, alluding  
to their exclusion from the succession in favour of the youngest son,  
*Puru*, by their father *Yayati*).

20. *Asman-mayinam puram*, of the cities built up of stones,  
resembling cluster of clouds (मेघप्रचुरारामयिष पाषाण-निमित्तानां नगराणां—*Daya*.).  
*Sayana* refers to the cities of *Sambara*, पुरां सम्बरस्य सम्बन्धिनां नगराणाम् ।



**Divodasaya**, one who serves light, or who favours enlightenment (प्रकाशस्य सेवकाय—*Daya*). In later mythology, the name of a king. See earlier references, I.116.18, 119.4; 130.7, II.19.6; etc.

21. **Sahasra** and **trimsatam**, thousands and thirty.

**Mayaya**, by wisdom (प्रज्ञया—*Daya*.); by ones own strength (स्वकीयया शक्तया—*Sayana*).

24. "May god *Aryaman* (Lord of Justice) give you all fair and beautiful things. O destroyer (of enemies), may *Pusa-Bhaga* and the god having gaps in his teeth give you all fair and beautiful things."

Fair (वामं वमनीयं) is so called because it is to be won. Destroyer (वाहुरि) is so called from destroying (भादरणात्). But who is the god who has gaps in his teeth? According to some, it is an epithet of *Bhaga* who comes before it. According to others, this god is *Pusan* because he has no teeth. *Pusa* is without teeth, and an eater of gruel, says a Brahmana passage (घदन्तकः पूषा Kausitaki Brahmana, VI.13; also SBr. I.VII.4.6). See Nir. VI.31.

### Hymn-31

1. **Sacisthaya**, by the excellent thoughts, words or deeds (वतिशयेन श्रेष्ठया वाचा प्रज्ञया कर्मणा वा—*Daya*.; प्रज्ञावत्तमया प्रज्ञासहितमनुष्ठीयमानेन—*Sayana*).

**Uti**, ऊती, pertaining to care and protection (रक्षणादिक्रिया सह—*Daya*., तत्पणेत—*Sayana*).

See also Yv. XXVII.39; Av. XX.124.1;

2 and 3. See Yv. XXVII, 40; 41; Av. XX.124.2; 3.

4. प्रभी = अभि (संहितायामिति दीर्घः)

**Carsaninam**, of men; of people.

9. प्मा = स्म (निपातस्य चेति दीर्घः)

11. इहा = इह (संहितायामिति दीर्घः)

13. *Asvayuh* = *Asv* (निवातस्य देति वीर्यः)

14. *Asvayuh*, with the strength of several horses (बहुवस्य वसधुक्तः—*Daya*.).

15. *Varsistham*, वरिष्ठं, of very old age (प्रतिशयेन वृद्धं—*Daya*.).

The verses of this hymn are relevant in relation to mighty Sun, who is also known as Maghavan, Surya and Indra, and also equally relevant in relation to our resplendent Lord.

### Hymn-32

For verse 23, see Nir. IV.15.

1. *Asmakam ardhham*, near us (समीपं—*Sayana*) for our growth (वर्धनं—*Daya*.); *ardham* (वर्द्धं) may also mean dwelling place (निवासदेसं) or half of worship (देव्यस्तदेसं—*Mahidhara*). See Yv. XXXIII.65. 9 and 12. *Gotamah*, [go=speech (Nigh. I.11)], the supermasters of speech (प्रवृत्तागोर्वाग्भिश्चते वेदान्ते—*Daya*.). A seer of this name—*Sayana*.

15. *Hari*, हृष्टे—two horses or the pair of fire and water (प्रनिजले वस्यो वा—*Daya*.).

16. *Purodasam*, a special food preparation (पुरोडासं सुसंस्कृतान्न विशेषं—*Daya*.). For this, see I.162.3; III.28.1; 3-6, 41.3; 52.2-6; 8; IV.24.5; 32.16; VI.23.7; VIII.2.11; 31.2; 78.1.

23. "Like two small dolls (कन्योन्केद) on their newly-wrought, perforated, wooden seats the bay steeds shine on their courses."—Two dolls, two young maidens : कन्योन्के कन्ये । कन्या कमनीया भवति क्वेयं नेतव्येति वा (कमनेनानीयत इति वा) कन्येर्वा स्वात् कान्तिकर्मणः, *Kanya* (maiden) is so called because she is an object of love (कमनीया) or because it is said to whom should her hand be given, or because she is brought by the lover, or it may be derived from the root  $\sqrt{\text{कन्}}$ , to shine. "The words relating to the seats of the maidens are in the locative singular (सप्तमी एकवचन)," says Sakapuni, i.e. on the ornamental wooden seats.

**Daru** (दारु, wood) is derived from दृ, दृ (to split), or from दृ, to injure.

**Dru** (wood) is derived from the same root also.

**Nave** (नवे) newly made; *arbhake*, small, not large. As they shine on their sheets, so the bay steeds shine on their courses. This is a joint panegyric of two bay steeds

(This probably refers to a stage on which puppets are exhibited—*Wilson*).

### Hymn-33

**Rbhus** are the *devatas* of hymns 33 to 37. *Vaja* (वाज), *rbhu* (ऋभु) and *vibhu* (विभु) are the three classes of divine architects, pertaining to regions of land, space and water. They design and supervise the means of transports of these three regions in human social organization. They are thus the technicians. For this, see IV.33 9: वदस्य विभ्वा (i.e. *vibhvan* of *Varuna*, i.e. the architect pertaining to the water region); इन्द्रस्य ऋभुता (i.e. *ribhuksin* of *Indra*, i.e. the architect pertaining to the space) and thirdly, वाजो देवानां (i.e. *vaja*, the artificer of the rest of gods, particularly on land, or the architect pertaining to land). *Rbhu* in the *Nighantu* means the man of wisdom (III.15).

1. **Pari dyam sadyah apasah babhuvuh**—were born quickly across the firmament. This might refer to the sun's rays also.

**Evaih** (एवै) by the fast moving horses (गमनशीलैरश्वैः—*Sayana*); fast moving projectiles or weapons (वायुवेरितस्त सरेष्वादि पदार्थाः—*Daya*.); fast moving vehicles.

3. **Vajah vibhva rbhuh**, the three categories of architects, of the land (वाज), of the waters or river-ways (विभु) and of the space (ऋभु). Literally, *vajah* is learned (ज्ञानवान्), *vibhva*, means by the one who is pervading (विभुना ज्ञानेन जगदीश्वरेण—*Daya*., and *rbhuh* means enlightened (विद्वान्). According to *Sayana*, the three sons of *Sudhanvana Angirasa* were *Vaja*, *Vibhvan* and *Rbhu* (ते वाजो विभ्वा ऋभु च एतन्नामकास्त्रय सुधान्वन प्राङ्गिरसस्य पुत्राऋभवः). All the three were known *Rbhus* in general.

5. The eldest (Rbhu) wanted to make two ladles whilst the younger (Vibhvan) three, and the youngest (Vajah) wanted to have four. See also I.161.2 for दक्षिणस्य चतुरः कृण्वन्तः । The whole hymn I.161 is devoted to Rbhus. The present hymn should also be read and interpreted on the same lines. See also the next verse (IV.33.6).

**Tvastr** is head technician who has applauded the proposal of the Rbhus for the construction of four ladles.

6. **Tvastr**, beholding the four ladles, brilliant as day, was content.

11. **Na rte srantasya sakhyaya devah**, gods are not pleased through friendship alone, unless one is wearied by penance.

### Hymn-34

For verse 3, see Nir. VI.16.

The hymn again begins with Rbhu, Vibhvan and Vaja along with Indra. On the spiritual plane, Rbhu dominates on the mental realm (मनोमय कोश), the technicians of space; Vibhvan on the emotional plane (or प्राणमय कोश, the vital realm) and Vaja on the physical (प्रज्ञमय कोश). Indra is the lower self, the soul. The final enjoyment lies in the attainment of spiritual happiness or the divine ecstasy. All the eleven verses should be read in this light. The enjoyment is in the company of our entire human complex of which Maruts (verse 7), Adityas, Parvatas, and the divine Savitri are the components, and Nature's divine bounties (verse 8), as well as Rbhus are evoked, not to go away, not to leave us. They have to be with us, and have to be satisfied along with Indra and Maruts (verse 11).

3. **Pra vah accha jujusanasah asthuh abhuta visve agriya uta vajah**, "enjoying, they have stood forth to you, all of you have become the chiefs, O Rbhus". Enjoying, they have stood forth to you (प्रा-+प्रसृज्=प्रतिष्ठानि—Durga of the Nirukta). All of you have become the chiefs by going in front (or by swallowing first of all), or by accomplishing first of all. Or else, the word प्राग्रया (agriya) is अग्र (agram) itself with meaningless case-termination (अनर्थक्यसम्भवात्). (Nir. VI.16.)



7. *Gnaspatnibhih*, by the ladies of the husbands (या स्त्राः पतीनां स्त्रियस्ताभिः—*Daya*.); wives of the gods; also the female protectors of women (*Wilson*).

8. *Parvatebhih*, by a sort of Nature's bounties, particularly clouds (मेघैः सह—*Daya*.) which, according to Sayana, are to be worshipped at the *Parvas*, certain periods of the month, as the new and full moon etc. (पर्वतेभिः पर्वद्भिः पर्वण्यर्च्यमानैर्देवविशेषैः—*Sayana*); Similarly, *Sindhubhih*, refers to rivers or flowing streams (स्यन्दनस्वभावेनैवभिमानि देवेश्वर—*Sayana*).

9. *Svapatyani cakruh*, bringing up children with care and good instructions (सुष्ठु शिशुयोत्तमानि चापत्यानि च तानि कुर्युः—*Daya*.); accomplishing acts productive of good results (स्वपत्यानि स्वपतनसाधनानि वा कर्माणि चकुरुः—*Sayana*), i.e. acts, the means of accomplishing their good offspring or consequences.

## Hymn-35

1. *Indram anu gamantu*, may follow the one with resplendent qualities; may they come after Indra (इन्द्रमनुगन्तु, अनुगमन्तु—*Sayana*); or may they come after you to Indra (*Wilson*).

*Saudhanvanah*, pertaining to *sudhanvan*, the possessors of good bows, or pertaining to the brilliant rain-bow in the sky (शोभनानि धन्वान्तरिक्षस्थानि येषान्तेषामिमे—*Daya*.).

*Napatah* (न+पात) without fall (प्रविद्यमान ह्यपतः—*Daya*.); also sons of strength or one without protection, (नपातः बलस्य पुत्रास्तस्य न पातमितारो वा—*Sayana*).

2. *Camasam*, cloud (*Nigh. I.10*).

*Caturdha*, the four categories of motions—downwards, upwards, transverse, and straight (प्रथ ऊर्ध्वं तिर्यक् सप्तगतिं पुनस्त—*Daya*.).

For *camason caturdha* (ladle made fourfold, or the cloud of four types, stratus, cumulus, cirrus and nimbus), see also verses 3 and 4 of this hymn. For *camas*, see I.20.6; 54.9; 110.3; 161.1; 2; 4; 5; 9; IV.33.5; 6; 35.2; 3; 4; 5; 36.4; VIII.82.7; X.16.8; 25.4; 68.8; 96.9; 101.8.

## Hymn-36

The three-wheeled car (रथस्त्रिचक्रः) without the horses (अश्वः) and without reins (अश्वीणः) traverses the inter-space. This refers to the movement of the Sun. Rbhus are the divine architects in the cosmic creation. Just as in cosmos we have the physical sun, similarly in our own inner complex, we have the divine source of enlightenment, which wise sages create by mental meditation (रथं ये चक्रुः सुचेतसः अविह्वरन्तं मनसस्त-  
रिष्यया—verse 2).

In the verses 3, 5 and 6, we have again a reference to *Vaja*, *Rbhu* and *Vibhvan*, and in the verse 4, again a reference to a single *camas* (ladle or cloud, made four-fold, and to a cow's new hide (चर्मणः नः). The cow may be earth in the cosmic creation, and wisdom on the spiritual plane.

9. *Sravo-virvat*, here *Sravah*, is food or also hearing or reputation (अन्नं धवणं वा—*Daya*.; वीरवत्=प्रशस्तवीरकारं—*Daya*.); food comprehending offspring, or endowed with dependents.

According to Sayana, *praja*, (प्रजा) is progeny (पुत्रपौत्रादिस्त्र्यां), *Sravah* (अवः) is reputation (धनः), and *viravat* (वीरवत्) is (वीरैर्मृत्यादिभिस्त्वेतं तज्जन्तः—*Sayana*) i.e. adherents.

## Hymn-37

1. *Rbhuksah*, ऋभुक्षाः, great ones (महान्तः—*Daya*.).

*Rbhuksin* (ऋभुक्षिन्) is the name of Indra, but Sayana in this verse, identifies it with *Rbhavah*, i.e. Rbhus (Pl. nom. of Rbhu). In verse 3, we have another term *Rbhuksanah* (ऋभुक्षन्), also translated as great ones, by Dayananda. For this term also see verses 5, 7 and 8.

4. *Apah-siprah*, those in possession of horses with nose or chin so hard as of iron (अथ इव शिमे हनूनासिके येषामश्वानां तद्वन्तः—*Daya*.; “शिमे हनूनासिके वा” अयोवत्सारभूतशिप्राः—*Sayana*).

*Vajinah*, speedy (वेगवन्तः—*Daya*.), one of the Rbhus (ऋभवः—*Sayana*).

*Suniskah*, one with beautiful gold coins known as *Niska*, or gold ornaments. (सोभनानि निष्कानि सुवर्णमयानामूरणानि वेपान्ते—*Daya* ).

8. In this verse, we have *Nasatyas* also in addition to *Vajas*, *Rbhuksans* and *Indra*. For *Nasatyā*, see earlier references : 1.3.3; 34.7; 9-11; 46; 5; 47.7; 9; 116.2; 4; 9-11; 13; 14; 16; 17; 19; 20; 22; 23 etc.; not untruthful, i.e. truthful (सविषमाना-सत्याचारो मनान्धयेनो—*Daya* ).

### Hymn-38

For verses 5 and 10, see Nir. IV.24 and X.31 respectively.

1. *Vam* (a dual pron.) of you two, implies, the pair heaven and earth. *Dayananda* refers to the pair of the king and his army chief.

*Ksetrasam*, क्षेत्रसां=क्षेत्रज्ञां, he who divides the fields (सः क्षेत्राणि सन्ति विभजति तं—*Daya* ); a horse (क्षेत्राणि सर्वाभूमौ सन्तीतीति क्षेत्रसाः अश्वः—*Sayana* ).

*Urvarasam*, the son (उर्वरा सर्वसम्यादृषामू, fertile, तां मनोनीत्युर्वरासां पुत्रः—*Sayana* ).

Thus क्षेत्रसां ददयुः उर्वरासां means, you have given a horse a son (*Sayana*). *Sayana's* derivations are not clear, i.e. how could *ksetrasam* mean a horse, and *urvarasam* a son.

To *Dayananda*, *urvara* means a fertile land, yielding valuable products (उर्वरासां=बहुधेयताः पद्मासां, सन्ति पद्मानां भूमि सन्ति तम्—*Daya* ).

*Trasadasyu*, the one who is a terror to wicked persons (वस्त्वन्ति दस्यवो पद्मानाः—*Daya* ).

See 1.112.4; IV.38.1; 42.8; 9; V.27.3; VII.19.3, VIII.8.21; 19.36; 36.7; 37.7; 49.10; X.150.5

2. *Dadhikram* = *Dadhikravan* = a horse (Nigh. I.14, दधिक्रा and दधिक्रावा, synonym of *asva* or horse.)

*Dādhi* is one who bears or carries his rider; *kram* to go.

According to Ait. Br. III.15.5, it means Agni, who in the form of a horse destroyed the asuras as desired by Bharadvaja (दधिवाजम् । दधवन् धारयन् धामतीति दधिवा । तमेतन्वात्मकं देवम्—*Sayana*; यो दधिना धारयेत्तत्पितृकेन सह तम्—*Daya* ).

4. *Vidatha ni-cikyat tirah aratim pari apah*, puts to shame the adversary of the pious man (*Wilson*). (विदधा, विदधाति शतव्यानि; निचिक्वत्, पश्यतिकर्मतत्; जानन्; धरतिम्, धरमणं दुःखमपिगन्तारम्, धरि वा; परि—सर्वेत; तिर, चरति तिस्करोति । कस्यारविमिति; धावः व्याप्तस्म, स्तोतुः—*Sayana*, i.e. knowing things cognizable, who disgraces the opponent or the foe of the man, the praiser.

5. "People shout after him in battles, as they do after a clothes-stealing thief, or a falcon let loose and [swooping downwards, and a glorious herd of cattle."—People shout after him as they do after a clothes-stealing thief, i.e. one who steals clothes. *Vastram* is derived from √वस्, to wear. The word *tau* (तम्) is synonymous of thief (स्तेन); "He is a store-house (संस्थानं) of sin", say the etymologists, or it may be derived from √वत्, to perish.

People shout after him in battles. The word *bhara* (भर) is a synonym of battle; it is derived from the root √भृ, to bear; or √हृ, to carry away. Swooping downwards (नीचायमन्), pouncing downwards. Downwards is going down; upwards is going up. Like a falcon let loose. Falcon (श्येनं) is so called because it swoops in an admirable manner (शंसनीयं गच्छति). And a glorious herd of cattle, i.e. a famous herd of cattle; glory and the herd, or wealth and the herd. *Yutham* (यूथं) or herd is derived from √यु, to connect; it is compact.

*Srava*, श्रव, food; also praise (प्रशंसा).

10. "Dadhikra spread out the five tribes with might as the sun, the waters with his light. Thousand gaining, hundred gaining is the swift courser. May he commingle these speeches with honey". See *Nir.*; here *madhu* (honey) means water; *madhu* (मधु) is derived from the verb धम्, to blow by reversing the letters धम्—मधु (*Nir.X.31*).



## Hymn-39

1. **Dadhikram**, दधिक्रं, sustainer of one worth sustaining (धत्तव्यं धरे—*Daya*.; दधदन्त्यं धारयन् कामतीति दधिक्रः; also the name of a *Deva*, वमेतन्नामकं देवम्—*Sayana*).

See Nir. II.27 and 28; *Dadhikra* is a synonym of horse (Nigh. I.14), because it runs while bearing a rider on its back, or it neighs while bearing a rider on its back, or it looks beautiful while bearing a rider on its back. There are Vedic passages where the word is used for horse as well as a deity.

(तत्र दधिक्रा इत्येतद् दधत् कामतीति वा । दधत् क्रयतीति वा । दधदाकारी भवतीति वा । तस्यास्त्वयद् देवतावच्च नियमा भवन्ति—Nir. II.27. See also IV.40.4.

2. **Dadhikravnah**, दधिक्राव्णः, of the one who pleases the custodians of knowledge (विद्याधरान् कामयते तस्य—*Daya*.); praise (स्तुति) of *Dadhikra* (*Sayana*).

3. **Aditih**, parents (नातापिता वा—*Daya*.); the indivisible, (or infrangible).

**Dadhikra**, (मघण्डनीयो दधिक्रः—*Sayana*).

**Dadhikravnah**, worship of the steed; praise of the horse.

4. **Marutam**, मरुतं, of the praisers (स्तोतृणां स्वभूतं—*Sayana*).

5. **Surabhi no makha karat**, may he make our mouths fragrant. (The mouth is defiled by the use of inelegant language, Yv. XXIII.32; Av. XX.127.3.) This verse used to be recited at the time of the *Asvamedha*, when the priests used to bring queen away from the horse (*Mahidhara*).

6. **Dadhikravnah**, praise of *dadhikra*; the ordainer of *dharma* or sacred duties (धर्मधरस्य कर्माधिकृत्य—*Daya*.).

## Hymn-40

For verse 4, see Nir. II.28.

1. **Dadhikravnah**, the praise of dadhikra, the one who impels wind etc. (वाय्वादि कारणं क्रामयितुः—*Daya.*).

**Angirasasya**, of the one born in the vital breaths (अङ्गिरस्य प्राणेषु जन्मस्य—*Daya.*).

**Bṛhaspateh**, of the great master or saviour (बृहत्तं पालकस्य—*Daya.*).

**Jisnoh**, जिष्णो, of jisnu; of the one victorious (जयधीतस्य—*Daya.*); name of a deity—*Sayana*.

3. **Taritratah**, by the side of the transporter. (वाहनस्तस्मिन्—*Daya.*); along the one who conveys across the other side.

**Syenasya-iva dhrajatah** etc. as swift as a hawk; as of a hawk, quick-going with respect to the insertion of the foot or to the breast (literal trans.).

(संकसं पादाधारम्, उरः प्रदेशं वा—*Sayana*). See Yv. IX.15.

4. "That courser hastens with speed, although it is bound by neck, flank and mouth. Putting forth its best power, *dadhikra* sprang along the bonds of roads".

—That courser, i.e. the swift runner, trots on the road with speed, i.e. quickly, although it is bound by the neck.

**Griva** (घ्रीवा) is derived from  $\sqrt{\text{ग्र}}$ , to swallow or from  $\sqrt{\text{ग्र}}$ , to call out, or from  $\sqrt{\text{ग्रह्}}$ , to seize. Bound by flank and mouth has been earlier explained in the Nirukta. Putting forth its best power, i.e. action or intelligence. *Anu santavlitvat* (अनु सन्तवीर्यत्) is a word derived from the simple original form of *tan* (तन्) to spread. Bends of roads (पथां संकांसि).

**Panthah** (पन्थाः, path) is derived from  $\sqrt{\text{पठ्}}$ , to fall, or from  $\sqrt{\text{पठ्}}$ , to go, or from  $\sqrt{\text{पन्थ्}}$ , to move.

**Ankah**, (अंकः, curve) is derived from  $\sqrt{\text{अञ्ज्}}$ , to bend. *A-puniphanat* (आपुनौफणत्) is a reduplicated form (intensive) of  $\sqrt{\text{फण्}}$ , to bound.

5. This verse is also known as the *Hansavati Rā*; also see Yv. X 24 and XII.14; Aut.Br. IV.20.1.

**Aditya** has been regarded as the Sun in the type *dadhikra* with *para-brahma*, or the supreme deity.

**Hansa** (हंस)—derived from √ हन्, to go, he who goes eternally to destroy, who destroys individually, or it is resolvable into मद्+सः (I+he), i.e. I am that, the Supreme. Also one who destroys sins (यो हन्ति पापानि सः—*Daya.*).

**Vasu**, the appointer of the stations of all creatures or all men, or that which abides (वसति) at all times (सर्वदा). Also one who stays in bodies etc. (सः शरीरादिषु वसति—*Daya.*).

**Hota**, the sacrificer (here *agni*); the donor and receiver (दाता प्रापता वा—*Daya.*).

**Atithi**, or guest, meaning *agni* or fire; first as the sacrificial, and secondly as culinary fire (प्रतिविद् सदा पूज्योऽग्निः—*Sayana*); an unexpected guest (प्रनियततिथिः—*Daya.*).

**Nṛsad** (नृजन्तृ), one present among men (यो नरेषु सीदति—*Daya.*); the dweller among men; one who dwells in men as consciousness and vitality (नृषु मनूष्येषु चैतन्यरूपेण सीदतीति नृषत्—*Sayana*).

**Rta sat** (ऋतजन्तृ) is he who is present in truth, or in water or in sacrifice (ऋतं सत्यं ब्रह्मणो वा तत्र सीदतीति ऋतसत् प्रभिः—*Sayana*).

**Vyomsat** (व्योमजन्तृ), the dweller in the sky; it may be wind (वायुः—*Sayana*; यो व्योमिन् सीदति—*Daya.*).

**Abjah** (अप्ज्जा), born of water or in the midst of water; (उदकेषु जातः । उदकमध्ये सत्त्वं जायते—*Sayana*). This refers to the rising of the sun from the ocean and again setting in the same.

**Gojah** (गोज्जा), born amidst rays (गो=रश्मि, ray); or born out of the earth (यो गोषु पृथिव्यादिषु जातः—*Daya.*).

**Rtajah** (ऋतज्जा), born of truth (सः सत्याज्जातः—*Daya.*); (born from the mantras of the Vedas—*Sayana.*); also born of truth, from being

visible by all, not invisible like *Infra* and the rest (अन्तः समम् । सर्वदृश्यत्वेन समजातः । न ह्यन्तःसिद्धादिवत् परेक्षीयवति—*Sayana*), or born in water like electricity or lightning, or sea fire (गङ्गा, ज्वरकेषु वैद्युत्कम्पेन वाजस्वयेन वा जातः—*Sayana*).

**Adrijah** (अद्रिजा), cloud-born (मोक्षेयमाज्जातः—*Daya*; अद्रि=cloud, Nigh I.10); mountain-born (मद्रावृद्धमाचरे जातः—the sun born in the eastern Udayacala mountain—*Sayana*).

On the spiritual side, the text refers to the lower self and the Supreme Self; see Ait.Br. हुन शुचिपदित्येवम् हुता शुचिवत् (IV.20). *Aditya* is the Sun; more so, it represents Brahman, अतः सत्यमवाप्त्यं सर्वविष्णवं ब्रह्मत्वम्, the indefeasible, all regulating principle, the supreme universal spirit, the *parabrahma*, सत्यं ज्ञानमनन्तं ब्रह्म, truth, wisdom, and infinitude (अतः बृहत्).

### Hymn-41

In this verse, though the names are two *Indra* (the resplendent) and *Varuna*, the venerable; both these terms refer to one and the same Supreme Reality, who alone is invoked; these invocations and praises, yielding multifarious benefits, as a cow that has gone forth to pasture furnishes milk through thousands of channels (verse 5)—सहस्रधारा पयसा नहो गोः ।

6. **Paritakmyayam**, be around us (*Wilson*), परितक्म्यायाम्—परितक्म्यायानस्यो परायां तस्याम्—*Daya*. See Nir. XI.25 for परितक्म्या where it means *night* (किं परितक्मन् । परितक्म्या रात्रिः । परित् एतां तक्म । तत्प्रेत्युष्णतान् । तत्कति इति सत्.) —What was the errand with regard to us? What night?

**Paritakmya** means night, because *takma* surrounds it on both sides. *Takma* is a synonym of heat, because it goes away (√तक् to go away). See X.108.1.

**Surah**, of the Sun ( प्रिरक्तस्य सूर्यस्य—*Sayana*).

**Dysike** (दुर्लभे), for the visibility of the sun for a long time, i.e. for a long life (धिरकात् दशनाय निरर्जयनाय—*Sayana*).

8. **Yavayuh** (यवयू), longing for you (युवां कामयमाणा—*Sayana*, *Daya*).



9. Jastarah-iva, जोदारश्च, as servants (सेवमाना इव—*Daya*), i.e. as servants on a rich master. Also a flatterer, from  $\sqrt{\text{यु}}$ , to please.

## Hymn-42

1. *Mama dvīta rastram Ksatriyasya visvayoh*, two-fold is my empire, of the defence people of long and full lives (*visvayoh*, विश्वायोः विश्वं पूर्णमायुर्यस्य, तस्य—*Daya*; विश्वायोः कृत्स्नमनुष्माधीनस्य—*Sayana*; or *visvayoh* means *entire* or the whole, here it may mean the entire military race *Sayana* unnecessarily translates. *Ksatriyasya*, as of these born in the *ksatriya* clan (क्षत्रियजात्युत्पन्नस्य). *Tvīta* is two-fold : (according to *Sayana* one pertaining to earth and the second to heaven, द्विता भित्तिस्वर्गमेवेन द्वित्वात्पन्नं—*Sayana*) Perhaps, the better would be of the ruler (राजा) and ruled (प्रजा), these two divisions.

*Visve amṛta yatha nah*, all the immortals are ours. (*Sayana* presumes that *Svarga* is a separate world over which the Supreme Being also presides, and the *Svarga* is inhabited by the immortal ones (प्रमृताः देवाः). The Supreme Being is *Varuna*, perhaps, he is also identified with *Trasadasyu* (see verse 3)—महं (i.e. सप्तदस्युः) इन्द्रः वरुणः (am *Indra* and *Varuna* also).

2. *Kṛsteh*, of people.

*Aham*, is *Trasadasyu* (*Sayana*), the Supreme Lord (जगदीश्वरः—*Daya*).

*Asuryani*, of clouds-like, of wicked people, (असुराणां मेघादीनामिमानि चिह्नानि—*Daya*.) असुरः = मेघः (Nigh. I.10).

4. *Sadane ṛtasyn*, ऋतं=water (Nigh. I.12); as the abode of water; or in the final world of truth (सदने सर्वस्वित्यर्थे जगति, ऋतस्य सत्यस्य प्रकृत्यात्मस्य—*Daya*).

*Aham* (महं)=The Supreme Lord; *apah* = water or midspace.

5. *Tridhatu* (त्रिधातु), three-fold elementary state or of three sorts (त्रि प्रकारं—*Sayana*); or the entire creation, resting on three principles of *satva*, *rajas* and *tamas* (अथः सत्त्वगजस्तमांसि गुणा धारका यस्मिंस्तत् सर्वं जगत्—*Daya*).

8. *Trasadasyu*, the one of whom the wicked ones are terribly afraid of (सस्यन्ति दस्यवो यस्मात्तम्—*Daya*).

*Daurgahe*, in the very deep (दुर्गहे—*Daya*). According to Sayana, *Daurgaha* is the son of *Durgaha* (दुर्गहः), identified as *Purukutsa*. Sayana refers to a parable which the mythology evolved out at a later age; *Purukutsa*, son of *Durgaha*, being a prisoner; on a certain occasion, his queen (पुरुकुत्सानी) propitiated the seven *Rsis* (सप्तर्षयः) to obtain a son to succeed his father as king in due course. The seven *Rsis* advised her to worship *Varuna* and *Indra*, and in consequence, she got a son who came to be known as *Trasadasyu*.

9. *Arđhadevam*, this refers to the Sun who lights up at a time half of the universe. Sayana refers it to *Indra*, who is considered as one-half of all the gods taken together; and he thus alone is entitled to have the largest sharings.

*Purukutsani*, पुरुकुत्सानी, wife of *Purukutsa* (*Sayana*); a lady with a large mass of ills and evils (पुरुषि कुत्सानी यस्यां सा—*Daya*).

10. *Anapa-sphurantim*, one exhibiting strong will and penetrating wisdom (दृढं निश्चलां प्रज्ञां सप्तादयन्तीम्—*Daya*.); free from any imperfection—*Wilson* (मनर्विहितताम्—*Sayana*).

### Hymn-43

Like some of the earlier hymns, this hymn also refers to Sun, his daughter *Surya* (dawn), *Indra*, *Dasras* and *Nasatya*. For *Dasras* see 1.3.3; 30.17; 46.2; 47.3; 6; 92.16; 112.24; 116.10; 16; 117.5; 20; 21; 139.3; 4; 18.5; 182.3; 183.5 etc.

2. *Dravat-asvam*, द्रवत्स्वम्, one equipped with fast moving horses (द्रवन्ते द्रुतं गच्छन्तोऽस्वा यस्मिंस्तम्—*Daya*.; वायुम्—*Sayana*).

*Maksu*, quickly, with speed (शीघ्रम्—*Sayana*).

3. *Paritakmyayam*, at the end of night (सन्नाम्यतोत्तयाम्—*Sayana*); in the creation full of jolly persons (परितः सर्वतस्तकन्ति हसन्ति यस्यां सृष्टी तस्याम्—*Daya*.).

4. *Dasa*, दस, destroyers or dispellers of pain (दुर्घोषप्रक्षारो—*Daya*; दसो मनुष्यान्मुखाद्वारो भस्मिनी, dispeller of enemies; *Asvins*—*Sayana*).

*Madhvi*, O the creator or dispenser of sweet saps (मधुर रसस्त्रोदकस्य स्रष्टारो—*Sayana*).

6. *Sindhu*, river, sea or water in general.

## Hymn-44

1. सदा = सदा ।

2. *Sangatim goh*, bringer into union (गो यवं संगमवितारं—*Sayana*), or associator of Go; Go is earth (*Daya*.); associator of the solar ray (*Wilson*), since *Asvins* are associated with light or the sun.

3. *Kakuhasah*, कुकुहास, all the directions (सर्वादिशः—*Daya*.); (कुकुहः = ककुभः = दिक्; *Nigh.I.6*); large horses (महान्तोज्वाः—*Sayana*).

6. It refers to *Purumilha* and *Ajamilha* (उभयेषु पुरुमील्हाजमीहलेषु — *Sayana*); also later on the two *Rsis* of the hymn. To *Dayananda*, उभयेषु refers to king and his people.

*Ajamilha* (अजमील्ह) is one who trains goats, his children are ग्राजमील्ह (ग्रेजान् विद्यया सिन्धवन्ति, तवपत्न्यानि—*Daya*.). The word exists nowhere else in the *Rgveda*.

For *Purumilha*, also see I.151.2; 183.5; V.61.9; VIII.71.14.

## Hymn-45

1. *Mithunastrayah*, त्रिभुजाः त्रयः, pairs of threes.

*Trayah*, wind, water and lightning (*Daya*.); three sorts of foods (*trayah prakasah*, त्रिविधाः प्रकासाः;—“अन्नं, पानं, खादश्च” इति हि श्रुतम्—*Sayana*). Even the term *mithuna* (मिथुन) or pair so often stands for a group of more than two; here *mithuna* represents mother, father and the son (*Taittiriya*s).

13. *Uth*, leather vessel for holding water; (उथ—*Sayana*), and cloud (Nigh. I.10); also leather vessel-like cloud (दृतिविध वस्तुमानं मेघम्—*Daya*, in verse 3).

4. *Hamsasah*, हंसासः, horses (Nigh. I.14); horses moving with the speed of swans.

*Maksah*, king of bees or big flies.

6. *Akenipasah*, अकेनिपासः, rays which always fall very close (य अके समीपे नितरां पतन्ति ते किरणा—*Daya*.).

### Hymn-46

2. *Niyutvan*, strong and mighty wind (नियुतवान् समर्थो वायुः—*Daya*.; नियुतिशुतद्वयम्—*Sayana*).

*Indra sarathih*, Indra as the assistant, or as a charioteer; Indra is lightning or *vidyut* (*Daya*.).

3. *Indra-vayu*, a pair of the sun and wind; or wind and lightning; or of king and his army; or of a teacher and preacher, or of king and his minister (*Daya*.).

### Hymn-47

1. *Sukrah*, shining by discipline and penance (शुक्लवर्चसिना दीप्तोऽङ्गु—*Sayana*); purified by holy acts (*Wilson*), मध्वोः (gen.) = मधुम् (acc.).

### Hymn-48

2. *Niyutvan*, see IV.46 2.

1. *Vipah na rayah*, like a prince, the terror of foes (शत्रूणां वेपथिता राजेश—*Sayana*); विप्र—wise man (मेधावी—*Daya*.), राय = wealth (धनानि—*Daya*.); *aryah*, businessman (वैश्यः—*Daya*.); *Candrena*, by golden or bright (सुवर्णमयेन—*Daya*.).

2. *Indra Sarathih*, the one who moves Indra in orderly way. Indra is lightning, the sun or fire.



Harisham, दृष्टि, of men (मनुष्याणां—*Daya*); of horses also yoked to a chariot.

**Sahasrinah**, thousands or numerous.

3. **Kṛsne vasudhiti**—*kṛsne*—*kṛsne* (the drawn, कर्षिते); *vasudhiti* (the conditions governing the motion of heavenly bodies in space—वसूनां धितिर्यद्योर्धवा पृथिव्योस्ते—*Daya*); dark nurses of wealth—*Wilson*; कृष्णकर्ण वसूनां धात्र्यो—*Sayana*.

### Hymn-49

The hymn invokes Indra and Bṛhaspati, the Lord with resplendence and supremacy. The pair of Indra and Bṛhaspati has been interpreted as the pair of (i) lightning and the sun; (ii) king and his minister and (iii) teacher and preacher (*Daya*).

### Hymn-50

Bṛhaspati is the Sun; the glory of Lord in the sun, and finally, the Lord Supreme.

1. **Trisadhasthab** (त्रिषष्टधस्तपः)—Three level places, or the triad of knowledge, action and devotion (त्रिषु नमानस्मानेषु कर्मोपासना ज्ञानेषु वा—*Daya*).

**Ravens**, रवेण, by sound advice (उपदेयेन—*Daya*).

Also, who abides with noise in three regions (त्रिषु स्थानेषु वर्तमाना, रवेण एवं तिष्ठतेत्यनेन शब्देन—*Sayana*).

4. **Sapta asyah**, seven-mouthed, the seven sorts of rays are the mouth, of that one; *sapta rasmih*, the seven rays.

6. **Visvadevaya**, the universal deity; the Supreme Lord, an appellation of Bṛhaspati. *Deva* also means praise (देव शब्दः स्तुत्यर्थः—*Sayana*), and hence, he who has the praise of all (सर्वैस्तुत्याय—*Sayana*); also for one who enlightens all (विरवस्य प्रकाशकस्य—*Daya*).

7-9. See *Ātī Brahmana* VIII.5.24-26. *Sayana* interprets these verses as an authority for the indispensable employment by a prince of a Brahmana as a family priest (*purohita*) to conduct solemn rites on

his behalf. By a *Brahmana* is meant a person who is well versed in divine knowledge and leads the life of dedication.

## Hymn-51

For verse 1, see Nir. I.5.

1. इदम् । ऊँ इति । See Nir. I.5; the letter u (उकार) is used after in the sense of 'mutual opposition' (विनिग्रहार्थ); it is also used as expletive (पद पूरणः), as in इदम् (IV.51.1) and तद् (I.62.6).

1. *Divo duhitarah*, daughters of heaven, i.e. dawns.

*Gatam*, to the earth (पृथिवीम्—*Daya.*); the faculty to move or go etc. (गतुं गमनं गमनादि व्यापार सामर्थ्यं—*Sayana*).

*Janaya*, to man, to the yajamana (यजमानानां—*Sayana*).

*Gatam kṛnavan janaya*, are giving man the faculty to act (*Wilson*); they give to the offerers of sacrifice the ability to perform the acts of going and the like.

3. *Panayah*, the accomplished women (पञ्चसतीया—*Daya.*); traders, non-givers, churlish traffickers (वणिज इव बाधकार—*Sayana*).

*Maghonih*, the wives of those who have love and respect for wealth (सत्कृत धनानां स्त्रिय—*Daya.*); wealthy ones (धनवन्—*Sayana*).

*Radhodeyaya*, for liberally giving wealth (धनं दातुं योग्याय व्यवहारान्—*Daya.*).

4. *Navagve, dasagve*, nine day's rite and ten day's rite; for the one accompanying nine cows or ten cows (नवगावो विद्यन्ते यस्य तस्मै; दशगावो यस्य तस्मै—*Daya.*).

*Sapta-asye*, in the one who has seven vital breaths in the mouth (सप्तप्राणाश्रास्ये यस्य तस्मिन्—*Daya.*), Seven-mouthed Angirasas—i.e. repeating the Seven Vedic metres.

11. It has been an old practice of reciting this verse inaudibly every morning at day-break (*Wilson*).

## Hymn-52

1. *Sunari*, a fine lady-leader, a woman of status (सुनरी—*Daya*); the conductress (of men)—*Wilson*. See also I.48.5; 8; 10; and VII.81.1 for सुनरी; for सूर. VIII.29.1 and X.115.7 and सूरम्—I.40.4; V.34.7 rays of light (i.e. dawn). (सुनरी जनानां सुखे नेत्रमुपा—*Sayana*, VII.81.1)

*Asva* (अश्व) *iva*, like a mare.

Compare मत्ता गवामृतावरी (2) with मत्ता गवामृति (3); ऋतावरी (2) with सूनृतावरि (4), and विभावरी (6).

*Ṛtavari*—giver of eternal truth (बहुततप्रकाशिका—*Daya*; *Samptavari*, giver of true speech (मायवाकप्रकाशिका—*Daya*); *Vibhavari*, the possessor of wide enlightenment (प्रवस्तविषय प्रकाशकता—*Daya*).

4. *Yavayad-dvesasam*, baffler of animosities (माययन्तं द्वेषार इ यं द्वेषारं पृषत् कारयन्तीम्—*Daya*). The dawn puts to flight those enemies who had been endeavouring to destroy their adversaries during the night.

5. *Gavam sarga na*, like the creations of the earth etc. (गवां पृथिवीनां सर्गाः सृष्टयः न इव—*Daya*); like showers of rain (गवां उदकानां सर्गा न वर्षाधारा इवेयम्—*Sayana*).

## Hymn-53

The hymn is devoted to the Sun, the centre of our planetary system. The Sun is *Savitṛ*. So is our Supreme Lord, the Creator of the universe. The verse 5 indicates mystically the three firmaments, three worlds, three spheres, the three heavens, the threefold earth and the three functions of *Savitṛ*. Just as the planetary system has a Sun to guide and hold the equilibrium, so we have the *adhidaivata* realm, the realm of sense organs and the mental activity. There is a third realm of spiritual existence, the *adhyatmika*. The verses 6 and 7 invoke the *Savitṛ* of this last realm.

1. *Chardih*, छदि, dwelling (Nigh. III.4), तद् छदिः नः महान् उदकान् देवः प्रवृत्तिः—May the great Lord grant us such dwelling, such light or enlightenment every day.

2. **Pisangam drapim prati muncate**, leaves or casts off the armour of special form (विशेषं रूपं ध्वजं प्रतिमुञ्चति—*Daya*.); puts on his golden armour (हिरण्यं कवचमाच्छादयति प्रमुदयन्; every morning he puts on a golden cuirass—*Sayana*).

3. **Bahu asrak** (बाहु अशक); puts forth his arms (or his rays); brings forth his arms (i.e. his strength and valour, वृजति बलवीर्यं—*Daya*).

5. **Trib antariksam**, (मन्तरिक्षं = अन्तरध्वजमन्तरम्—*Daya*).

(According to *Sayana*, *antariksa*, is divided between *Vayu*, *Vidyut* and *Varuna* in to three portions).

**Tri rajamsi**, three worlds (उत्तममध्यमनिष्ठस्थानि, the best, medium and the worst—*Daya*.; त्रिवर्णमिदं ब्रह्मणोऽन्तरिक्षं विभक्तम्, the earth, the midspace, and the sky—*Sayana*).

**Trini rocana**, three brilliant spheres (विद्युत् भीति सूर्यश्च त्रिणि ज्योतीनि—*Daya*), the regions of *Agni*, *Vayu* and *Surya*—*Sayana*.

**Tisrodivah**, three heavens, three lights, of the Sun, of moon (and stars), and of lamps and flames (प्रकाशान्—*Daya*.); the *lokas* of *Indra*, *Prajapati* and *Satya Loka* (*Sayana*).

**Tisrah prthivih**, the three divisions of earth,—land, water and air (ध्रुववातरभेदान् लोकान्—*Sayana*).

**Tribhuh vrataih**, by three types of rules (विधौ—*Daya*); i.e. distributing heat, rain and cold (उष्णवर्षहिमाश्चैः—*Sayana*).

## Hymn-54

This hymn again invokes the Creator, the *Savitṛ*. On the physical plane, the hymn describes the characteristics of our Sun, the centre of the planetary system.

2. **Suvasi**, from *su* to bear or bring forth, thou engenderest (*Sayana*). From the same *su*, we have *suvasat* (सुवतात्—verse 3), *suvasi* (सुवति—verse 4) and again *suvasi* (सुवति—verse 5). *Dayananda* translates *suvasi* as thou impelst (सुवति प्रेरयति, सुवतात् प्रेरय).



*Anucina jivita*, successive existences, as father, son, grandson and so on (जीवितान्मनुक्कमनुक्तानि—*Sayana*; मान्मनुचरन्ति तानि जीवितानि—*Daya*). See also Yv. XXXIII.54.

5. *Yatha-yatha patayantah vi-yemire*, in the like manner at thy command they stayed (*Wilson*); पतयन्तः पतिस्त्वाचरन्तः; विधेमिरे विधेयेन नियच्छन्ति—*Daya*; यथायथा पतयन्तः गच्छन्तः त्वां विधेमिरे विनियम्यन्ते त्वया—*Sayana*).

### Hymn-55

The hymn refers to Vasus, Aditi, Mitra, Varuna (1), Sindhu and svasti (3); Aryaman, Varuna, Agni, Indra, Visnu (4); Parvata, Maruts, Bhaga and Mitra (5); Dyava-prthivi and Ahibudhnya (6), Aditi, Mitra, Varuna and Agni (7); Usas (9); and Savitṛ, Bhaga, Varuna, Mitra, Aryaman and Indra (10). See earlier references on these terms. They have a variety of interpretations on different planes and in different contexts.

3. Svasti, abode of happiness; well-being.

### Hymn-56

1. *Dyava-prthivi*, a pair of the sun and earth (*Daya*).

2. *Devi*, shining (देवीप्यमाने); *aminati* (अमिनती), unharmed (अहिंसके), *uksamane*, sprinkling with happiness (सर्वान् प्राणिनः सुखं सिञ्चमाने); *ṛtavari*, possessing truth (बहुवृत्तं तत्त्वं विद्यते ऋतोस्ते—*Daya*; *ṛta* is also water or sacrifice); *adruha*, not opposing or violent (अद्रोम्यव्ये); *devaputre*, having learned people as sons (देवा विद्वानः पुत्रा यथोस्ते); *netri*, leaders or investigators (नयनकर्तव्यौ).—*Daya*.

### Hymn-57

For verses 1, 2 and 5, see Nir.X.15, X.16 and IX.41, respectively.

The hymn is devoted to agriculture. The *Grhya Sūtras* recommend the verses to be recited at the time of ploughing. *Ksetrapati*

the landlord, *sunasira*, the servants of the landlord, *sita*, furrow are typical agricultural terms.

1. **Ksetram**, क्षेत्रम्, abode; the word is derived from √क्षि, meaning to dwell,—the *ksetra-pati* is thus the protector or supporter of the dwelling place. (Nir.X.14).

“We will win with the lord of abode as with a friend; bring to us a horse or a cow, O nourisher. He shall be gracious to us for such (a gift)”—We will win with the lord of abode as with a very friendly person. Bring, O nourisher, a well-nourished cow or horse. He shall be gracious to us for such (a gift).

With strength or wealth. The verb √मृत् means to give.

2. O lord of the abode, bestow upon us the wave, rich in honey, distilling honey, and well-purified like clarified butter, as cow does its milk. May the lords of the sacred law be gracious to us

The verb √मृत् means to protect or to worship. Some authorities think that the two words मधुमन्तं (rich in honey) and मधुश्चुतं (distilling honey) have tautology (समानाभिप्यवहार) in them, just as in हिरण्यरूपः स हिरण्यसदृश (golden in form, he is golden in appearance (II.35.10). Another school of thought does not admit tautology, if there is some difference, even if it is very slight, as for instance in मण्डूका इषोदकान् मण्डूका उदकादिव (X 166 2), or “as from water the frogs” and “as frogs from water”.

5. **Sunah** (सुनः) means wind, so called because it moves quickly in the atmosphere; *sirah* (सीरः) means the sun, from moving √सृ; O wind and the sun, enjoy this praise. Sprinkle ye both this (earth) with whatever water you make in heaven.

Dayananda refers to the pair of land-lord and his servants (सुनासीरो क्षेत्रपति-भूदयो) instead of the pair of wind and the sun.

7. **Sitam**, furrow (मृत्निकषिकां—*Daya.*). See Yv. XII.69-72.

8. **Sunam**, happily (सुखम्—*Daya.*).

**Phalah**, फलतः ploughshares.

Kinasah, कीनासाः ploughmen (हनीवसाः—*Daya*.),

For verses 7 and 8, see Av. III.17.4 and 13.

### Hymn-58

For verses 1, 3 and 8, see Nir. VII.17, XIII.7 and VII.20.

For the whole hymn, see Yv. XVII.89-99.

1. *Samudrat urmih madhuman ut arat*, the wave rich in honey, has arisen from the ocean. According to the Nirukta, this is regarded as referring to the sun (VII.17). The sun rises, indeed, from the oceans and from the waters (समुद्रादप्यपोद्भूय उदेति—*Kausitaki Br. XXV.1*) as we have this Brahmana quotation.

Dayananda, on the other hand, translates *samudrat* as from the interspace (मन्त्रस्थितात्; Nigh. I.3).

*Amsuna*, by the sun; *ghṛtasya*, of water.

The verse refers to the mystic name of *ghṛta* (घृत), it is the tongue of Nature's bounties and the navel of ambrosia.

Sayana has given various shades of meaning to this verse, according to the signification one gives to *samudra*; (i) as that in which the worshippers delight, i.e. sacrificial fire (संमोदयतेऽस्मिन्वज्रमानाः इति वा समुद्रोऽग्निः पापिवः) or (ii) that from which waters rush (समुद्रवज्रवापोऽस्माद् इति व्युत्पत्त्या वैद्युतोऽग्निः) i.e. the celestial fire or lightning.

*Urmī* in the first case may imply reward or consequence. (ऊर्मिः—ऊर्मिचतुष्टयं परि उद्भूतः); in the latter case, rain; and in the latter sense of *urmī*, *samudra* may have one of its more ordinary meanings, *antariksa* or firmament. *Samudra* may imply, etymologically, the udder of a cow, whence flows milk, *samudravati*, from which comes *urmī*, ghee or butter.

2. Here again a reference to *ghṛta*, which is the name of clarified butter also. Here in this-verse, we have a reference to the four-horned *Brahma* (चतुष्टङ्गः), which is elaborated in the verse 3. The four horns are the four Vedas (*Daya*.).

**Gaurah**, fair-complexioned; one who is fond of divine speech and good learning (सो नवि जुष्टायां वाचि रमते सः—*Daya*); *gaura* = *yajna* (*Mahidhara*).

**Avamid gaura etat**—The fair complexioned deity perfects this rite (*Wilson*). According to *Sayana*, the verse applies to *Agni* as the Sun.

3. One of the very popular verses, interpreted differently by people of different discipline :

(i) As applied to *yajna* (the *Aditya*) : the four horns—the four Vedas; the three feet—three daily sacrifices (morning, midday and evening); the two heads—two ceremonies—*Brahmaudanam* and *Pravargya* : according to the *Nirukta*—the *prayaniya* (प्रावणीय) and the *udayaniya* (उदयणीय); the seven hands—the seven metres (*candas*, *Gayatri* etc.); the three bonds—*mantra*, *kalpa* and *Brahmana* i.e. the prayer, the ceremonial and the rationale.

(ii) Another way, applied to *yajna*: the four horns—the four priests, the *Hotṛ*, *Udgatṛ*, *Adhvaryu* and *Brahma*; the three feet—the three Vedas, the *R̥k*, the *Saman* and the *Yajus*; the two heads—the *Havirdhana* and *Pravargya* rites; the seven hands—the seven metres or the seven priests; the three bonds—the three daily sacrifices.

(iii) As applied to *Aditya*, the Sun : the four horns—the four cardinal points of the horizon : east, south, west and north; the three feet—morning, noon and evening; the two heads—day and night; the seven hands—the seven rays or the seven seasons (the six seasons and the aggregate, or the years as the seventh); the three bonds—the three regions, earth, mid-air and heaven.

(iv) As applied to grammatical speech : the four horns—nouns, verbs, prepositions and particles; the three feet—three persons or three times (past, present and future), two heads—the agent and the object; the seven hands—the seven cases; three bindings—the three numbers, singular, dual and plural.

The *Nirukta* (XIII.7) favours the details outlined under the head (i).



4. The *Panfs*, or the *Asuras* the traders. For this, see earlier notes. The three forms or states in which the ghee (घी) was deposited in the cow are milk, curd and butter, of which Indra engendered (जनन) milk, Surya butter and the gods (देवताः) fabricated (तत्तद्युः) curds from the shining (वेनत्), that is Agni.

According to Dayananda, *gavi* is 'in the divine speech'; *ghrta*, is the divine bliss or enlightenment, *Venat* is from the close proximity of Lord.

5. *Samudrat*, from the mid-air (अन्तरिक्षात्—*Daya.*); *Satavrajah* (सतवराः), innumerable movements (अपरिमित गतयः—*Sayana*), *etah*, i.e. showers of water (आपो घृतधारा वा—*Sayana*).

*Vetasah*, produced out of waters, fire or lightning (वेतसः अस्तंभवो-  
ऽग्निर्वैद्युत—*Sayana*); lovable (कमलोपः—*Daya.*).

6. *Sayana* utilizes the verse for pouring clarified butter from the ladle on the sacrificial fire.

*Dhenah*, enlightened speech (विद्यायुक्ता वाचः—*Daya.*); words, texts flowing like rivers (धेनाः प्रीणयित्वो नद्य इव—*Sayana*).

*Antarhṛda manasa puyamana*, freed from error by the heart and the mind; or by the mind gone within the heart (मनसा हृदयमध्यगतेन चित्तेन—*Sayana*; अन्तः स्थितेनात्मना शुद्धेनान्तःकरणेन पवित्रता कुर्वाणः—*Daya.*).

7. *Kasthah bhindan urmibhih pinvamanah*—काष्ठः, limiting circles (मर्यादाभूतान् परिधीन्—*Sayana*); banks like the directions, or directional boundaries (दिश इव तटीः—*Daya.*).

*Ghrta*, water; *sindhoh iva*, like a river (sindhu may be *antariksa* also).

10. *Ghr̥tasya dhara*, the streams or speeches through which knowledge flows (प्रकाशितस्य बोधस्य प्रकाशिका वाचः—*Daya.*).

*Su-stutim gavyam ajim*—the sacred praise, the source of herds of cattle; *gavyamajim* the number or collection relating to cattle, —*Sayana*), function in relation to well-known speech—गव्यं गवे वाचे हितं व्यवहारम्—*Daya.*); or abundance of water.

The entire hymn is characterized by mystic thoughts, and elegant spiritual realization.

## NOTES ON BOOK No. 5

### Hymn-1

For verse 2, see Nir. VI.13.

1. उपासम्=उपसम् (सन्धेयानवि०—Panini VI.3.136).

See Yv. XX.24.

**Prati dhenum iva ayatimusasam**, as the cow is awakened in the morning by the calf and men by day-break. (*Mahidhara*)

**Yabva iva pra vayamujjihanah**, as large birds springing from the branches of the trees, or as the largest birds from their nests (*Mahidhara*). (यद्वा इव—महान्तो वृक्षाः, like large trees; ययां शाखां, branches; उज्जिहानाः—उज्जितः, springing from; leaving—*Daya*.; ययां वृक्षशाखां—*Mahidhara*).

2. **Rusat**, this is a synonym of colour; it is derived from the root √ रुच्, meaning to shine: the "brilliant strength of the kindled one has been seen." (Nir. VI.13) (समिद्धस्य प्रदीप्तस्य, रसत् रूपं, चरणि दृश्यते, पात्रः बलम्—*Daya*.).

3. **Yad-im ganasya rasanamajigah**—when he has seized the rope of the company; that is, the confining girdle of the aggregated world (or the darkness encompassing the world, like a rope or cord, obstructing all active exertion—(गणस्य समूहस्य, of a group—*Daya*.; संघात्मकस्य जगतः—*Sayana*; रशनां रज्जुमिव व्यापारप्रतिबन्धकं, तमः—*Sayana*; सजीवः मृतं निरति—*Daya*.).

**Uttanam**, one proceeding in the upward direction, ऊर्ध्वगामिनोम—*Daya*.; recumbent,—*Wilson*; ऊर्ध्वतानामुपरि विस्तृतम्—*Sayana*).

4. **Virupe**, antiformal (विरुद्धरूपे—*Daya*.); multiformal or of various forms (नानारूपे—*Sayana*); being in the fem. dual it may represent the heaven and earth—द्यावापृथिव्यौ ।

6. सुरभा उ=सुरभौ—ऊँ इति ।

**Surabhau**, fragrant (सुगन्धिते—*Daya*.); in two fragrant places.

## Hymn-2

For verse 9, see Nir.IV.18.

This is a mystery hymn, which according to the ritualists, is devoted to the lightning of fire, of course, in the metaphorical allusive language, obscure at places. The mother is the two pieces of touch-wood, which retain fire; this refers to the Vedic process of attrition; the fire thus generated is the child; the father is perhaps the *yajamana*. The mother does not spontaneously give it up to the father until forced by attrition; till then, also, the priests do not behold it. But they see it when bursting into ignition.

On the spiritual side, the fire so generated is the fire of spiritual knowledge, the Divine Enlightenment, which has to be kindled by the yogin out of his innermost subconsciousness.

Sayana quotes unnecessarily a story in this connection from the *Satyayana Brahmana*, referring to *Raja Tryaruna*, the son of *Trivṛṣṇa* of the race of *Iksvakus*, and the *Purohita vṛṣa*, the son of *Jara*. The *Raja* and the *Purohita* (the priest) were once going in one and the same chariot, and according to the custom then prevalent, the priest was driving the chariot. By an accident, a *Brahmana* boy, playing on the road was killed, and the dispute ensued between the king and the priest as to which was the murderer, the driver of the chariot or the owner. The dispute was referred to an assembly of *Iksvakus*, who decided the matter against the priest. Thereupon, *Vṛṣa*, the priest restored the dead boy to life by reciting the prayer known henceforth as *Vṛṣa Saman* (स ऋषिर्वांसिमान्ना तं कुमारमुदजीवयत्—*Sayana*). The whole incident, however, annoyed the priest, *Vṛṣa Rsi*, who cursed the *Iksvakus* for their partiality, and thereon fire henceforth ceased to perform its functions in their dwellings,—in their kitchens and sacrifices both. On this *Iksvakus* invoked the presence of the priest; and pleased with this, the *Rsi* with the same *mantra* restored the fire to them. The story is given in the *Tandya Brahmana*, and the *Bṛhad-devata*, where we read thus also : “*Vṛṣa* being propitiated sought for the heat of the fire in the King’s house, and he found a *Pisaci* as a wife of the king. Having seated himself with her upon the cushion on a stool, he addressed her with the verse” (*kam etam tvam*, V.2.2.), speaking of the heat (*haras*) in the form of a boy, he addressed her (thus). And when he uttered the verse (*vi jyotisa*, V.2.9) the fire suddenly flamed up, repelling



him who approached and illuminating what was already bright; and it burned the Pisaci where she sat." (*Bṛhad. V.19-22*). The entire legend is a concoction of the post-Vedic period, and refers to some controversy between princes and priests, and a temporary discontinuance of worship with fire. The entire hymn is a beautiful composition, referring to the kindling of the innermost fire for one's enlightenment.

Dayananda refers to this hymn in connection with the marriage of youthful couples.

7. **Sunah-sepam**, to one indulging in worldly enjoyments and sensual functions (सुखस्य प्राप्तकमिन्द्रियारामम्—*Daya.*).

**Yupat**, from the simple or complicated bindings (निश्चिताश्चिन्विताश्च बन्धनात्—*Daya.*); (शुनश्चिच्छेपं=शुनःश्लेषम् चित् ।)

**Pasan**, bondages (बन्धनानि—*Daya.*).

9. **Mayah**, fraudulent intellect (छलादियुक्ताः प्रज्ञाः—*Daya.*).

12. **Tuigrivah**, a charming damsel with health and vigour, or the one with strong neck (बहुबलयुक्तः सुन्दरी वा घोवाः यस्य सः—*Daya.*).

In this verse, we have a repetition of बहिष्मते मनवे शनं with a slight variation as हविष्मते for बहिष्मते ।

### Hymn-3

1. Here it implies that the same one who is Agni (adorable) is also Varuna (venerable), Mitra (friendly) and Indra (resplendent). This is true of the Supreme Self, of a learned person and in certain metaphorical aspects of the sacrificial fire. The word Agni is in vocative, and the rest are *adjectival* nouns.

**Agne**—O adorable lord, fire, a learned person (कृतविद्याम्यास—*Daya.*).

**Varunah**, venerable, one who binds the undesirable and unwanted malevolents (दुष्टानां बन्धकृच्छ्रेण—*Daya.*).

**Mitrah**, one who measures, a friend (सखा—*Daya.*).

**Indrah**, the resplendent, the giver of prosperity (ऐश्वर्यदाता—*Daya*).

2. **Tvamaryama bhavasi yatkaninam**—You are the Lord of Justice or Aryaman in relation to maidens (*Aryama*—न्यायाधीश—*Daya*); *Kaninam*, to maidens, to the charming (कामयमानानां—*Daya*); also you are the regulator of the ceremony (*aryaman*=nuptial fire—सर्वेषां नियमितानि—*Sayana*).

**Dampati Samanasa Krnosi**—You make husband and wife of one mind (विवाहितौ स्त्रीपुरुषौ समानमनस्को दम्पती कृणोति—*Daya*).

**Guhyam nama**, mysterious name (रहस्यं नाम—*Daya*); according to *Sayana*, the term refers to Vaisvanara, meaning the friend of all men; a name of fire; or a person belonging to the universal brotherhood.

**Gobhih**, with milk products (गोभिः । विकारे प्रकृतिमन्वः । गोविकारेः क्षीरादिभिः—*Sayana*); of sense organs (speech etc. वागादिभिः—*Daya*).

3. **Gonam**, of the cows, of the sense organs, of the rays, of the cow products like butter and milk.

**Tena pasi guhyam nama gonam**—you cherish the mysterious name of the waters (तेन गोनाम् उदकानां गुह्यं नामानि पाति रक्षति—*Sayana*).

7. **Abhasastim**, accuser or calumninator; to the one who tortures from all sides (पक्षितो हिसाम्—*Daya*).

जही=जहि (यत् द्वयच्योतस्तिष्ठ इति वीर्यं—Panini VI.3.134).

9. **Ava sprdhi pitaram yodhi vidvan putrah yah te**—who like a wise son offers to thee (reverence) as to a father; or, who like a father cherishes you as a son.

10. **Bhuri nama vandamano dadhati**, glorifying thee, he offers the copious oblation (Nama, नाम=नामकं हविः also त्वरीयं नाम—*Sayana*; संज्ञा—*Daya*), *Vandamaneh*=स्तुवन् (*Daya*); praising your various names, he offers oblations.

12. **Agah**, offence (आगः अपराधः—*Daya*).

**Yamasah**, the directed ones (यामासः यताराः स्तोमाः—*Sayana*), the en-comiums; disciplines consisting of *yama* and *niyama* (यामासः यमनियमान्विताः—*Daya.*).

For *yama* (restraints) and *niyama* (observances), see Patanjala Yoga Sūtras, II.29 and 32.

### Hymn-4

1. **Pr̥tasutih mārtyanam**, hosts of (hostile) men; the army of men (प्रतुसुतीः सेनाः मर्त्यानां मरणधर्माणां मज्जनाम्—*Daya.*).

3. **Viśam viśpatim**, lord of people (विशं प्रजायां विस्पतिं प्रजापालकम्—*Daya.*) the wise lord of human beings (*Wilson*). Compare with *vasupatim vasunam* (verse 1).

**Ghṛtapṛstham**, cherished with the oblations of butter, (*ghṛta*=butter, and also water; घृतपृष्ठं घृतमुदकाद्यं पृष्ठं प्राधारे यस्य तम् the one whose base is butter or water—*Daya.*).

6. **Vayah Kṛnvanah tanve svayai**, appropriating the sustenance to your own person; *tanu* in also son, or the *vajamana* in that relation. (वयः जीवन्तं कृश्वानः तन्वे मत्तेराय स्वायै स्वकीयाय—*Daya.*; वयः अन्नं, food or sustenance—*Sayana*).

8. **Trisadhastha**, the abider in three regions (of earth, midspace and heaven—(त्रिषु क्षित्वादिवु स्थानेषु स्थित हव्यम्—*Sayana*; pertaining to one who does impartial justice to three—his people, servants and own relations—(त्रिभिः प्रजामृत्यात्मैर्भीर्जनेः सह पक्षपातरहितस्तिष्ठति, तत्तन्मुञ्जी—*Daya.*).

**Sarmana trivaruthena pahi**, cherish us with triply-protected felicity (शर्मणा); *sarman* also means a house, (शर्मणा गृहेण—*Daya.*); and then, the phrase would mean—protect us by or in a three-rooted, or three-storied dwelling (त्रिष्टुब्दिभ्येण गृहेण नः पाहि रक्ष—*Sayana*).

**Trivaruthena** may also mean by the three-seasonal favours (prosperity through rainy, winter and summer seasons, त्रिषु वर्षहिमस्तप्रीप्प-समयेषु वर्षवेन वरेण—*Daya.*).

10. **Amrtatvam**, immortality, perhaps through the unbroken succession of descendants (संतत्यविच्छेद लक्षणम्—*Sayana*; अमृतत्वं मोक्षभावम्

—*Daya*). Sayana quotes a line from Tait.Br. प्रजामनुप्रजायसे तदु ते मत्स्यमितम् I.5.5.6; i.e. (when progeny is born after progeny, that verily is the immortality of your mortality).

The verses 10 and 11 are cited in the *Putra-Kameshti* (पुत्रकामेष्टि) sacrifice, i.e. in the one for obtaining sons (Asva. Srauta. II.10).

## Hymn-5

1. Three epithets of fire—*agni* (adorable), *susamiddha* (the well-kindled, सुप्रदीप्तम्) and *jatavedas* (one pervading through all born-things, जातवेदसे—जातेषु विद्यमानम्—*Daya*).

2. *Narasamsah*, the one praised by men in general (नरैः प्रशंसनीयः—*Sayana*; यो नरैः प्रशस्यते—*Daya*).

*Madhubastah*, sweet-handed, or one notable amongst the sweet-handed (मधुहस्तेषु साधुः—*Daya*).

3. *Ilītah* (ईलितः), the one praised, honoured or adored (स्तुतः सन्—*Sayana*; प्रशंसितः—*Daya*).

4. *Urnamradah*, soft as wool (ऊर्णं कम्बलवत् मृदु हे वह्निः—*Sayana*; refers to grass or *Barhis*, *Poa Cynosuroides* (*Wilson*); anointing or rubbing with the help of servants or protecting persons (य ऊर्णं रक्षकं मृदुनति—*Daya*).

7. *Vatasya patman*, on the path of the wind (पथम् पतन्ति यस्मिन्मानं तस्मिन्—*Daya*); or with the swiftness of the wind (पथम् क्षुब्धोपमेया । वायुगमन-सदृश गमनार्थम्—*Sayana*); or through the firmament, (वातस्य पतनसाधयेज्जलरिक्षे गच्छन्ती—*Sayana*).

8. *Ila*, *Sarasvati* and *Mahi*, see earlier notes on I.13.9; 31.11; 142.9 etc.; the three goddesses (तिस्रः देवी).

10. *Vanaspate*, O the protector of forests (वनस्यपालक—*Daya*). Here *Vanaspati* might represent *Agni* or fire, as identified with sacrificial post or *yupa* or the deity presiding over it (यूपाभिमानि देव—*Sayana*).



**Guhya namani**, the secret names or secret forms, (नामानि नामकानि रूपानि—*Sayana*).

11. **Svaha**, the truthful speech (सत्यवाक्—*Daya*).

This word has several meanings (i) to give an oblation, with the final utterance of the term *Svaha*, स्वाहा (स्वाहा करोमि इति शेषः); to give a good offering (सु + प्राहुतं करोमि); a praise (स्वाहाः कृतेः स्तुति—*Sayana*). *Svaha* is also one of the Apris or personification of Agni. (See Nir. VIII.20.21) : Consecrations by saying *Svaha* (hail!). They are so called because the word *Svaha* (स्वाहा) is uttered in them; or speech herself said 'well ho !' (स्वा वागा हेति वा), or one addressed himself, or one offers oblation unseparated with "*Svaha*" (hail); see Rv. X. 110.11 : Yv; XXIX.36; Av. V.12.11—अस्य होतुः प्रदिश्वृतस्य वाचि स्वाहाहुतं हविर्यदनु देवाः—May the gods eat the oblation consecrated with the utterance of "स्वाहा Swaha" (hail) in the speech (i.e. the mouth) of this sacrificer, set up in the eastern direction.

### Hymn-6

1. **Astam**, the one who is the shelter or asylum of all (सर्वेषां गृहवद् आश्रयभूतम्—*Sayana*); the one utilized or evoked (मस्तं प्रक्षिप्तं प्रेरितम्—*Daya*). See also Yv. XV.41.

2. See also Yv.XV.42.

6. **Pro tye agnayah agnisu visvam pusyanti varyam**—These fires cherish (or nourish—पुष्यन्ति) all that is precious; they give delight. The primary flames of Agni, when manifested in the household fires are the source of riches (*Wilson*).

**Hinvire**, spread widely (वर्धयन्ति); **invire**, pervade (भ्याप्नुवन्ति—*Daya*.)

7. **Ye patvabhiih safanam vraja bhuranta gonam**—They seek postures of the hooved cattle. *Patvabhiih* = पतनेः = by fallings (पगनेः—*Daya*.); *vraja* = वेगान्, speeds. Those rays which by fallings wish for or proceed to the herds of hooved cattle. Perhaps meaning thereby that the spreading flames long for the burnt offerings. (*Wilson and Sayana*).

9. *Ubhe darvi*, the two ladies, perhaps *juhu* (जुह) and *upabhr̥ta* (उपभृत्), used for pouring the melted butter upon the fire—see Yv. XV.43.

### Hymn-7

1. *Urjah*, of the one with strength and bravery (बलस्य, पराक्रम—युवतस्य—*Daya*), also water (जजम्=जोजः=तेजः=जदकम् or water—*Mahldhara*).

*Urjah-naptre*, grandson of water, i.e. fire (water's son is fuel and fuel's son is fire).

3. *R̥tasya rasmima dade*, assumes the radiance of *R̥ta* (eternal law or truth or rite. Sayana accepts the solar ray that is the apprehender or absorber (ग्राहकम्) of water, alluding to the production of rain as the result of burnt-offerings. Again, he becomes endowed with the energy generative of the reward of sacrifice (फलजनकं तेजः, स्वीकृतवान्). Lastly, he accepts the praise which is, as it were, the lustre or ray of the sacrifice (श्रुतस्य यज्ञस्य रश्मिरे रश्मिबत् ग्राहकं स्तवं धावदे स्वीकरोति —*Sayana*).

5. *Bhuma pr̥stha iva rurubuh*, many (भूमा) or much on the back. According to Sayana, *bhuma* signifies off spring or that which is many (बहुभवतीति भूमापत्यम्). According to Dayananda, the word means, "of the earth" (भूमा पृथिव्या).

*Pr̥stheva*, like the backs of the father (पृष्ठेव पितुः पृष्ठ-देशानिव, as boys mount upon the fathers side so do the flames, यथा पितुरङ्कमारोहन्ति, वदन् —*Sayana*).

7. *Dhanva aksitam data na dati a*—Here *dhanva* is a place without water (धन्व निरुदकप्रदेशम्—*Sayana*; midspace (धन्व अन्तरिक्षम्—*Daya*; also Nigh. I.3).

प्ता = स्म (निपातस्य चेति दीर्घः) ।

*Aksitam*, tossed over with grass, timber and the like (तृणकाण्डादिनिपक्षिप्तम्—*Sayana*); one who is uninjured from all sides (समन्तादनिष्टमिव —*Daya*).

*Hirismasruh*, one with a golden beard (हिरण्यमिव रमयूणि यस्य नः —*Daya*).

**Sucidan**, शुचिदन्तः, the one with pure teeth (शुचयः पवित्रा दन्ता यस्य सः—*Daya.*).

8. **Sucih sma yasma atrivat pra svadhitiya riyate**, Sayana translates *Svadhiti* as an axe (परशुरिव छिन्दन्); Dayananda as one who holds *vajra*, or adamant stone (वज्रधर इव Nigh. II. 20. स्वधितिः=परशुः=वज्रः). *Atrivat*, like an atri (or one free from triple calamities); or it may mean an *eater* or devourer, or an animal eating grass (यस्मिन् तृणमित्यस्ति पशुः। स इव। स यथा तृणानि खादमानो भवति तद्वत्—*Sayana*). According to Wilson, *atrivat* applies to the *yajamana* and *svadhiti* to agni.

10. **Isah**, इषः, desires or aspirations (*Daya.*; इषः एषून्—*Sayana*).

**Nṛn**, नृन्—men adept in discipline, law and order (नीतिपुक्तान् मनुष्यान्—*Daya.*); encountering and opposing men (विरोधिनः—*Sayana*).

**Sasahyat**, repeated two times for respect (पुनरुक्तिरादराया—*Sayana*; प्रत्योदयत्राभ्यास दीर्घः—*Daya.*); may Atri (the one always active, सततं पुष्पायी—*Daya.*) overcome hostile (वस्पून्) men (नृन्).

## Hymn-8

Sayana considers **Isah** (इषः) as the Rṣi or seer of this hymn (an epithet of the seer *Atri*), in which every verse begins with *Tvamagne* (त्वामग्ने).

2. **Jaradvisam**, poison, or hostile to the old or decayed (जरद विनष्टं शत्रुरूपं विषं यस्य तम्—*Daya.*); the pervader or consumer of old trees; or that by which water is dried up (जरद्विषं जरतां वृक्षाणां व्यापकं जीर्णोदकं वा—*Sayana*).

7. **Abhi jrayansi parthiva vi tisthase—Jrayansi**; speedy works or actions (अभ्यासि वेगयुक्तानि कर्माणि—*Daya.*); foods (अभ्यासि अन्नानि—*Sayana*); **Parthiva**, born of earth, or pertaining to earth (and hence, the trees, पार्थिवा पार्थिवान् वृक्षान् or it may be an epithet of *jrayansi*, earthly eatables—पार्थिवानि चक्षुर्दोषादिकानि—*Sayana*).

## Hymn-9

1. **Jatavedas**, one who knows all that exists; he whom all know to be identical with all that exists. Also he from whom all wealth is generated—*Sayana*.

- (1. जातमुत्पन्नं चराचरं भूतजातं वेत्तीति जातवेदाः;
2. जातानि स्वावरजंगमात्मकानि एनं विदुरिति जातवेदाः;
3. वेद इति घननाम—Nigh. II.10; जातं सर्वं वेदो घनं यस्या सो जातवेदाः).

2. **Ksayasya**, of space, abode (निवासस्थ—*Daya*); the abode of the fruit of good works (क्षियन्ति निवसन्त्यस्मिन् स्वर्गताघनफलानीति यथा—*Sayana*).

4. **Putro na hvaryanam**, like the son of the crooked-going.

According to *Sayana*, it refers to a young snake (सुतार्षणिं कुटिलं गच्छतां सर्पाणां; न पुत्र इव बाहसर्प इव शिक्षित बाहस्य इव ना), or again, it may mean the colt of rearing and plunging horses, of those not broken in (मास्कन्दितानि गतिविशेषण वक्रगमनामश्वानां etc.); crooked-going (कुटिलानाम्—*Daya*).

पुरु = पुरु (संहितायामिति दीर्घः) ।

5. **ष्मातरी** = **ष्मातरि** ।

**Yadamihā trito divi upa-dhmata iva dhamati**. Here *trita* refers to three regions, and hence, spread in the three regions; or having gone beyond the three regions. (त्रितः संप्लावकः) or efficient conveyer.

**Dhmata**, blower (धमनकर्ता—blower or conch etc.) or one who fans or blows fire by bellows (कर्मारी यथा भस्त्रादिभिरग्निं संवर्द्धयति तद्वत् स्वात्मानं वर्धयतीति—*Sayana*).

As the fire blazes from the blast of the blower (शिखीवे ष्मातरि); like the fire, which, in the proximity of one blowing with a bellows, blazes up, so Agni sharpens his flames, or of himself adds to their intensity.



## Hymn-10

1. Cf Samaveda L81 (with slight variation in the text of the second half of the stanza).

2. *Kṛana*, कृणा = कृवन् (driving away the disturbers of sacred rites).

3. *Gayam*, गयम्, = it is a diminutive or *apatya* term; (Nigh.II.2); also, wealth (Nigh. II.10); a dwelling, abode or house (Nigh.III.4).

*Maghani*, wealth (यनानि—*Daya*.); Nigh. II.10.

## Hymn-11

1. *Bharatebhyah*, for the Bharatas; for the sustainers (धारणवोषण-कृवन्तो मनुष्येभ्य — *Daya*.); for the priests (भरतेभ्यः ऋषिभ्यस्तदर्थम्—*Sayana*).

For modifications of Bharata, see also

भरतः — VI.16.4; भरतम् I.96.3

भरतम् — I.109.7; भरतस्य III.53.24; VII.8.4

भरताः — III.33.11; 12; VII.33.6.

*Gṛhapratikah*, like well-purified butter (*Wilson*); fed with pure butter (घृतप्रतीकः घृतेन प्रज्वलित इव—*Sayana*; घृतमाग्न्यमुदकं वा प्रदीतिद्वयं यस्य सः, the one fond of butter or water—*Daya*.).

*Divisprsa*, one who touches sky with flames (मघ्नं विहेन तेजसा युक्तः—*Sayana*; यो दिवि प्रकाशे स्पृशति तेन—*Daya*.).

2. *Tri-Sadhasthe*, in the space, abode or place associated with three (त्रिभिस्तृहस्तथाने—*Daya*.; *Samidhire*, have first kindled in three places, that is, as in the three fires : *Ahavanīya*, *Garhapatya* and *Daksina*. (माहवनीयादि तत्तथाने त्रिप्रकारेणानेन सह त्रिष्टोतीति त्रिपदस्यः—*Sayana*).

3. *Jayase matroh*, born of two mothers, i.e. of two sticks of attrition (जायो मरुयोः, जायसे प्रादुर्भूतो भवति—*Sayana*); having been instructed

by respectable like mothers, teachers and preceptor (मारी: मातृवन्मान्दकार-  
कपोविद्याचार्योः—*Daya.*).

**Udatistha vivasvatah**, thou hast sprung from the devotion of the householder. *Vivasvatah* = yajamana from *vi*, abiding *vasata*, the chamber where the *agnihotra* and other fire rituals are celebrated (विवस्वातः मग्निहोत्राचार्यं गृहे विद्योपेयं वसतः यजनानात् उदतिष्ठः उदितोऽभव—*Sayana*).

Dayananda translates *Vivasvatah* as from the Sun.

6. See Yv. XV.28 also.

**Angirasah**, in the disciplines of knowledge (प्रज्ञा इव विद्यागु—*Daya.*),  
**guha**, in the super-cavity of intellect (बुद्धौ—*Daya.*).

## Hymn-12

1. **Praticim**, the former, the usual (पश्चिमां क्रियाम्—*Daya.*; अभिमुखी—*Sayana*).

2. **R̥ta** and **R̥tasya dhara**—here *r̥ta* stands for truth, praise, and water, all the three, (ऋतं स्तोत्रं, ऋतस्य उदकम्; द्वयेन च, सत्त्वानुताभ्यां यत् किञ्चिद् वैदिकं कृतम्—*Sayana*).

To Dayananda, ऋतं सत्यकारणं, ऋतं सत्यं ब्रह्म, ऋतस्य सत्यस्य विज्ञापिकाः, द्वयेन कार्यकारणात्मकेन, ऋतं उदकम् ।

**Dvayena**, with both (truth and untruth—*Sayana*; cause and effect—*Daya.*).

4. Wilson gives an alternative interpretation : Who are they that confine their foes ? Who are they that preserve me from uttering untruth ? Who are they that vindicate people from calumny ?—they are, Agni, the worshippers.

To Dayananda, Agni here is the head of a state.

## Hymn-13

For verse 4, see Nir. VI.7.

4. **Sapratha**, means broad, all round (सप्रथाः सर्वतः पृथुः—*Nir.* VI.7)  
—O Agni, thou art broad all-round.

### Hymn-15

2. **Rtena**, by truth, by God (सत्तेन परमात्मना वा—*Daya.*); by praises (स्तोत्रेण—*Sayana*).

**Rtam**, truth, the eternal cause or law; truth embodied fire (सत्यस्यमग्निम्—*Sayana*).

**Dharayanta**, hold (धारयन्ति), also withhold or detain (*Wilson*).

**Parame vyoman**, in the best place; also thus the fire altar, also best pervading one (प्रकृष्टे व्यापके—*Daya.*).

**Nanaksuh**, attain or obtain (प्राप्नुवन्ति—*Daya.*; अभिप्राप्नुवन्ति—*Sayana*).  
Cf *Nigh.* II.14.

**Jataih ajatan**, the unborn with the born; according to *Sayana*, the *unborn* are gods (भजातान् देवान्) and the *born* are men or priests (जायैः मनुष्यैश्चैतृभिः) ।

3. **Amhoyuvah tanvah tanvate vi**, enjoy forms exempt from defect; they who remove the sins (यैश्चोपरायं युवन्ति पुण्यं कुर्वन्ति ते); effect the extension of their own persons or bodies (तन्वः शरीरस्य मध्ये तन्वते विस्तृणन्ति—*Daya.*; तन्वः स्वास्तनूः ग्रहोयुवः ग्रहसा वियोजिकाः वितन्वते विस्तारयन्ति—*Sayana*).

**Vayah**, life (वयः जीवनम्—*Daya.*; the sacrificers who offer food etc. as oblations (वयः हवीरूपमन्नं प्रयच्छन्ति ते यजमाना—*Sayana*).

4. **Vayo-vayo**, every life (कमनीयं जीवनं जीवनम्—*Daya.*); every kind of food (वायोवः सर्वमन्नम्—*Sayana*).

5. **Tayuh**, a thief (तायुः तस्करः; चोरः).

**Atrim**, to the protector (मन्त्रि पालकम्—*Daya.*).

**Aspah**, be propitious (मत्स्यः प्रीणाय).

**Mahah raye citayan**, considering (the means of acquiring) great riches.

**Guha**, secret place; in the intellect (बुद्धौ—*Daya*).

**Padam**, foot-prints (पदचिह्नम्—*Daya*;) (stolen) articles (पदं द्रव्यं—*Sayana*).

(ज्ञानं न तस्मिन् यथा गुहायां द्रव्यं धारयन् रक्षति तद्वत् महते धनलाभार्थं सन्मार्गं प्रकाशयन्—*Sayana*).

Secure receptacle is *guha*, the inner cavity in conscience of the *rst*, in which the wealth of knowledge is kept safe, as the thief keeps his stolen articles safe.

### Hymn-16

1. **Prasastibhih**, by praises (प्रशस्तिभिः प्रशंसाभिः—*Daya*); cf. Samaveda, I.88; *prasastaye*, for the praises).

2. **Bhagah**, the sun (भगः सूर्यः—*Daya*).

4. **Yahvam na**, like the great sun (यह्यं महान्तं सूर्यं, न इव—*Daya*).

### Hymn-17

1. **Paruh**, the rational man (पुरुः मननशीलो मनुष्या—*Daya*); the man, the worshipper (पुरुः मनुष्यः स्तोता—*Sayana*).

2. **Vidharman**, O, the one assigned with specific duties, O, the performer of various functions, (विधर्मन्, विनिष्ठो धर्मो यस्यास्तो विधर्मास्तोता, तस्य संबोधनम्—*Sayana*; विशेष धर्मानुचारिन्—*Daya*).

3. **Asya vasa u arcisa**, by his lustre, verily the sun is luminous (यस्य वै सतो ऊँ इति the *pada patha*; meaning, by the light of him, he verily). By the light of Agni, the sun becomes luminous (अग्नेः प्रभया आदित्यः सचिप्मान् भवति—*Sayana*).

5. **Sagdhi Svastaye**, be alert or competent or prepared for our prosperity (समर्थाभव सुखाय—*Daya*). For prosperity means the wealth



consisting of *Ksema*, cattle etc. (स्वस्तये क्षेमाय पशवादि सक्षमस्य घनस्य क्षेमार्थं मग्निं त्वां याचे—*Sayana*).

## Hymn-18

1. Cf. Samaveda I.85, with a difference in reading.

**Rk**, reading विप्रवानि यो अमर्त्यो हव्या मर्तेषु रण्यति; (he who, immortal, desires the oblations of mortals).

**Sama** reading विश्वे यस्मिन्मर्त्यो हव्यं मर्तसा द्रव्यति (in or upon all that which is immortal, mortals offer oblations—*Wilson*).

2. **Dvitya**, to the one who has been receiving knowledge since two births (द्वितीयं द्वाभ्यां जन्मभ्यां विद्याय प्राप्ताय—*Daya*.); the son of Dvita (द्वितेषुताय—*Sayana*).

**Mrktavahase**, मृक्तवाहसे, for the conveyer of pure oblations to gods, (मृक्तं शुद्धं हविर्देवेभ्यो वहति प्रापयतीति मृक्तवाहा—*Sayana*); for the one who receives true spiritual knowledge (मृक्तवाहसे शुद्धविज्ञानप्रापकाय—*Daya*).

4. **Svarnare**, in the man who is blessed with happiness (स्वर्गरे स्वः सुखेन युक्ते नरे—*Daya*.); in the sacrifice which leads man or the yajamana to heaven (स्वः स्वर्गं नरं यजमानं नयतीति स्वर्गरो यज्ञः, तस्मिन्—*Sayana*).

5. **Asvanam**, of the horses, of all the things which move with speed (वेगवतामन्यादि पदयन्त्रिणाम्—*Daya*.).

## Hymn-19

4. **Jamyoh**, with his two relations; the earth and the light, the two givers or producers of food (जाम्योः सप्तव्यान्नप्रदयोर्धावापृथिव्योः—*Daya*.); the heaven and the earth (धावापृथिव्योः—*Sayana*).

**Gharma na vaja-jatharah**, he who like the mixed oblation, is filled with food; he in whose belly is food like the *gharmah*; like the *pravargya*, the *gharma*, sprinkled with the oblation butter and milk (घर्मो न प्रवर्ग्यं इव वाजजठरः वाजोज्ज्वलं जठरे यस्य सः । घर्मो यथा हव्येनाग्नेन पयसाविसृज्यते वाजजठरस्तद्वत् । हविर्जठर इत्यर्थः—*Sayana*).

**Gharma**, a vessel, a pitcher, also warm, hot, that of day (Yaska; घर्मः प्रतापः—*Daya*.).

**Vaja-jatbarah**, one which incites hunger in the stomach (वाजो जड्वेगो जडरे यस्मात्तः—*Daya*.).

## Hymn-20

1. See also Yv. XIX.64 (for वाजजातम, read कव्यवाहन).

**Vajasatama**, O bounteous giver of food (सत्यस्तमन्नद—*Sayana*); O distributor of knowledge and other articles of sustenance (प्रतिशयेन वाचानां विज्ञानादिपदार्थानां विभाजक—*Daya*.).

3. **Prayasvantab**, those having food, we the possessors of food (प्रयस्वन्तः वन्नवन्तः एतन्नामका वयम्—*Sayana*); the men of activity and efforts (प्रयस्वन्तः प्रयत्नमानाः—*Daya*.).

## Hymn-21

1. **Manusvat**, like the man (मनुष्वत् मनुष्येण तुल्यम्—*Daya*.); like *manu*, मनुषि —*Sayana*.

## Hymn-22

1. **Visvasaman**, the one adept in the entire knowledge of *Saman*, the Vedic chants (विश्वानि सामानि यस्य तत्सम्बुद्धो—*Daya*.); a way of addressing the ṛsi (ऋषेः सम्बोधनमेतत्—*Sayana*).

**Atrivat**, like Atri, the one possessing a general universal knowledge (प्रतिवत् व्यापक विज्ञवत्—*Daya*.).

4. **Atrayah**, sons of Atri (अत्रिपुत्रा—*Sayana*); the one free from three blemishes of passion, anger and greed (त्रिभिः कान्धोषलोभदोषैरहितः—*Daya*.).

## Hymn-23

1. **Rayim**, riches (ययम्—*Daya*.); metaphorically, a son (पुत्रम्—*Sayana*).

## Hymn-24

For verse 3, see Nir. V.23.

1, 2. The verses 1 and 2 occur in the Samaveda (see I.448, II.457; II.458; II.459 and Yv. III.25; 15.48).

**Varuthyah**, born in superb houses or families (वरुथ्यः वरुथ्यभूतमेव गृहेषु भवः—*Daya.*); that which is to be chosen, to be enjoyed or to be worshipped (वरणीयः, संभजनीयः—*Sayana*); auspicious or favourable to the house or family (वरुथ्यः पुत्रसमृद्धि or गृह—*Mahidhara*); also endowed or enclosed with circumferences or defences (वरुथ्यः परिधिभिर्वृतः—*Sayana*); **Vasusravah**, dispenser of food (व्याप्तान्नस्त्वम्—*Sayana*); one rich in wealth and prosperity. (घनघान्यमुक्तः—*Daya.*); renowned for wealth (*Mahidhara*).

3. **Urusya no aghavatah samasmat**, उरुस्य ना अघवतः, protecting from all attacks; in the quotation, it occurs in the oblique case. The verb *urusyati* means to protect. It occurs in the nominative plural also. (Nir. V.23).

## Hymn-25

1. **Rsunampurah**, the son of the *Ṛsis*; according to *Sayana*, this refers to Agni, since as one generated by the *ṛsis* by their rubbing the sticks together which produce fire (ऋषूणाम् ऋषीणां पुत्रः । ऋषिभिर्मन्त्रेण जनितात्वात् पुत्र इत्युपनयते—*Sayana*); ऋषूणां=ऋषीणां (मन्त्र वर्णव्यत्येन इकारस्य स्थाने उत्तम्—*Daya.*).

2. **Satyah**, true (सत्यु साधु—*Daya.*); refers to Agni, since he never fails to bestow upon his worshippers the recompense of their devotion, सत्यः भवति, सत्यं प्रतिशब्दो भवति—*Sayana*).

**Mandra-jihvam**, to the one with sweet or praiseworthy tongue (मन्द्रा प्रशंसनीया जिह्वा यस्य तम्—*Daya.*); the sweet-tongued (whose speech is delightful), or whose tongue is fascinating (मन्द्रजिह्वं मन्दनजिह्वं । मोदनं जिह्वमिति वा—Nir. VI.26, cf. I.190.1).

5. **Tuvisravastam**, rich in food and rich in fame (प्रतिशब्देन बहुधान्यवणमुक्तम्—*Daya.*).

**Tuvibrahmanan**, one who has in his association learned persons, well-versed in the Vedic lore (तुविब्रह्मणां बह्वो ब्रह्माणश्चतुर्वेदविदो विद्वांसो नस्य—*Daya*.); abounding in devotion (बहुस्तोत्रम्—*Sayana*).

5, 6. These verses have been traditionally recited at the ritual pertaining to obtain male offspring, the *putrakamesti*.

7. See Yv. XXVI.12, and Samaveda I.86.

8. **Grava iva**, like a cloud (मेघ इव—*Daya*.; Nigh I.10) like a stone (मणिष्व ग्रावेव—*Sayana*).

9. **Vasuyavah**, we, who desire wealth (वसूयव वसुकामा वयं—*Sayana*; प्राप्तनो वस्तिच्छवः—*Daya*.).

### Hymn-26

1. See Yv. XVII.8; Samaveda II.871.

3. Samaveda II.872; 873.

### Hymn-27

In this hymn, we have three R̥sis, who are said to be three kings : (i) Tryaruna, the son of Trivṛṣṇa, (ii) Trasdasyu, the son of Purukutsa and (iii) Asvamedha, the son of Bharata. Alternatively, Atri alone may be the R̥si. All the three names have been taken from the Text.

**Tryaruna** : त्रिऽमरुणः—V.27.1; 3; त्रिऽमरुणाय V.27.2.

**Trasdasyu** तसदस्यवि —VIII.49.10; तसदस्युः IV.38.1; V.27.3; VIII.19.36; तसदस्युम्—I.112.14; IV.42.8; 9; VII.19.3; VIII.8.21; 36.7; 37.7; X.150.5; तसदस्योः V.33.8.

**Asvamedha** : अश्वमेधस्य V.27.5; अश्वमेधाय V.27.4; अश्वमेधे V.27.6.

In the entire R̥gveda, the word *asvamedha* occurs only at these three places; i.e. in the present hymn.

1. **Trivṛṣṇa**, one who showers in the three (regions) (त्रैवृष्णः यस्तिषु वर्षति स एव—*Daya*.).



**Tryeruna**, the one who possesses three qualities or attributes (त्रयोदश गुणा यस्य तः—*Daya.*).

**Asurah**, travelling with *pranas* (breaths) (असुरा प्राणेषु रमन्तः—*Daya.*); strong (असुरः बलवान्—*Sayana*).

2. **Hari**, हरी, two horses (द्वयो—*Sayana*).

3. **Trasdasyu**, one terror to thieves (तस्मिन्नि बस्वतो बस्मान्तः—*Daya.*).

**Tuvijatasya**, outcome of many, born of many (बहुव पत्वस्य—*Sayana*).

4. **Asvamedhaya**, for national service, (अश्व-राष्ट्र) also, for the one readily punished, (अश्वमेधान्, असुरविजान्—*Daya.*).

5. **Asvamedhasya**, pertaining to crafts of administration of an empire (चक्रवर्तिराज्यपालनस्य विद्यायाः—*Daya.*).

6. **Asvamedhe**, in the administration of a State (अश्वमेधे राज्यपालनाख्ये व्यवहारे—*Daya.*).

## Hymn-28

The *Rsi* of this hymn is Visvavara, a woman, belonging to the family of Atri; her name is also derived from the word which appears in the verse.

1. **Visvavara**, one who repels all sins (सर्वमपि पापस्य शत्रु वारिवी एतन्नामिका—*Sayana*); one who brings the entire creation into appearance (या विश्वं वृणोति सा—*Daya.*).

**Ghrtaci**, night (Nigh.1.7); the one with ladle (पृताची पृताच्या सुचा सहिता—*Sayana*); हविषा पृताची, bearing the ladle with oblation (पुरोडासादि सन्धनेन युक्तया पृताच्या सुचा सहिता—*Sayana*).

In respect to this, Wilson rightly remarks : "The whole passage is remarkable, whether this explanation is admitted or not, as it leaves no doubt that a female is described as discharging the offices of a

priest. Worshipping the gods at dawn with hymns and oblations : besides *visvavara* (विश्ववारा) being feminine the epithets *praci* (प्राची), *Ilana* (ईलाना) and *ghrtaci* (घृताची), are of the same gender.

The word *visvavara* is not a proper noun as is seen from its several modifications in the Rgvedic passages :

विश्ववारा	—I.30.10; VII.5.8; 16.5; 92.1; VIII.46.9; IX.91.5.
विश्ववाराः	—III.17.1; VII.97.4; IX.88.3; X.149.4.
विश्ववारम्	—I.48.13; V.4.7; VI.37.1; 49.4; VII.7.5; 19.4; 84.4; VIII.71.3; X.150.3.
विश्ववारास्य	—III.36.10; V.44.11; VI.23.10.
विश्ववारा	—III.43.3; V.25.1; 80.3.
विश्ववारा	(all anudatta accents)—VII.70.1.
विश्ववाराः	—I.123.12; VII.91.6; IX.97.26.
विश्ववाराणि	—VI.5.1.
विश्ववाराभिः	—VI.22.11.
विश्ववारे	(all anudatta accents) —I.113.19; III.61.1; VII.77.5.
विश्ववारे इति विश्ववारे	—VII.7.3.
विश्ववारायः	—VIII.19.11.
विश्ववारायम्	—VIII.22.12.

3. *Sam jaspatyam su-yamam a kṛnuṣva*, preserve in concord the relation of man and wife; make perfect the well-connected duty of wife and husband; an appropriate prayer for a female Yv.XXX.12 (*Wilson*).

6. *Adhvare*, in the sacrifice; in the factory or industry (पश्वरे वित्तादिभ्यवहारे—*Daya.*).

**Vṛnidhvam havyavahanam**, select the bearer of oblation to the gods. According to ritualists, there are three kinds of 'sacrificial fires': *havyavahanah* (हव्यवाहन) which receives the oblation intended for gods or Nature's bounties; the *Kavyavahanah* (कव्यवाहन), that intended for the *pitrs*, and the *Saharaksas* (सहरक्षस्) that intended for the Asuras. It is expected that the worshipper would be selecting the first one (तयो वा नामयो हव्यवाहनी देवानो कव्यवाहनं पितॄणां सहरक्षा अनुराणाम् । एतद्वाग्निं शब्दे मां वरिष्यते मामिति वृक्षीद्व्यं हव्यवाहनमिवाह व एव देवानां तं दुषीते—*Taitt. Samhita* II.5.8.6).

## Hymn-29

1 **Tri-aryama**, the convener or the planner of three (त्रीणि व्यवस्थापक—*Daya.*); three effulgences (त्रीणि शर्ममा शर्मनानि माणि तेजसि सन्ति—*Sayana*).

**Tri-rocana**, the three enlightening ones (त्रीणि प्रकाशकानि—*Daya.*); three luminaries, the sun, wind and fire (त्रीणि रोचनारोचमानानि वाय्वग्निमृषात्मकानि—*Sayana*).

3. **Manuse gah avindat**, obtains cattles for the offerer; here *gah* (गाः) may also mean rain (गाः धेनुवृष्टितक्षणान्मुदकानि वा—*Sayana*), or even speech (गीः=गाः=धेनुः=speech, *Nigh.* I.11).

**Ahim**, cloud, or serpent of nescience.

4. **Danavam**, the evil-doer, a mischievous person (दुष्टप्रकृतिम्—*Daya.*); **Vṛtra**, the son of Danu (*Sayana*).

5. **Etase**, एतसे, for *Etasa*; like a rider on the horse (एतसे शर्म्येऽश्वक इव). See also I.54.6; 61.5; 121.13; 168.5; II.19.5; IV.17.14; 30.6.

6. **Nava-navatim**, ninety-nine; see also I.32.14; 53.9; 54.6; II.14.4; 19.6; reference to the destroying of ninety-nine cities of Sambara, the Asura.

**Traistubhena**, by the *Tristup* metre of 44 syllables. This verse 6, is *hieft-tristup*, with 43 syllables; also by the praise of three varieties (त्रैष्टुभेन त्रिपास्तुभेन—*Daya.*).

7. *Mahisa tri satani*, protects three hundred buffaloes or big animals [महिषा महिषाणां महतां पशूनां त्रीं सतानि (रघोत्)—*Daya*].

Dayananda paraphrases the verse thus :

यथाग्निरिन्द्र स्तूपमस्य (जगती मध्ये) त्रीं (ध्रुवनानि प्रकाशयन्) ताराणि पिबद् वृत्रहृत्पाव मुतं सोममपचत् (तथा) तथा कृत्वा लब्धे साकं मनुषी महिषा त्रीं सतानि (रघोत्) ।

Just as Agni (fire) and Indra (the sun) very readily in the midst of these three worlds give light and drink up the water of all the ponds and for the destruction of *Vritra* (the clouds) quaff or ripen the extracted Soma, in the same way, you, the friend, in lieu of friendship offer protection to the three hundred big animals.

8. Here again, we have a similar reference.

*Mah*, मा, make or create (रचये—*Daya*).

*Mahisanam agbah mah*, महिषाणां मघः मा, make the animals who are not to be killed (महिषाणां महतां पशूनां मघः अहन्तव्यः मा. रचये—*Daya*).

Sayana interprets quite contrary to the above; you had eaten the flesh of the three hundred buffaloes (महिषाणां पशूनां माः मंसानि, मघः मक्षितवानसि) ।

*Ahim*, = *vṛtram* = clouds; also nescience.

9. For *usanas*, उशनस्, and *Kutsa*, कुत्स; see earlier references.

*Usana*, the one desirous of something (उशना कामयमानः—*Daya*; उशना काम्यश्च—*Sayana*).

*Kutsena*, by determined and firm actions, like an adamant stone (कुत्सेन वज्रेणेव दृढेन कर्मणा—*Daya*).

10. *Anasah dasyun amṛnah*, confounded the mouthless (i.e. dumb or voiceless) mischievous persons.

*Anasah*, (अनासः आस्वरहितान् । आस्वराब्देन शब्दो लक्ष्यते । अशब्दान् मूकान्—*Sayana*). *Dasyus* are perhaps those who are unable to pronounce words properly (cf. *mlecha*).



11. *Gaurivitch*, गौरिवीच, of the preceptor (यो गौरीं वाचं ज्येति स; गौरीति वाङ्मयम्, Nigh. I.11—*Daya*).

*Piprum*, egoistic tendency; the pervading (पिप्रु व्यापकम्—*Daya*).

*Vaidathinaya*, for the intellectual snob, for the enemies pertaining to a battle (वैदथिनाय विद्विना संशयकर्त्ता निमित्ताय—*Daya*).

*Rjjsva*, रज्जिष्वा, for the straightforward one; one resembling a dog (रज्जिः सरलश्चातो इवा च—*Daya*).

### Hymn-30

1. *Haribhyam*, by speed and attraction (वेगार्कषणाम्बाम्—*Daya*); by ones own car, by two horses; (हरिभ्यां स्व वाहनाम्बां, प्रश्वाम्बाम्—*Sayana*).

*Sukharatham*, an easy chariot, a chariot for composts (सुखाय रथस्तुखरयस्तम्—*Daya*); a car with pleasant eye-door (सुखरथं शोभनाशङ्करः रथो यस्य स सुखरथः—*Sayana*). *Sayana* gives an etymology of *sukha* (सुख) and thence of *Sukharatha*; the one which in a beautiful way digs, carves or draws lines on ground—a chariot of this type (सुष्ठु खनति लिखति भूमिमिति वा सुखम् । तात्तुम् रथम्) see Nir. III.13 (सुहृत्तं खेभ्यः खः पुनः खनते). From what root is *sukham* (happiness) derived? It is so called, because it is useful for the senses (खं, kham, senses). *Kham* (sense) again is derived from the root *khan*, to dig).

6. *Maruts*, cloud-bearing winds; breaths; mortals; and also praises (मरुतः महद् खन्ति वन्दतीति स्तौतारः—*Sayana*).

7. *Namuci* ever-clinging evils.

*Gatam*, happiness (गतुं सुखम्—*Sayana*); earth and speech (गतुं भूमिं वाणीं वा—*Daya*).

*Manave*, for a righteous man (मनवशीलाय धार्मिकाय मनुष्याय—*Daya*).

*Sayana* identifies *Manu* with the Rsi of the Hymn, मनवे मनुचिनाय-हृत गोवनाय मह्यम्—to me whose wealth of cattle has been carried off by *Namuci*.

For *Namuci*, see I.53.7; II.14.5; V.30.7; 8, VI.20.6; VII.19.5; VIII.14.13 and X.131.4.

8. *Rodesi*, from earth to heaven; from body to mind.

10. *Gavah*, rays (गावः किरणाः—*Daya*.).

*Vatsaih*, the separated ones (वत्सैः विमुक्ता—*Daya*.; विमुक्ता—*Sayana*).

*Indrah*—the sun (*Daya*.).

11. *Babhrudhutih*, effused by Babhru (बभ्रुणाभिमुता—*Sayana*); cleansed by the enlightened ones or by learned persons (बभ्रुनिर्दूतविद्युद्भूताः पवित्रोक्ताः—*Daya*.).

12. *Rusama*, रुसमा, brilliant sages; the one who turns out the tormentors (ये रुसान् हिमकान् मित्वति—*Daya*.).

According to *Sayana*, the *Rusamas* are the people of the same name, the principality of *Rnancaya* (ऋणञ्जय).

15. *Gharmascit*, like the hot one, like the Mahaviira pitcher or ewer.

*Ayasmayah*, golden; shining like gold (हिरण्यमिव तेजोमयः—*Daya*.).  
*Ayas* is usually iron, but here it means gold.

### Hymn-31

For verse 2, see Nir. III.21.

2. *Amenan cit*, those who are without women; mena (मेना)= woman (मेना शब्दः स्त्रीवाची, अप्रगतस्त्री कांश्चित्—*Sayana*); those who are without alluring women (अविद्यमाना मेना प्रक्षेपकव्यैः स्त्रियो येषां तात्—*Daya*.).

*Janivatah*, one with wife (जनिवतः जग्यावतः—*Sayana*); progenitor (जन्मवतः—*Daya*.).

*Menah* (मेना) and *gnah* (ग्ना) are synonyms of women.

**Striyah** (स्त्रियः) is derived from  $\sqrt{\text{स्र}} + \text{यि}$ , meaning to be bashful (स्त्रियः स्त्रियायतेरपवपणकर्मणाः)।

**Menah** (मेनाः) are so called because men honour them (मेना मानयन्तेनाः).

**Gnah** (गनाः) are so called because men go to them (गना गच्छन्तेनाः).  
—Nir. III.21.

4. For *Rbhus* and *Tvasṭr* see earlier notes.

5. For *marut* and *dasyu*, see earlier notes.

7. For *susna* (सुष्णः), see I.11.7; 33.12; 51.6; 56.3; 63.3; 101.2; 103.8; 121.9; 10. II.14.5; 19.6; III.31.8; IV.16.12; 30.13; V.29.9; V.31.7; 32.4; petty tendency; also the name of an Asura—*Sayana*.

**Susnasya**, of strength; (वसत्य—*Daya*.).

8. **Yadu**, a hard working man (यदवे मनुष्याम्—*Daya*.); a king of the name Yadu—*Sayana*.

**Turvasu**; strong man (सद्योवशकरण समर्थाय, one who can easily take possession—*Daya*.).

**Susna**, सुष्ण, petty tendency.

**Kutsam**, intellectual; also the spoiled one (कुत्सितम्—*Daya*.).

**Indra**, resplendent.

**Usanas**, men of a genius (उशना कामयमानाः, the one with aspirations—*Daya*.).

9. **Karne vehantu**, here *Sayana* interprets *karna* (कर्णः) as praiser or *yajamana* (स्तोत्राणि कृणोति करोतीति कर्णः—*Sayana*); in that by which one does (कुर्वन्ति येन तस्मिन्—*Daya*.).

10. **Avasyuh**, one desirous of protecting himself (पातमनीजो रक्षणमिच्छुः—*Daya*.).

**Tavisim**, army (तविषी तेनाम्—*Daya*), strength or force (तविषी बलम्—*Sayana*).

11. **Etasah**, एतसः, see earlier notes (मस्र्वोऽश्वकमिव, as horse to the horse rider—*Daya*).

**Uparam**, like a cloud (उपरं मेघमिव—*Daya*; Nigh. I.10; a synonym for cloud).

**Jujuvansam**, going rapidly or with great speed (जुजुवांसं वेगेन गच्छन्तं, *Sayana*; भगतिगयेन वेगवत्सम्—*Daya*).

**Paritakamyayam**; in the battle (परितोगच्छन्त्यस्यां भटाः इति परितक्मया संग्रामः—*Sayana*); in the night,—pleasing from all the sides (परितः सर्वतस्तन्मात्रं भवन्ति यस्यां तस्यां रात्रौ—*Daya*).

**Bharat cakram etasah**, *Etasa* has borne away the wheel (*etasah*, एतसः, is used for *etasaya*, एतसाय; he or *Indra* has taken wheel for *Etasa*—*Sayana*).

## Hymn-32

For verses 1 and 6, see Nir. X.9 and VI.3 respectively.

1. **Danavana**, wicked persons (दुष्टजनम्—*Daya*).

**Khani**, खानि, the holes or interstices of the clouds (मेघस्पर्शदक निगमनद्वाराणि—*Sayana*; sense-organs (इन्द्रियाणि—*Daya*).

3. *Sayana* refers to an allegory; from the body of *Vṛtra* sprang the more powerful *asura*, named *Susna* (शुष्णः); allegorically, it means that the exhaustion of clouds was followed by a severe draught, which *Indra*, or the atmosphere had then to remedy.

4. **Danavasya bhamam**, from the wrath fire of the wicked (दुष्टजनस्य क्रोधम्—*Daya*). To *Sayana*, here the *danava* is *Vṛtra*, and *bhamam*, his wrath (क्रोधवाचि भामशब्देन क्रोधादुत्पन्नः शुष्णात्तुरो लक्ष्यते), from which arose another demon named as *Susna*; who was also subsequently killed by *Indra*.



**Miho napatam, mihah** is by the rain; or showering; *napatam*, the one who cannot fall (अपतनशीलम्—*Daya.*) or the protector of showering cloud. (मेघस्य नपातं पातारं रक्षितारम् । अत नपाच्छब्दः पातरि वर्तते;—see “प्राणो वै तनूपात्स हि तन्वः पाति”—*Ait. Br.* II.4; the vital air is called the body—preserver, for it preserves the limbs—*Sayana*).

8. **Apadam**, footless, atram, measureless, *mrđhravacam*, speechless or with offensive or evil speech (अतम् योजति सर्वं व्याप्नोति तम् । मृध्रवाचं हिसितवाचम्;—*Daya.*; हिसितवागिन्द्रियम्, जृम्भाभिमुखम्—*Sayana.*).

### Hymn-33

1. **Samaryyah**, associated with the Maruts; the one fond of wars (संग्राममिच्छुः—*Daya.*); an epithet of Indra.

*Sayana* gives three interpretations : (i) together with mortals, i.e. with the worshippers (मर्त्यैः स्तोत्रभिः सहितः); (ii) with the Maruts and other combatants (सहस्रियमाणैर्युध्वमानैः मरदाद्भिः), and (iii) fit for or suited to war (समरार्हः).

3. See also Yv. X.22, with certain variations chiefly in the first hemistich.

5. **Ahisusma**, the sun or sun-like; who dries up the cloud (योऽहि मेघं शोषयति स सूर्यस्तद्वद् वर्त्तमानः—*Daya.*); the one of all pervading strength; all powerful Indra (महिरयनात् । सर्वतो व्याप्त बलेन्द्र, त्वदनुग्रहात्—*Sayana*).

**Prabhṛthah** is highly acceptable (प्रकर्षेण धर्त्तव्यः—*Daya.*); or war or sacrifice (संग्रामः, यज्ञः); **bhagah**, one with fortunes (ऐश्वर्यं योगः—*Daya.*).

May a faithful follower or ally (सत्त्वाभूत्यादिः) come like **Bhaga**, as an associate (साधः संगन्ता) to be commanded (हव्यः) in sacrifices or deified (प्रतिमद्वेराह्वातव्यः) in battles; as the divine **Bhaga** comes as our ally, so may followers and others come (*Wilson*).

6. **Nṛtamanah**, dancing (नृत्यन्—*Daya.*), or exulting (*Wilson*).

**Enim rayim**, white riches, or riches worth having; brilliant wealth (एनीम् एतवर्णां श्वेतवर्णान्—*Sayana*; प्राप्सुं योग्याम्—*Daya.*; रवि धनम्).

9. **Vidathasya**, of the one worth having (तन्तुं योग्यस्य—*Daya*.); a king of this name—*Sayana*).

See V.29.11, a verse in the earlier hymn, *vidathin*, as the son of Marutasva and father of Rjisvan (रैवसिनाय)—*Wilson*. But no king of the name of *Vidatha* is anywhere mentioned even in the subsequent mythological literature.

**Cyavatanah**, in the state of being obtained; bestowing upon (आवयन् सन्); *Dadanah*, giving to me.

10. **Dhvanyasya**, one expert in sounds (ध्वनिषु कुशलस्य—*Daya*.).

**Lasmanyasya**, one born with noble indications (सुलक्षणेषु भवस्य—*Daya*.).

*Sayana* regards *Dhvanya* as the son of *Laksmāna*,—unknown figures.

### Hymn-34

For verse 3, see Nir. VI.19.

2. **Sahasra-bhr̥stim**, the one causing thousands of destructions (भृष्टयः भञ्जनानि दहनानि यस्मात्तम्—*Daya*.); thousand-edged (*Wilson*); or of unbounded lustre (अपरिमित तेजाः—*Sayana*).

3. **Tatanustim**, one who desires an extended race (विस्तारं—extension—*Daya*.; तत्तं धर्मसंततिं नृदति वष्टि कामयते कामानिति सतनुष्टिः, he who desires an extended race or *santati* सन्तति—*Sayana*).

**Tanu-subhram**, one whose body is clean (शुभ्राशुद्धा तनूर्यस्य तम्—*Daya*.; or is decorated with ornaments etc. योग्नीया अलंकारादिभिः—*Sayana*).

Both the above terms relate to a self-cherisher not offering sacrifice (तादृशं स्वयंपेक्षं अयज्वानम्—*Sayana*).

4. **Na atah isate** (न यतः ईषते), does not turn away; does not destroy (न निषेधे यतः ईषते हिनस्ति—*Daya*.; does not fear, or does not go from hence—न विभेति न गच्छति वा—*Sayana*).

Sayana discusses in the light of this verse the consequences of a man who has committed such crimes as of killing father, mother or brother. Indra does not forsake such a sinner, for verily he desires his offerings. The doctrine enunciated here is that devotional merit compensates for want of moral merit, the converse is also implied by a passage quoted by Sayana where it is mentioned that sanctity (or high moral values) does not compensate for want of devotion. Indra says that he gave to the wolves the *Paulomas* in the firmament, and the *yatis*, the *kalakanjyas* and *arunamukhas* upon this earth, since these *yatis* did not worship him or praise him (इन्द्रो यतीन् सातादकेभ्यः प्रायच्छत् अन्तरिक्षे पीतोमान् पृथिव्यां कालकञ्ज्यान् अरुणमुखीन् सातादकेभ्यः प्रायच्छत्) ।

9. **Satrim**, शक्तिम्, dispeller of distress (दुःखविच्छेदकम्—*Daya*.).

**Agnivesim**, अग्निवेशिम्, the dynamic one, energetic one, who enters into the fire (सोऽग्निं प्रवेशयति तम्—*Daya*.).

### Hymn-35

2. **Catasrah**, the four behaviours, physical, vital, mental and spiritual realms; on sociopolitical plane, the four policies of the state, *sama* (साम)—reconciliation, *dama* (दाम)—allurement of riches and posts, *danda* (दण्ड), force, terror and brain-washing; and *bhada* (भेद), i.e. division or divide and rule (*Daya*.); or four classes of people, the Brahmana, Ksatriya, Vaisya and Sudra.

**Tisrah**, the behaviours pertaining to three realms physical, vital and mental; three classes in state—assemblies (councils), people and army (सभा, प्रजा, सेना—*Daya*.); or three classes of people, the *driyas*,—the Brahmana, Ksatriya and Vaisya; or three worlds.

**Panca**, the domain of five organs of senses; the five elements—earth, water, fire, air and ether, or the five classes of men—the *Panca janyas* or *Panca-Ksitinam* (the four *varnas* and the out-caste or unclassified; or Deva, Pitṛ, Manusya, Gandharva and Raksas).

5. **Adriyah**, like a cloud; like the sun (विषयुक्त सूर्यवद् राजमान—*Daya*.; bolt-like Indra वज्रवद्विन्द्र—*Sayana*).

**Satakrato sarvaratha**, सर्वरथा, by the chariot which goes everywhere, (सर्वत्रग्यास्तेन रथेन—*Sayana*); the one to whom all the chariots belong,

such a Satakratu, Indra or one with supreme wisdom (सर्वदेवा सर्वेसा यानानि यस्य सः, शतश्रुती प्रमितप्रज्ञ—*Daya.*).

7. *Ava ratham*;—here *मवा* == *पव*, to protect (निपातस्य चेति दीर्घः); protect the chariot (*Daya.*); here *ratham* may mean a son also (रथं रंहणस्वभावं वा पुत्रम्—*Sayana*).

### Hymn-36

2. *Hanu*, हनु, lips, mouth, or jaws; or mouth and nose (मुचनान्तिके—*Daya.*).

*Sipre*, this also means a pair of jaws; since *hanu* and *sipra* mean the same, the latter may be taken as qualifying the former and hence *Sipre* is beautiful (शिप्रे सुशोभिते—*Daya.*); or *hanu* means the one assisting in destroying or means of destruction (हृत्तय साधनम्—*Sayana*).

3. *Amateh it*; devoid of intelligence (अमतेः निर्बुद्धेः इत् एव—*Daya.*); also through dread of poverty (दारिद्र्यादस्तोतुर्द्विः अमतिः—अस्तोतु, the one who does not praise or worship, also अमति दारिद्र्यम्—poverty).

### Hymn-37

For verse 1, see Nir. V.7.

1. *Svancah*, स्वञ्चाः, having a good gait, i.e. one whose manner of walking is good. Sacrificed to from all sides, the butter-backed (पृतपृष्ठः) having a good gait (स्वञ्चाः)—Nir. V.7; fire (स्वञ्चाः स्वञ्चनोर्द्ध्वः—*Sayana*).

*Ghrtaprsthah*, butter-backed, or water-backed; glistening with oblations, (पृतपृष्ठः प्रदीप्तज्वालो पृतपृष्ठपृष्ठप्रदेशो वा—*Sayana*).

### Hymn-39

For verses 1 and 2, see Nir. IV.4 and IV.13 respectively.

1. *Mehanasti* (मेहना + अस्ति; also मे + इह + नास्ति); *mehana* is rain (द्भिः—*Daya.*); *mehana* is also praiseworthy (महनीयम्—*Sayana*); *tvadatam*, to be given to you, *radhah*, wealth (धनम्).



"O Indra, wielder of the thunderbolt, give us whatever excellent treasure there is, with both hands bring that wealth to us, O treasure-knower."—Whatever (excellent), glorious and abundant wealth (चायनीयं महनीयं धनमस्ति) there is, O Indra, or that which I do not possess here (यन्म इह नास्तीति वा), as consisting of three words (मे + इह + ना), that wealth should be given to us, O wielder of thunderbolt.

**Adrih** (thunderbolt) is so called because it splits mountains or it may be derived from  $\sqrt{\text{अद्}}$ , to eat (Nir. IV.4).

2. **Akupasasya dayane** (अकूपारस्य दायने) in the sence of unlimited food (अकूपारस्य अकुलितः पारो यस्य तस्य, दायने दावे—*Daya*; दायने दाने—*Sayana*).

"May we obtain (lit. know) that unlimited gift of thine."—The Sun is called *akupara* also, i.e. unlimited, because it is immeasurable; the ocean too is called *akupara*, i.e. unlimited, because it is boundless. A tortoise is also called *akupara* (अकूप + अर), because it does not move in a well.—Nir. IV.18.

3. **Ditsu**, the one anxious to give (दातुमिच्छु—*Daya*; दानेच्छु—*Sayana*); bountiful.

5. **Atrayah**, free from threefold pains or from evils arising out of the three qualities (satva, rajas and tamas). To Sayana, the sons of Atri.

### Hymn-40

For verse 4, see Nir. V.12.

2. **Vṛṣa**, (वृष) the showerer, either of happiness or of Soma juices.

**Grava**, pressing stones, or clouds (Nigh. I.10).

4. **Rjisin** from *rju*, straight; straightforward or simple (सरवादि युक्त—*Daya*); acceptor of spiritless libation (सवनद्वयेऽभिषुतस्य गतसारस्य सोमस्य, तृतीयं सवने प्राप्यामानिषुतः योऽस्ति स ऋजीषः सोमः । सोऽस्यास्तौत्सृजीषी—*Sayana*; i.e. that which has been offered at the morning and midday ceremonies, and of which the residue is now presented at the evening sacrifice—*Wilson*).

The foaming *Soma* (ऋजीषी सोमः); that which remains as residue after Soma is strained is called *rjīsam*, ऋजीषम्, i.e. something, which is

thrown away, hence Soma is called *rjisi*, ऋजीषी, i.e. containing the residue. This is also used as an epithet of Indra (अमृत्येषी निगमो भवति): *rjisi*, the wielder of thunderbolt (ऋजीषी षष्ठी)—Nir. V.12 (see also Av. XX.12.7).

5. **Aksetravīt**, the one who does not know the place where he is actually standing; one not familiar with geometry (यः क्षेत्रं रेखाङ्कितं न वेत्ति—*Daya*.).

**Svarbhanaḥ**, one which gets light from the sun; of the form of lightning (यः स्वरादित्यं भाति स विद्युद्भूः—*Daya*.).

6. **Svarbhanoh**, of the nescience; of the light of the sun (मादित्य प्रकाशस्य—*Daya*.). In latter literature, it is the name of *Rahu* also (the shadow), the personified ascending node and the causer of an eclipse.

The word *Svarbhanuḥ* occurs only in the four verses of the Rgveda V.40.5; 6; 8; 9).

**Turiyena**, the fourth innate instinct (चिद्गुक्ति) beyond physical, mental and intellectual, also by his *fourth* sacred prayer, i.e. by the four verses of this hymn (5 to 8).

## Hymn-41

1. **De** (दे), = *Deva* (with an omission of a syllable *va*, permissible in the Vedic texts—अत्र छान्दसो वर्णलोपो वेति व लोपः, सुप्तं सुलुगिति विभक्तोर्लुक्—(Panini VII.1.39).

2. According to Sayana, the divinities worthy of praise are of two groups: *Stotrabhajah* (स्तोत्रभाजः) who share praises, and *havirbhajah* (हविर्भाजः), who share oblations. In this verse, we have the divinities of the first category.

3. **Divah Asuraya**, of the aspirants for clouds (कामयमानस्य मेघाय—*Daya*.); for the celestial destroyer of life, i.e. Rudra (दिवः शोतमानाय, असुराय प्राणापहर्त्रे यदाय—*Sayana*); or for the celestial *asura*, or for the life giver, the sun or air (द्युलोकसम्बन्धिनेऽसुराय प्राणदात्रे सूर्याय वायवे वा—*Sayana*).

4. **Trita**, triple bounty (fire on the earth, wind in midspace, and the sun in heaven); or the one present on the earth, in the water,

and the midspace (त्रिषु विस्तृष्टकान्तरिक्षेषु वर्धमानः—*Daya.*); also an epithet of *vayu* pervading in three regions.

### 9. *Parvatah*, clouds.

*Tuje nah tane*, in liberal donations (तुजे दाने अस्मभ्यं तने विस्तीर्णं—*Daya.*; तने विस्तृते तुजे दाने—*Sayana*; also *tuje* may also mean son, and *tane* grandson—तनेति पुत्रनाम (पण्डित्यै चतुर्थी) पुत्रस्य दान इत्यर्थः i.e. donation of a son; नः तुजे पुत्रे तने तत्पुत्रे—*Sayana*).

*Vasavo na virah*, the world-like heroes (वसवः जगतो वासवितारः वीराः न वीरा इव—*Sayana*; वीराः प्रज्ञाशरीरवत्पुक्ताः, one accomplished physically and intellectually—*Daya.*).

10. *Bhummyasya*, either of earth; or of midspace, and then *vyśnah bhummyasya garbham*, the embryo of the firmamental rain (otherwise earth fertilizing rain).

### 12. *Puru na subhrah*, bright as cities (नगराणि इव खेताः—*Daya.*).

14. *Girah*, praises (स्तुतयः—*Sayana*); cultured speech (सुविशिता वाचः—*Daya.*).

*Dyavah*, द्यौः, noble aspirations (सत्याः कामाः—*Daya.*); चोत्तमानाः स्वप्रतिपादार्थं प्रकाशिन्यः ।

*Candra-agrah*, चन्द्रजग्राः, the joy-bestowing, or gold-bestowing (चन्द्रं सुवर्णमानन्दो वाज्ये वासां ताः—*Daya.*; आह्लादनं हिरण्यं वाज्ये वासां ताः—*Sayana*, i.e. *candra* also means gold, besides joy).

15. *Varutri*, वचत्री, protectress (मत्स्यपुत्रव वारवित्नी भवति, i.e. what or who keeps off oppression upon us—*Sayana*; वरसुचमदा—*Daya.*).

16. *Ahīrbudhnyah*, clouds born in firmament (अहिः मेघः, बुध्नयः अन्तरिक्षमेघ—*Nigh. I.3.*).

17. *Nirṛti*, see earlier notes, the earth (*Nigh. I.1*); mother earth.

19. **Ila**, mother-earth; adorable speech; *urvasi*, charming as lightning; or divine speech (उरवो बहुवो यमो भवन्ति यथा सा वाणी । उर्वशीति पदनाम —Nigh. IV.2).

**Nadibhih**, नदीभिः, by channels, nerves and veins, or rivers.

20. A verse of 10 syllables, known as *yajus-pankti* (याजुषी पंक्ति); also known as *viraja* of one hemistich.

## Hymn-42

3. **Kavitamam kavinam**, most wise amongst the wise.

**Kavi** is **Kranta-darshin** (क्रान्तदर्शिनः); a *seer* (or shewer) of the secret realms (Wilson translates the word as prophet, as if he can forecast the future too).

4. See Yv. II.15 with slight variations.

5. **R̥bhukṣah**, the same as **R̥bhus**, here, though the term usually stands for Indra, enlightened sages (ऋषयः महान्—*Daya*.).

**Purandhīh**, the same as *vibhu*, which completes the triad in this verse (*R̥bhu*, *vibhu* and *vaja*) along with *vaja* (पुरन्धिः तूष्णीं बह्वी धीमत्स्य सः, the one with immense wisdom—*Daya*.).

6. **Marutvatah**, lord of vital principles (the one in the company of the distinguished wise persons, प्रमत्तित विद्वन्वत्स्य—*Daya*.).

9. **Suryat yavayasva**, put apart from the sun (सूर्यात् सवितुः यावयस्व मन्यन्वितान् कुर्व—*Daya*.); i.e. condemn them to darkness.

**Brahma-dvīṣah**, the adversaries of prayers, mantras, of the Veda, of the supreme God, or of the Brahmanas (the intellectual class).

15. **Marutasya**, (मरुतस्य), of cloud-bearing rain.

**Rudrasya**, Cosmic vitality (प्राणादि रूपस्य वायो, the vital breathings —*Daya*.).



17. A fragmentary verse, गान्धारी पञ्चिरुन्द; the same repeated in Hymn 43.16; a verse of 10 syllables.

### Hymn-43

1. **Sapte**, sapta means seven from its *sarpana* (सप्त सर्पणस्वभावाः सप्तसृष्टा संख्या—Nir. IV.26).

**Sapta viprah**—Divine speech in seven metres (*Gayatri usnik* etc.); wise in seven disciplines (the Veda and its six upangas (सप्तविधः मेधावो—*Daya*); seven rivers इति मे गंगे, X.75.5—*Sayana*).

2. **Dhenavah**, the milch kine, or rivers (*Sayana*); speeches like kine (गाव इव वाचः—*Daya*).

4. **Duduhe sukram amsuh**, Soma yields its pure juice (*Wilson*); the Soma has milked the pure juice (शुक्लं निर्मलं रसं दुदुहे दुग्धे—*Sayana*; दुदुहे-दोषि, milked, शुक्लं—उदकम् water, अंशुः—किरणः (ray)—*Daya*).

6. **Gnam**, ग्नाम्, a synonym of *stri*, woman; to *Sayana*, the proper name of a Devata; queen of knowledge (गच्छन्ति ज्ञानं यया the one through which knowledge is attained—*Daya*); *menah* (मेनाः) and *gnah* (ग्नाः) are synonym of women; *striyah* (स्त्रियः), women, is derived from root *styai*, स्तये, meaning to be bashful; *menah* (मेनाः) are so called because men honour them (मानयन्ति, *manayanti*).

**Gnah** (ग्नाः) are so called because men go to them. (Nir.III.21); *Sayana*'s derivation is “ग्नां देवीं सर्वगन्तव्यामेतन्नामिकां देवताम्” ।

7. **Gharma**, see also V.30.15; ewer; sacrifice or austerity (यज्ञस्तापो वा—*Daya*); *gharmah*, cauldron known as *Mahavira* (पमं महावीरः) in sacrifices. *Sayana* interprets the verse in the light of animal sacrifice: “The vessel which the priests celebrating, supply with butter, as if roasting a marrow-yielding animal with fire.”—(*Wilson*).

**Vapavantam**, encouraging the seed of knowledge to grow (विद्या बीजं विस्तरन्तम्—*Daya*).

**Agnina**, by fire; by austerity and celibacy (पावकेनेव ब्रह्मचर्येण—*Daya*).

**Tapantah**, roasting or heating; enduring or penancing for forebearance (सन्तापदुःखं सहमानाः—*Daya*).

8. **Dhuram**, the axle (नाभिः; घृदं यानाधारकाष्ठम्—*Daya*.); **anib**, pin, bolt (भाभिः कौचकम्—*Daya*.); **nabhim**, axle of the wheel. As the cart cannot move if the axle of the wheel is not fixed by the pin or bolt, so the offering of the Soma is without efficacy unless the Asvins be present (*Wilson*).

9. **Pusna**, the nourishing bounty; (पुष्टिकरस्व—*Daya*).

**Vayoh**, of the wind divine.

12. **Nila-prstham**, the one whose back is darkblue. (नीलसंवृतं पृष्ठं यस्य तम्—*Daya*.); Agni is Bṛhaspati and Bṛhaspati is Agni;—so infers Sayana from such epithets.

13. **Tridhatu Śringah**, the horns of three colours or three elements, white, red and smoky or black (शृङ्गत्रयवर्णशृङ्गाः शृङ्गवत्पस्य सः—*Daya*.).

**Gna**, speech (Nigh. I.11).

14. **Raspirasah**, one equipped with all accessories of the fire-ritual, (रास्विरास्तः ये रा धनानि स्पृणन्ति ते, they who liberally give and distribute gifts and alms—*Daya*.).

15. **Mithunasah**, with wife (पत्नीभिः सहितः); **secante** (सेचन्ते सेवते—*Sayana*); **vayah**, food (sacrificial); one should jointly (i.e. husband and wife) offer sacrificial food, i.e. wife should participate with husband in sacred rituals (जायापती अग्निमादधीयाताम्—and similarly in the *urva Mimamsa* (V. I.26) (अधिकाराध्याये पृष्ठे स्त्रिया अप्यधिकारः स च पत्या सह, त्रिहि प्रतिपादितम्—*Sayana*). From देवोदेवः to दुर्मतोयात् the same as the latter half of verse 16 of Hymn 42.

16. The same as the verse 17 of the Hymn 42.

### Hymn-44

For verses 1 and 8, see Nir. III.16 and VI.15 respectively.

The hymn refers to the glory of the sun, known as Indra, Surya, Agni, Aditya and various names. He is accompanied by his bride, the dawn (जनिवान् वै); the verses 10-13 refer to the allusive terms as सज्ज, मनस, भवत्, यजन्त, सध्रि, भवत्सार, विश्ववार, मायिन्, सदागूण, बाहुवृक्त, धृतवित्, दुयं and सुतम्भर which need elucidations. According to Sayana, most of them are the names of the Rsis. They are the humanly attributes of a man.

**Ksatra**, voluntary assistance (royal family or a State, राजकुलस्य राष्ट्रस्य वा—*Daya*).

**Manasa**, goodwill (मन्मन्वते तस्य—*Daya*).

**Evavada**, pleasing nature. Dayananda explains eva-vadasya (एववदस्य) as by which the attained qualities are told (एवान् प्राप्तान् गुणान् वदन्ति येन तस्य)।

(Eval, aspiring—कामयमानाः—*Daya*., गन्तव्यैः कामयैर्मनसाघनैरश्वैर्वा, by the means of transport, horses etc. V.41.5; एवा; गन्तारो मुष्मान् भजमानाः—V.41.13—*Sayana*).

**Yajata**, reverence (यजतस्य यजन्ति संगच्छन्ते ये तस्य from  $\sqrt{\text{यज्}}$ , to unite. to go together—*Daya*).

**Sadhri**, the spirit of coexistence (सध्रेः सहस्पातस्य—*Daya*).

**Avatsara**, safety and protection (भवत्सारस्य योज्यतो रक्षकान् सरति प्राप्नोति तस्य—*Daya*).

**Visvavara**, acceptable in totality (विश्ववारस्य समग्रस्वीकरणीयस्य—*Daya*.); see I.30.10; 48.13; 123.12; V.4.7; 28.1; 44.11; 80.3; and other references also for various other shades of meanings, विश्ववारं वाविवरपदार्थयुक्तं—V.4.7; विश्ववारा वा विश्वं वृणोति सा—V.28.1—*Daya*).

**Sadapraṇa**, ever rich in wealth, ever satisfying (सदागूणः यः सदा पूर्णाति तर्पयति सा—*Daya*).

**Bahuvṛkta**, destroyer of the crooked by both hands (यो बाहुभ्यां दृष्टान् बृहक्ते छिनक्ति—*Daya*).

**Srutavit**, fully learned (श्रुतविद्—यः श्रुतं वेत्ति, one who knows all that has been heard—*Daya*).

**Taryyah**, skilful (यस्त्वयिंते तस्ति योम्य—one, worth going across, or worth crossing—*Daya*).

**Sutambhara**, the sustainer of the created world (य उत्पन्नं जगद् विभति—*Daya*).

1. See Yv. VII.12.

**Tam pratna-tha purva-tha visva-tha ima-tha**, प्रतन्या पूर्वया दिव्यया दमया, Him (thou milkest, like the ancient, like the farmer, like all, like the present (sacrificers), i.e. just as the ancient, as the former, as all, as these (sacrificers) milk. This, it is nearer than that. That, it is farther than this (Nir. III.16 on the Chapter of Similes, their various ways of expressing).

5. Wilson gives the literal translation thus : It is seizing with the trees the seized in the effused, the produce of the branching, in the embryos of the mind, well-moving (or) well-praised, among the speechholders, straight-sung, thou shinest, augment the protectresses, the life in the sacrifice. Wilson regards this verse as an obscure one, and Sayana's interpretation is also not intelligible.

8. **Yadr̥smin dhayī tam apasyaya vidat**,

By his skill, he won everything or all that on which the stake was laid, Nir. VI.15; यादृशे भवहारे ध्रियते तमपस्यया आत्मनः कर्मच्छया तमते—*Daya*. He obtains that blessing by his devotion, on whatsoever his desire has been fixed—यादृशमिन् यादृशे कामे वासि धत्ते सामर्थ्यान् मनो गम्यते तम् । यथा निर्दोशे प्रतिनिर्दोष्य च्यत्वात् तादृशमित्यर्थो जातव्यः । तादृशं कार्यम् अपस्यया कर्मणा हविः स्तुत्यादिलक्षणेन विदत् विन्दते—*Sayana*).

## Hymn-45

3. **Parvatasya**, of the cloud (मेघस्य—*Sayana*, *Daya*).

**Mahinam janse purvyaya**, for the lives taken before the creation of earths (महीनि) and cloud (पर्वतस्य)—*Daya*; to an ancient author of



sacred songs (महीनां महीनां स्तुतीनां जनये उत्पादयिते पूर्व्याय प्रत्यय, to an ancient begetter or producer of praise, *Sayana*).

6. *Visi-sipram*, to the one attractive in appearance, to the one having attractive nose and chin (विशी शिप्रे शोभते हनुनासिके तम्—*Daya*.); to an enemy without a chin (विगत हनुं शत्रुम्—*Sayana*) : Manu conquered the enemy without action, or as *sipra* (शिप्र) means also a nose, it might mean noseless; Manu is Indra and *visisipra* is Vṛtra (*Sayana*).

For *Vanik vankuh apa purisam*, see also I.112.11—वाणिः सुदानु शीतिजाय वणिजे दीर्घश्रवसे मनुकोशः ; a merchant always desires to exploit maximum in exchange of a little investment; according to *Sayana*, this refers to Kaksivan, who was such an aspirant.

7. *Dasa maso navagvah*, for priests adept in a nine-month sacrifice continuing for ten months (नवमासः नवमासपर्यन्तं गवार्थमनुशिष्टन्तोऽङ्गिरसो नवमासः; it might refer to an occasion when priests of both nine and ten months rites offer worship. (cf. नवमासः सुतसोमास इन्द्र दशमासो, V.29.12).

*Sarama*, flowing, eulogistic or sacred speech (सरणशीला स्तुतिस्मा वाङ्गिरसां गवार्थमिन्द्रेण प्रहिता देवशुनी वा; may also refer to the bitch of Indra—*Sayana*; the responsive enjoyer, स-रमा, समानरमणा—*Daya*.).

10. *Suryah arhat sukram arnah*, the sun has mounted the bright waters, i.e. he has become visible everywhere (सर्वतः प्रादुर्भवति—*Sayana*); or it alludes to the sun's rising apparently out of the waters.

11. *Dasa maso navagvah*, see verse 7.

## Hymn-46

For verse 8. see Nir. XII.46.

The verses 2 and 3 also occur in Yv. XXXIII. 48; 49.

3. *Svar*, one of the names of Aditya (स्वः वादित्यं—*Daya*.); स्वरादित्य उच्यते स्वरणात्—*Sayana*).

The fourteen names invoked here are Indragñi, Mitra-varuna, Aditi, Svah, Pṛthivī, Dyau, Marut, Parvata, Apah, Visnu, Pusan, Brahmanaspati, Bhaga, and Savitr.

4. *Rbhavah*, the spiritual preceptors (मेधाविनः—*Daya*).

*Asvina*, the pair of surgeons and physicians.

*Tvasta*, architects.

*Vibhva*, by capability (विभुता—*Daya*); or one of the *Rbhus* (रुद्रभूषणमन्त्रतो देवः—*Sayana*).

8. May the divine women (देवपत्न्यः), wives of gods, *Indrani*, *Agnayi*, *Asvini*, *Rat* enjoy themselves. May *Rodasi* and *Varunani* hear us. May the goddesses enjoy that which is the proper season of consorts.

*Indrani* is *Indra's* wife (इन्द्राणीन्द्रस्यपत्नी); *Agnayi* is the wife of *Agni* (अग्नायी, अग्नेः पत्नी); *Asvini*, wife of the *Asvins* (अश्विनी, अश्विनोः पत्नी); *Rat* (राट्), she who shines (राट् राजते); *Rodasi*, wife of *Rudra* (रोदसी, रुद्रस्य पत्नी); *Varunani*, wife of *Varuna* (वरुणानी, वरुणस्य पत्नी). May the goddesses enjoy, i.e. long for that, the proper season of consorts (ऋतुकालो जायमानम्)—*Nir.* XII.46.

*Dayananda's* interpretation of these terms is : *Rat Indrani*, wife of a resplended and reputed person (परमैश्वर्ययुक्तस्य पत्नी सा राजते); *Agnayi*, wife of a person, vigorous as fire (पावकवद् वर्त्तमानस्य पत्नी); *Asvini*, wife of a person, moving with speed (आश्विगानिः स्त्री); *Rodasi varunani*, wife of a venerable person generous like earth and heaven (आनापृथिव्यादिव वरस्य आर्या).

In the cosmic creation, each and every Nature's bounty is considered as a pair, and for the fruitfulness, the consort is expected to wait for the proper season of mating, the *Rtukala* (ऋतुकाल), the universal function in the organic and inorganic worlds both.

## Hymn-47

1. **Divah**, from heaven, from light (प्रकाशात्—*Daya*).

**Mahi** or the adorable (पूजनीया—*Daya*; सहती—*Sayana*) is used for dawn (*Wilson*).

**Mata**, the adorable mother (मातृकारिणी जननी—*Daya*; the creator of light or deities (प्रकाशस्य देवानां वा निर्मात्री—*Sayana*).

**Duhitur bodhayanti**, making the awaking of the daughter i.e. of the earth. *Uṣa* or dawn is the daughter of heaven, the bride of the earth (अमुच्छा दुहितृदिव—I.48.1; दिवो दुहिता सुवनस्य पत्नी VII.75.4; प्रजापतिर्वै स्वां दुहितरममममपदिषवमित्यन्व प्रागुत्पन्नमित्यन्वे Ait. Br. III.33). The relations between the heaven, the dawn and the earth have been elucidated by Dayananda in respect to the relations between a daughter, her parents and teacher and the husband, to whom she is married.

3. **Pr̥snih asma vi cakrame rajasah pati antao**—(See also Yv. XVII.10). *Asma* (प्रस्मा), cloud (मेघः—Nigh. I.10); all-pervading (सर्वत्र व्याप्तः) or like a stone (*Sayana*).

**Pr̥snih**, sky or midspace (तमः—Nigh. I.4); the sun (प्रास्तुत एतं वर्णं इति पूज्यादित्यः—*Sayana*); *rajasah* (रजसः) of midspace (*Sayana*); of the one born in the Loka (लोकजातस्य—*Daya*).

4. **Catvarah**, the four (the four priests, चत्वारः ऋत्विजः—*Sayana*); the four elements—earth, water, fire and air (*Daya*).

**Tridhatavah**, the possessor of three characteristics (तयः सत्वरजस्तमांसि घातबो धारका येषान्ते); or three weathers—seasons—cold, hot and rainy (त्रिधातवः त्रिप्रकाराः शीतोष्णवर्षभेदेन त्रिविधा—*Sayana*).

5. **Iha-iba jate yamyā sambandhu**, here *yamyā* is the pair of night and day (यम्या रात्रिदिने—*Daya*); The firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate (*Sayana* and *Wilson*).

**Yat im vibhrtam** (यत् + ईम् + विभृत्), associated and equally allied (this refers to *vāpuh*, the form or body, or firmament, मण्डलम्). Also *im* (ईम्) means water (ईम् उदकम्—*Daya*; Nigh. I.12).

## Hymn-48

For verse 1, see Nir. V.5.

1. सन्न नो वपः = सन्ने वा वपः = सन्ना वा प्रपोऽध्वय इति—Waters in the cloud, i.e. waters on the clouds [waters in the cloud, i.e. waters resting on the cloud, प्रपोऽध्वयि]—Nir. V.5.

Mayini, cosmic intelligence (माया प्रज्ञा विद्यते यस्यां ता—*Daya.*); delusive (energy of Agni or lightning)—*Wilson*; also Sayana; the same as *Maya* or divine wisdom (मायेति प्रज्ञानाम् । प्रज्ञावती सती—यत् यस्य तन्मन्त्रिणी माध्यमिकी वागिति वा योज्यम्) ।

2. Apacih apara apejate, here apacih, अपाचो, one with the downward flow (वा प्रपोऽध्वयि—*Daya.*); dawns which have turned back (अपाचो अपाध्वनाः प्रतिनिवृत्तमुखीः, अपराः सत्या घाताग्निनीः उपता—*Sayana*).

Apejate, causes to go away (अपचातयति—*Sayana*); causes to shake (अपकम्पते—*Daya.*).

Devayur janah, the devout person (देवान् विदुषः कामयमानः जनः—*Daya.*).

4. Parasoh iva, परशोः इव, like a *parasu*; *parasu*, a deputy (परशोऽग्नि प्रतिपरशोः प्रतिनिधिमिव पश्यामि । परशुर्वा स्वस्वामिनोऽग्निमतं साधयति तद्वदित्यर्थः—*Sayana*).

Tam asya ritim parasoh iva, the text has no verb; Sayana supplies the verb *pasyami*, and interprets *parasu* by *pratinidhi*, a deputy, a substitute : in like manner as a deputy fulfils the will of his master, so the functions of *Agni* make him the deputy, or representative of *yajamana*; or *parasu* may imply an axe, as usual, which accomplishes the object of the wood-cutter as *Agni* does that of a sacrificer. (*Wilson*)

## Hymn-49

1. Bhagam Vibhajantam, similar to *bhagah vibhakta* (V.46.6); Bhaga is the distributor of wealth (धनं विभागकर्ता—*Sayana*; धनं ऐश्वर्यं च रत्नं रमणीयं धनं विभजन्तं विभागं कुर्वन्तम्—*Daya.*); see also IV.17.11 (राघो विभक्ता संभारश्च वस्वः) ।



3. **Adatraya dayate varyani**, i.e. the fire consumes excellent consumable timbers (अदत्रया वरणीयानि काष्ठानि दहते); or as epithet to Agni, the nourishing, the desirable, the uninjurable Agni (अदत्रया यत्तु बोधायन-न्यादीनि वदते ददाति वाय्वाग्निं वरिष्ठमहर्निषूषा पुष्टिकर्ता भजः वरणीयः—gives nourishing and desirable food—*Daya.*).

5. **Pra ye vasubhyah irat-a namah**, presented to the rich people (the *Vasus*) the moving and sustaining food; by moving food (गमनवदनम्—*Sayana*), the dairy products, as milk, butter and honey and others are intended, obtained from cattle or other creatures.—*Sayana* unnecessarily interprets it as animal flesh (नमः शन्नं पश्वत्माकम्) used as food.

## Hymn-50

1. See Yv. IV.8.

2. **Tehi raya te hi a—pree sacemahi sacathyaih**—Here *raya* (राय), by wealth; a-pree (आप्तृचे), for the relation on all sides, *sacathyaih*, in the company of all close relations (सचयेषु समवायेषु भवे—*Daya.*). We seek to unite with our desires (*Wilson*); ते उभवे राया धनेन सचेमहि, संगच्छेमहि, आप्तृचे आपर्चनीया, सचर्ष्यैः सर्वैः कामैः—*Sayana*; also ये च राया सर्वान् रक्षन्ति, ते प्रीतिमन्तो जायन्ते ये हि आप्तृचे समन्तात् सम्पर्काय सचेमहि समृज्जमहि सचर्ष्यैः सचयेषु समवायेषु भवेः i.e. those who serve others with wealth, they are blessed with happiness. We should unite with them, who care to maintain good relations with all (*Daya.*).

3. **Nrn Atithin**, the righteous guests who lead on good paths (सधर्माद्विमोक्ष धर्मपथं गमयितुं अनियतविधीन्—*Daya.*). An invocation for male descendents, guests and wives (नृन् प्रतिवीन्, पत्नीं)—*Wilson*.

4. **Yatra vahnih abhi-bitah**, where the fire is placed or established. *Sayana* misinterprets the words as sacrificial post and victim, on the basis of the word *dronyah pasuh* (द्रोण्यः पशुः—द्रोणेषु शीघ्रगामिषु भवः, पशुः यो दृश्यते—यत्र द्रोण्यः पशुरिवाऽभिहितो बहिर्युद्धवत्—*Daya.*). Here *pasuh* stands for cow, from which flows milk collected in a pot of wood (द्रोण्यः).

## Hymn-51

1. **Umehbhih**, with all protecting Nature's forces (रक्षणाधिकर्तृभिस्तह —*Daya.*; रक्षके —*Sayana*). For ऊमाः see III.6.8; IV.19.1, V.52.12; VII.39.4; X.6.7; 31.3; 77.8; 120.1; 3; ऊमास्तः I.66.3; ऊमेभिः V.51.1; ऊमेभ्यः X.32.5 and ऊमे I.169.7. Being protectors, they are identified as Pits also.

5. **Piba sutasya andhasah abhi prayah**, enjoy the extracts of food and herbal drinks (सुतस्य निष्पन्नस्य ग्रन्थसः अन्नस्य रसान् अग्निं प्रयः कर्मतां जलम् —*Daya.*; प्रयः अन्नं तैमाद्यं; सुतस्याश्वसः अग्निवृत्तमश्वीजनं तैमाद्यं पिव —*Sayana*).

6. **Arepasau**, benevolent (दयालु—*Daya.*).

8. **Atri-vat**, like atri; atri, one free from threefold pains or vices, physical, mental and spiritual; also like the one pervading (भ्यापकवत्—*Daya.*).

11. **Aditih**, the mother Infinity; the indivisible one (अद्विष्टता —*Daya.*).

**Anarvanah**, unyoked (अग्रत्पुत—*Sayana*; अग्रश्वस्य—*Daya.*); one whom none resists.

**Pusa**, the giver of strength, the nourishing (पुष्टिकरः दुग्धादि —*Daya.*).

**Asurah**, cloud (मेघः).

12. **Adityasah**, suns and other luminary bodies; a *brahmacerin* of the first grade; months of a year (*Daya.*).

13. अद्या = अद्य (निपातस्य चेति शेषः) ।

**Rbhavah**, men of wisdom; the architects.

**Rudrah**, Lord of terror.

## Hymn-52

For verses 6 and 9, see Nir. VI.16 and V.5 respectively.

The hymn is devoted to The Maruts. On the physical plane, The *maruts* are the cloud-bearing winds, with occasional lightning resembling highly polished javelins of soldiers. On the social plane, The Maruts are the dedicated leaders of a well-developed society, deserving our admiration and appreciation. Dayananda interprets the hymn in this light. On the metaphysical plane, The Maruts are those human impulses, which help us in dispelling darkness, and ultimately bring forth the divine bliss. All invocations, offerings, libations and drinks are to feed these impulses.

6. *Marutah jajjhatih iva*, The Maruts like the waters, winds accompanying roaring clouds. Jajjhatih means waters so called because they produce a sound (Nir. VI.16).

9. *Parusnyam urna* etc. the cumulus (or woollen) clouds along the sustaining river (परुष्यां पालनकल्पम्—*Daya*.).

For *Parusni*, see IV.22.2; V.52.9; VII.18.8; 9; VIII.74.15; 93.13; X.75.5.

### Uta pavya rathanam adrim bhindanti ojasa

Lo, with the rim of their chariots, they rend the mountains with their might. Here *pavi* means the rim of a wheel because it brushes away the earth. (पवो रपणेतिर्भवेति; यद् विदुर्नाति भूमिम्—Nir. V.5.)

10. On the basis of this verse, The maruts have been postulated to be classified under four heads :

(i) *apathayah* (आपथयः), those following the path forwards or onwards (those impulses which lead a person onwards to a better spiritual life; or the clouds moving upwards):—समन्तादभिमुखः पन्था येपान्ते,

(ii) *vipathayah* (विपथयः), those following an opposite or contrary path (impulses which lead to a lower trend of life; clouds moving in a downward direction);—निविष्टा विरुद्धा वा पन्थानां येपान्ते,

(iii) *antah patha* (अन्तःपथा), those following the paths leading into the hollowness (impulses leading to the disclosure of inner mysteries of consciousness; the clouds sinking into the hollowness of mountains);—अन्तराभ्यन्तरे पन्था येषान्ते; and

(iv) *anupathah* (अनुपथा), those following the path of smoothness; only treading on the paths shown by others; clouds which spread smoothly—अनुकूलः पन्था येषान्ते—(*Daya*).

17. *Sakinah*, potent persons (शक्तिमन्तः—*Daya*).

*Sapta me sapta*, seven and seven or seven into seven i.e. 49 (seven vital elements, five breaths, mind and the soul; seven classes of men; the five of the *Pancajanyah*, the Sanyasins of the universal brotherhood, and the criminals the seventh; The Maruts are of seven groups (सप्तगणा वै मरुतः—*Tai.S.* II.2.11.1—यदितिगर्भे वर्तमानं वायुमिन्द्रः प्रविश्य सप्तधाविदार्यं पुनरेकैकं सप्तधा व्यशारयत् ते एकोनपञ्चाशत्मारुद्गणा अभवन्निहि दुराणेषु प्रतिदम्—*Sayana*). This is how, in mythology, from one became seven and the each one again split up into seven and thus 49 classes of The Maruts—*Sayana*).

*Yamunayam*, in the actions associated with the pair of *Yama* and *Niyama* (see the *Yogasutras*)—यमुनियमाभिवृतायां क्रियामान्—*Daya*; for the word *yamuna*, see V.52.17; VII.18.19 and X.75.5. The *Nadyah* hymn of the *Rgveda* (X.75) quotes a series of terms, which have been explained by 'the *Nirukta* (IX.26) Ganga, Yamuna, Sarasvati, Sutudri Parusni, Marudvṛdha, Asikni, Arjikiya, Vitasta and Susoma. The *Ganga* is so called from going (√ गम्). The *Yamuna*, she flows, *joining herself*, or she flows gently. Every confluent river is thus the *Yamuna*; every confluent channel or nerve in our human system is the *Yamuna*. On the *Adhyatma* plane, every confluent impulse is the *Yamuna*. In an army, the array of marching troops is a river (*nadi*).

## Hymn-53

In this hymn also, The Maruts have been invoked. The Marut is a *mortal man* (मरुत् = मर्त्यं) in human society; some of the *Maruts* are leaders, the devoted workers in the society.



According to Dayananda, such persons have been invoked in this hymn. The bands of Maruts, with weapons, bows, helmets, and breastplates, represent the troops of soldiers. On the *adhidaivata* plane, the Maruts are the rain-bearing clouds, with occasional lightning and thunder, marching with speed, as if in chariots yoked with spotted deers, horses or mares; they are the nimbus, cumulus, cirrus and stratus, and rising high in the heaven, silent and thundering, occasionally pour down on our dry lands, and thus contribute to the land fertility and harvest. The entire poetry with sublimity and fervour is depicted in the present and the following hymns. Such cloud-bearing winds are also present in our conscious, sub-conscious and supraconscious realms, with impulses dark, deceptive and even disheartening; in the midst of such frustrations, we have occasional flashes of divine enlightenment, and finally a shower of bliss, knowledge and supreme beatitude.

3. **Arepasah**, free from sins and blemishes (येष्वेपरहिताः—*Daya*); also formless; intangible. (See I.64.2; 124.26; 181.4; V.51.6; 53.3; 57.4; 61.14; 63.6; 73.4; 6; IX.70.8; 101.10; X.78.1; 91.4). (अरेपसः = अलेपसः = अनिताः; अपेपास्ते—non-entangled—*Sayana*).

4. **Khadisu**, खादिषु; in anklets or bracelets; rings (*kataka*) for hands and feet; *khadi* is a *hasta-tranaka* (हस्त-त्राणक), that is, a guard for the hand, or arm. For words, connected with *khadi*, see खादयः—I.166.9; V.54.11; VII.56.13; खादिः I.168.3; खादिनः II.34.2; खादिनम् VI.16.40; खादिषु V.53.4; X.38.1; and खादिहस्तम् V.58.2.

According to Sayana, खादिनः शत्रूणां खादका मरुतः स्वकीयैरामरुपेक्षयन्ते, यद्वा खादः कटकम् । II.34.2; खादिषु हस्तपादस्थित कटकेषु; हस्तेषु खादिश्च कृतिश्च I.168.3; पशु खादयः (V.54.11).

Dayananda translates खादिषु as in foods etc. (भक्षणादिषु); खादयः as the consumers (भोक्ताः, V. 54.11.)

9. **Rasa**, **anītabha** and **kubha** (रसा, अनितभा, कुभा); the nuclei of dust (रसा—पृथिवी—*Daya*); indefinite or variable light or heat, causing fluctuations of pressure or absence of light, अनितभा—अप्राप्तदीप्तिः—*Daya*); and the rotatory motion of the earth (कु=earth), or the undesirable or unfavourable light (कुलित प्रकाशः—*Daya*.)—these are the causes for the flow and precipitation of cloud-bearing winds. Sayana regards these three terms as denoting three Indian rivers of these names, not identified.

(*Rasa*, रसा, means river also,—रसा नदी भवति, Nir. XI.25; रत्नवती शब्दवती).

*Anitabha*, that which is not *itabha*, इतभा, इता प्राप्ता वा यस्या सा इतभा —*Sayana*). According to some authorities, the *Rasa* is a river, whilst *anitabha* and *kubha* are the adjectival nouns to qualify the *Rasa*.

*Kramuh sindhub*, the wide-roaring ocean or river (कमिता नदी समुद्रो वा—*Daya*.), or the everywhere-going ocean (सर्वत्र-कमपः समुद्र —*Sayana*).

*Purisini*, = *Pura-isini* (पुर इषिणी), the one desirous of the possession of cities—*Daya*.; the one full of water (पुरीषमुदकम्, तद्वती—*Sayana*; Nigh. 1.12).

*Sarayuh*, a river in general (यः सरयि—*Daya*.); later on, a river of this name in the Uttar Pradesh.

13. *Dhanyam bijam aksitam*, imperishable grainseed, the grain or seed of rice etc. (तण्डुलादिकं वषणम्, the grain which can be used for sowing;—*Daya*.); or in a copulative sense, grain and seed; of course, the grain is seed.

## Hymn-54

For the verse 6, see Nir. VI.4.

2. *Tritah*, the combination of three : here wind, cloud and lightning (त्रित्य—*Daya*.); triple-stationed company (त्रित त्रिषु स्थानेषु तायमानो मेघो मरुद्गणो वा—*Sayana*).

9. *Pravadvati prthivi*, the wide-extended earth, प्र — वत् + वत्, having extent or extension + again possessing i.e. extensive (प्रवत्तः प्रवर्धयन्तो विस्तीर्णाः प्रदेशा यस्यां सा प्रवत्तवती । तादृशी भवति । कृत्स्नानि भूमिः मरुत्परा भवतीत्यर्थः; another meaning is given to it, *tat-para*, being subject to it, as the earth is subject to the Maruts, or they pervade the whole earth, तां सर्वानपि व्याप्नुवन्ति—*Sayana*); the inclined, or slopy land (प्रवत्तवती निम्न देशयुक्ता or प्रवणवती or निम्नगामिनी; similarly, प्रवत्तवत्, प्रवत्तवतीता,—*Daya*.).

10. *Svarnarah*, leaders of all (सर्वस्य नेतारः—*Sayana*) or स्व.जः, those who bring happiness (ये स्व. सुखं नयन्ति ते—*Daya*.).

**Divonarah**, leaders of heaven; or those who lead to the desired goal of righteousness (कामयमानाः सर्वे धर्मो नेतारः—*Daya*).

11. **Siprah**, शिप्राः, the head-dresses, turbans or tiaras (उष्णिगः—*Daya*).

12. **Rusat pippalam**, water of bright colour (*pippalam*—water Nigh. I.12; सुधवलमुदकम्—*Sayana*); good-looking, enjoyable fruit, सुखस्पर्श फलभोगम्—*Daya*); or firmament.

13. **Tisya**, the sun or the eighth lunar mansion, the *Pusya* (धादिभ्यः पुष्य नक्षत्रं वा—*Daya*).

14. **Sama-vipram**, the authorities on the Saman chants (सामसु मेधाविनम्—*Daya*; साम्नां विविधं प्रेरितारं यद् वा सामतहिता विद्या यस्य तादृशम्—*Sayana*).

### Hymn-55

2. **Tavism**, well-equipped strong army (बलेनयुक्तां सेनाम्—*Daya*).

4. **Abhusenyam**, adorned, rather adored, or to be glorified.

5. **Samudratah**, from midspace or firmament (मन्तरिक्षात्—*Daya*);

**Purisinah**, charged with waters (पुरीषं जलम्—Nigh. I.12); charged with numerous types of sustenance (पुरीषं बहुविधपोषणं विद्यते येषु ते—*Daya*).

6. **Asvan dhursu**, horses to the poles of chariots; *asvan*, fire etc. (अग्न्यादीनि; *dhuh-su*, in the cells of aeroplanes and other vehicles, धूर्ध्वविमानादियानावयव कोष्ठेषु—*Daya*).

10. अरुहा = अरुह ।

### Hymn-56

For the verse 8, see Nir. XI.50.

3. **Milbusmati-iva**, like the one possessing powerful or virile husband (नीलं हृष्मतीव मीढुः मेक्ताधीर्यप्रदः प्रमस्तः पतिविद्यते यस्मात्तत्—*Daya*); here in the context of our earth (पृथिवी), one possessing a powerful master or

ruler, particularly when oppressed by others (परहृतः). Earth (पृथिवी) may, in fact, represent the inhabitants, or *praja*, the subjects of the State. (*Sayana*).

4. **Gavah**, cattle, cows, but here horses also (*Sayana*).

5. **Gavam sargam iva**, like a herd of cattle; but sargam also means water (सर्गः उदकनाम—Nigh. I.12; सर्गमिव उदकमिव—*Daya*.; like a heap of waters (*Wilson*); *gavam* also means of waters (सर्गं संघम्, गवां उदकानां प्रसिद्धानां गवां वा सर्गं संघम्—*Sayana*).

8. **Rodasi**, heaven and earth; the sun and earth (दूमितूयो—*Daya*.); the wife of Rudra, and the mother of The Maruts in mythology (रोदसी रुद्रस्य पत्नी मरुतां माता, यद्वा रुद्रो वायुः, तत्पत्नी माव्यमिका देवी—*Sayana*).

We invoke the swift famous chariot of The Maruts i.e. the cloud, wherein has stood, Rodasi, bearing delightful waters in the company of i.e. together with The Maruts (Nir. XI.50).

9. **Mūhusi**, मोलुहसी, the virile woman (सेचनकर्त्री—*Daya*.); in mythology another name for Rodasi, the wife of Midhvat (मोलुहवत), which is an appellation of Rudra. Phrases like *Milhustama sivatama* (मोलुहष्टम शिवतम) show that Midhvan (मोदवान्) is Rudra; also the same in the Apastambe Sutras (उत्तरपा दक्षिणस्यामीशानमावाह्यति लोकिष्वा वाचोत्तरस्यां मोलुहसी मध्ये जयन्तम्—Ap. Gr. XX.1.3).

## Hymn-57

For verse 1, see Nir. XI.15.

1. **Iyam vah asmat prati** etc., this our praise is addressed to you as to the thirsty; from heaven, rushing waters to the water-wishing. *Sayana* alludes these lines to the legend of the well brought by The Maruts to the thirsty Gotama (उदयमये उदकेषुढये तृण्यजे गौतमाय—*Sayana*; see also I.85.11).

Come, O Rudras, with Indra, accordant for the action of bringing prosperity. This thought from us yearns strongly for you, as the thirsty for the divine springs of water.

**Tṛṇam** is derived from √तृण्, to be thirsty.



**Udanyub** (one who seeks water) is derived from the verb उदन्त्य, to moisten (Nir. XI.15).

8. **Bṛhad uksamanah**, with profuse services (महत्, सेवमानः—*Daya.*); with copious oblations; or may also mean sprinkling much water (उदकं वा सिञ्चते यूयं मृतत—*Sayana*).

The same verse is repeated as the last verse of the succeeding hymn (V.58.8).

### Hymn-58

4. **Vibhvatastam**, modelled by *vibhvan*, a particular class of architects, who have specialized in transport vehicles (Rbhu, *vibhvan* and *Vajins*); fabricated by *vibhvan*, very perfect and handsome (तेन निर्मितं प्रसन्न रूपवन्तम्—*Sayana*); one particularly intelligent among wise persons (विभूनां मेधाविनां मध्ये तच्छ्रेष्ठ—*Daya.*).

जनयया = जनयय (permissible in the Vedic Texts).

6. **Ava usriyah vṛsabhabh krاندatu dyaubh**, may emit a downward sound; again here *dyaubh* means pleasing (कामयमानः—*Daya.*); or *dyaubh vṛsabhabh* may mean the shining showerer, i.e. *Parjanya* or *Indra*; *usra* means the ray of the sun.

### Hymn-59

1. **Spat**, स्पर्श, one who touches, the priest (स्पर्ष्टा—*Daya.*; स्पर्ष्टा होता, i.e. the priest or *hota* who touches the fire or oblation—*Sayana*).

For *Spat*, see also VIII.61.15; and X.35.8.

धर्चा = धर्च, to honour, to respect; धर्चा सत्कुरु । मत्त द्व्यचोऽस्तस्मिन् तिष्ठ इति दीर्घः—*Daya.*; *Panini* VI.3.134.

2. **Emabhih**, by attainable qualities (प्रापकैः गुणैः—*Daya.*).

3. चेतया = चेतय ।

4. **Kavya**, the contributions of wise people (कवीनां मेधाविनां कर्माणि—*Daya.*).

6. **Udbhidah**, those who sprout forth out of ground (ये पृथिवी निरुक्ता प्ररोहन्ति—*Daya*.).

**Prsnimatarah**, those whose mother is the mid-space or heaven; clouds (पृश्निस्तृतिर्यं माता येमानो—*Daya*. ; पृश्निः नभः, heaven Nigh. I.4).

7. **Ubhaye yatha viduh**, as both know; here both stands for gods and mortals; both according to Sayana, mortals or men, of course, know by perception the setting in of the rains; the gods know it by the *agrayana* (आग्रयण) and other sacrifices which are offered at that season—देवाश्च बृष्टी सज्जमानाग्रयणादौ हविष्यदानेन जानन्ति—*Sayana*. Dayananda relates *ubhaye* with *asvasah*, i.e., two types of moving bodies or transports.

## Hymn-60

For verse 8, see Nir. VIII.2.

1. **Pradaksinit**, one who carries the *pradaksina* (यः प्रदक्षिणो नवति—*Daya*.); the divinely blessed; circumbulating (प्रादक्षिण्येन गच्छन्—*Sayana*).

4. **Raivatasah**, rich in animals (रेवतीषु पशुषु नवाः—*Daya*.); persons rich in wealth (धनवन्तः—*Sayana*).

8. **Vaishvanara**, the leader of common folk; the universal leader (विश्वेषु सर्वेषु नायक—*Daya*.).

**Somam piba mandasano ganasribhih**, accompanied by associating troops, and rejoicing, drink Soma. This in the Nirukta (VIII.2) is referred to in connection with similar functions or assignments to Indra, Agni, Vayu and others. It is not only Indra that accepts Soma, Agni and others are also equally entitled. Agni, Indra, Vayu etc. are the names of one and the same Supreme Lord.

## Hymn-61

Sayana narrates a queer mythological story along with this hymn, which is neither appropriate nor necessary. It merely speaks of the ingenuity of the mythological period of the Vedic history. The story runs thus : A priest of the family of Atri, named *Arcanjanas* (अर्चनानाः),

having been employed as *hofr* by the Raja Rathaviti (रथवीति), the son of Darbhya (i.e. a दार्भ्य), saw at the ceremonial the daughter of the Raja, and being pleased by her appearance, asked her as a wife for his son Syavasva (स्यावासव); Rathaviti was disposed to assent, but he thought it proper to consult his queen, who objected to the match that Syavasva was not a *Rsi*, no maiden of their house having ever been given in marriage to a less saintly personage to qualify himself, therefore, as a *Rsi*, Syavasva engaged in a course of rigorous austerity, and wandered about soliciting alms; among others, he begged alms of Sasiyasi (ससीयसी), the queen of Taranta (तरन्त) Raja, who conducting him to her husband, said, a *Rsi* has arrived: the Raja replied, treat him with reverence; and Sasiyasi, with her husband's permission, gave him a herd of cattle and costly ornaments: the Raja also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother, Purumilha (पुरुमील्ह): on his way, Syavasva met the Maruts, whom he hymned, and was by them acknowledged to be a *Rsi*; he was also made the *Seer* (इष्टा) of the hymns of the Veda: Rathaviti then, with concurrence of his wife, gave him his daughter: this hymn (61) was, as if, composed, in honour of the benefactors of *Rsi*.

Thus according to Sayana, the word सा (5) or *she* refers to Sasiyasi, Viraya (वीरय) or hero to Taranta (5). The same verse has the word Syavasva (स्यावासव); the word *Sasiyasi* occurs in verse 6. *Syavaya* in verse 9 is the same as *Syavasva* according to Sayana; this verse has the word Purumilha (पुरुमील्ह) also; in verse 10, we have the word *Vaidadasvi* (the son of Vidadasva, विददस्व) which stands for Purumilha; and we have the term *Taranta* (तरन्त) also, and a reference to the gift of wealth and hundred cattle.

5. **Sa**, सा, a wise and learned lady (विदुषी स्त्री—*Daya*).

Syavasva, स्यावासव, brown speedy horses; *Syavasvastutaya*, by one equipped or accomplished with brown speedy horses or vehicles.

**Doh**, arms (भुजस्य बलम्—*Daya*).

**Viraya**, by brave youths (वीरय—*Daya*).

6. *Sasiyasi*, a lady, the accomplisher of praiseworthy deeds; (प्रतिपद्येन दुःखं प्लावयन्ती, the helper at the time of excessive troubles and miseries—*Daya*.).

9. *Syavaya*, श्यावाय, the possessor of brown speedy horses (श्याववर्णमुक्तापाश्याय—*Daya*.).

*Purumilhaya*, (पुरुष्मीलहाम), for a person widely reputed for virility (नहुषीयेक्षत्रे—*Daya*.).

10. *Vaidat-asvih* (वैदत्तमरिचः), the knower of cosmic mystery (वीजवान् विन्दति न विददश्चस्तस्यापत्यं वैददश्चि, an expert in the knowledge of horses is *vidadasva*, and his son would be *vaidadasvi*—*Daya*.).

*Tarantah-iva*, तरन्तःप्लव, like a swimmer (*Daya*.).

17. *Urmye* (ऊर्म्ये), On night (रात्रौ च वत्तमाने—*Daya*.). Sayana refers to the mythology here; upon concluding the praises of the Maruts, and thus having attained the rank of a *Rsi*, Syavasva summons the night (ऊर्म्या), to convey the intelligence to *Rathaviti*, who gives him his daughter along with many valuable presents, but at the end of the ceremony, the *Rsi* departed for the woods to resume his austerities. It is, however, not said if he took his wife with him.

19. *Gomatih*, a flooded river, rich in radiations (गवां किरणा विद्यन्ते यासु गतिषु ताः—*Daya*.). According to Sayana, *gomatih* means, having water; rivers being in the plural (गोमतोरन् उदकवतीर्नदीरन् अनुसृत्य नदीनां तीरे—*Sayana*).

## Hymn-62

For verse 8, see Nir. III.5.

Mitra-Varuna are usually associated with the sun:—one represents the sun as the giver of energy (light and heat), whilst the other provides plasma, *matter* or *dravya* to the solar system. For the relation of Mitra-Varuna with the sun, see चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्ववस्वस्याग्नेः, I.115.1; उद्यं चक्षुर्वस्वस्य सुप्रतीकं देवयोः VII.61.1, and चक्षुर्मित्रस्य वस्वस्य, VII.63.1.

The Supreme Lord is also Mitra, since He is of supreme friendly nature, or since He is the giver of enlightenment. He is side



by side *Varuna* also, since He is venerable, and the giver of bliss. When both the aspects (enlightenment and bliss) of Lord are expressed simultaneously, He is also known as *Mitra-Varuna* (मित्रावरुण), or a *twin-Lord*, and then He is invoked in *dual* number (द्विवचन). This type of twinning of varied functions is also found in several other combinations as *Indra-agni* (इन्द्राग्नी, I.121.1-4), *Indra-pusana* (इन्द्रापूषण, I.162.2), *Indra-Bṛhaspati* (इन्द्राबृहस्पती IV.49.1-6); *Indra-Brahmanaspati* (इन्द्रा ब्रह्मनस्पती II.24.12); *Indra-Varuna* (इन्द्रावरुण I.17.7-9); *Indra-Visnu* (इन्द्राविष्णु, IV.2.4), and *Indra-soma* (इन्द्रासोम; इन्द्रासोमा II.30.6). In the Vedic verses, these terms, used in the sense of the twin-Lord, take the *dual* number, though representing one and the same Lord. For these pairings, see Nir. VII.10. For triple-Lord, *Mitra-Varuna* and *Aryaman*—see V.67.3.

1. *Devanam srestham vapusam*, most excellent of the forms of gods; the divine bodies; the embodied forms of Nature's bounties; the best of the embodied or light-possessing deities.

*Rtena*, by cosmic vapours; *ṛtam*, eternal orb.

2. *Mitra*, cosmic energy; *Varuna*; cosmic plasma.

*Pavīh*, the felly of the chariot wheel (पवी रथवेगिर्गवति—*Sayana*); righteous behaviour (पविः पविर्लोभ्यवहारः—*Daya.*); also circumference of a wheel, put by metonymy for the chariot.

*Vam ekah pavīh a vavarta*, the one chariot of you two goes round. See also V.73.3. The two wheels of the Sun's chariot has to play two different roles. One causes the radiations to emit, it causes days and nights; the other wheel apparently moves the sun round an orbit to cause the seasons and year, the **TIME CYCLE**, *Kala-cakra*. It must be remembered that in the Vedic poetry, while we speak of the rise of the sun and the sunset, or the sun causing the seasons, we refer to the *apparent* movements of the sun in relation to our earth. It is, in fact, the earth and other planets, which revolve round the sun.

5. *Garthe mitra asatha* etc., here *gartha* means the seat on the chariot, the car itself. See also the verse 8 (गर्ते गृहे—*Daya.*; घघिरवे—*Sayana*).

8. **Garttam**, the chariot or car. Chariot is called *garta*, being derived from  $\sqrt{g}$ , meaning to praise; it is the most praised vehicle; "ascend the chariot, O Mitra and Varuna", (Nir.III.5, गृणतेः स्तुतिकर्मणः; स्तुतितमं यानम्)।

**Aditim**, the indivisible earth (अद्वन्द्वनीया भूमि, इति अद्विष्टां प्रजादिकाम्—*Sayana*; *ditim* refers to people etc. who are divisible). To *Dayananda*, *aditim* is everlasting causal state (अविनाशि कारणम्), whilst *ditim* is ending effect (नाशवत्कार्यम्).

Compare the verse with Yv. X.16. To *Mahidhara ditim* is an infidel (दीनं, नास्तिकवृत्तिम्), whilst *aditim* is one who follows what is prescribed and performs religious rites (अद्विष्टिमदीनं विहितानुष्ठितारं इति दीनं नास्तिक वृत्तिम्—*Mahidhara*).

## Hymn-63

For verse 5, see Nir. IV.19.

2. **Dyava-prthivi vi caranti tanyavah**—Your bodies or forms traverse earth and heaven; this refers to expanding rays. The lightnings (तन्यवः) traverse earth and the celestial region (प्रकाशमूमी विविधे गच्छन्ति विद्युतः—*Daya*.).

3. **Asurasya mayaya**, by the power of *parjanya*, the caster forth of water (असुरस्य उदकनिरसितुः पञ्चन्यस्य मायया प्रजया सामर्थ्येन—*Sayana*). Here *asura* is cloud, and *mayaya*, the skill or potentiality (मेघस्य मायया घ्राच्छादनादिना प्रजया वा—*Daya*.).

5. **Rajansi citra vi caranti tanyavah**, here *rajas* (रजस्) is derived from  $\sqrt{r}$ ञ्, to glow. The two lights are called *rajas*; water is called *rajas*, worlds are called *rajas*; blood and day are called *rajas*.—Variegated and thundering worlds move in different directions.—Nir. IV.19.

## Hymn-64

3. **Mitrasya yayam patha**, may I proceed by the path of Mitra; see also I.90.1 (मित्रस्य मित्रभूतस्य यथा मार्गेण मित्रप्रापकेण मार्गेण यायां गच्छेयम्; मित्रस्येष्टदेशेन यमयितृत्वं प्रसिद्धम्—"मित्रो नयतु विद्वान्"—*Sayana*).

**Sharmani**, in the happiness, in the house, in the place (सुखे गृहे स्थाने वा—*Sayana*; गृहे, in the house—*Daya*.).

7. **Hastibhih a pat-bhih** (pat-bhih, पटभिः = पदभिः), with hands, with feet; i.e. with those having four feet, i.e. horses; also with elephants (इने—*Daya*.) and with feet also with speedy (द्विचपि.) legs.

**Deva-ksetre**, place of divine worship.

**Sutam somam na**, where devotional love is being expressed.

**Arcananasam**, the one with an adorable or fine nose (प्रविता श्रेष्ठा नासिका यस्य तम्—*Daya*.); name of a Rsi (*Sayana*), Arcanana being the seer of this hymn (V.64). This word does not occur anywhere else in the *Rgveda*.

### Hymn-65

5. **Varuna-sesasah**, वरुणज्योषसः, the children of Varuna (शेष इत्यपत्यनाम, वारुणः पुत्रा येषां ते—*Sayana*); children of venerable persons (वरुण उत्तमोजनः शेषो येषान्ते—*Daya*.)—शेषः,—अपत्यनाम, Nigh. II.2.

### Hymn-66

1. **Rta-pesase**, of whom the form is verily water. *Pesah*, पेशः = रूपनाम = form (Nigh. III.7); *rta* = water, Nigh. I.12; also whose the form is truth (सत्यस्वरूप नाम—*Daya*.).

### Hymn-67

4. **Amhoh-cit**; even of the sinner (पापिनोऽपि—*Sayana*; here *cit* means also, or even of.

### Hymn-68

4. **Rtam rtena sapanta**, rewarding with rain the holy rite (ऋतेन उदकेन निमित्तेन ऋतं यज्ञं सपन्ता स्पृशन्तो—*Sayana*); invoking truth with truth (सत्यं सत्येनाश्रोशन्तो—*Daya*.).

## Hymn-69

1. Vavrdhanau amatim ksatriyasya, augmenting the force of the vigorous (प्रमति = रूपनामैतत्—Nigh.; क्षत्रियस्य = क्षत्रं बलं, तद्बलं इन्द्रस्य; vigorous, i.e. here it refers to Indra—*Sayana*; the son of a king क्षत्राणामस्य राजः i.e. a king himself—*Daya*).

2. Trayah tasthuh vrsabhasah tisnam dhisananam, the three radiant receptacles and showers of rain stand severally in their three spheres (*Wilson*). The three here are Agni, Vayu and Aditya, i.e. fire on this earth, wind in the midspace, and the sun in heaven.

*Iravati*, full of milk (इरावतीः, इरा क्षीरलक्षणा, तद्बलस्यो भवन्ति—*Sayana*); full of food and requisites (बहुवन्तादि सामग्रीस्ताः—*Daya*).

3. Sam yoh (सं योः); here सं (Sam) is the prevention of calamity and misfortune (परिषट्शमनाय), and योः (yoh) for the association of happiness (सुखस्य मिश्रणाय; also सं योः = सुखं संयुक्तम्—*Daya*).

## Hymn-73

1. Paravati, परावति, in distant lands; arvavati; अर्वावति, in near places (दूरदेशे, निकटदेशे—*Daya*).

3. Irma anyat vapuse vapuh cakram rathasya yemathuh—see I.30.19 also, (न्यग्र्यस्य मूर्धनि चक्रं रथस्य येमम्), you have arrested one wheel of car for illumining the form of the sun (*Wilson*); the verse refers to different functions of the two wheels of the sun-chariot; one is for the illumination purposes (nights and days) and the other is for apparent revolution of the Sun round the orbit, to furnish the Year-Cycle (कालचक्र). See also V.62.2.

*Nahusa yuga*, the ages of mankind (*Wilson*); the human yuga, the human time-cycle, for the division of time in general, as morning, noon, night, season, and year.

5. Arusah vayah, the red birds (रक्त पात्वर गुणाः पक्षिणः—*Daya*); bright horses (सह्याः सारोचमानाः वयः शस्वाः—*Sayana*).

*Ghrna*, घृणा, bright, scorchers (क्षीप्तिः—*Daya*; क्षीप्ताः—*Sayana*).



**Atapah**, of enemies, of the teasing ones (समन्तात्प्रापकः—*Daya*;  
आतापनाः शत्रूणां—*Sayana*).

6. See also I.116.8 and X.39.9.

8. **Madhuyuva**, the mixers of Soma juices etc. (मधुरस्य सोमादि-  
मिश्रयितारो—*Sayana*; यो मधूनि यावय सत तस्तो—*Daya*.).

## Hymn-74

1. **Kusthab**, कूष्ठः, the one, resting on the earth (यः को पृथिव्यां  
विष्यति—*Daya*.; derived from *ku*, the earth); the singular used for the  
plural; or *ku* may be the same as *kva*, क्व, meaning *where*; where are  
you two abiding?

2. **Nadinam**, of rivers; of the supplicants, of the praises (नः  
स्तोता वां युवयोः नदीनां स्तुतीनाम्—*Sayana*).

4. **Pauram**, citizen (पुरिभवम् मनुष्यं—*Daya*.); cloud (पौरिणं वृष्टयर्थं  
प्राप्यमानत्वेन सम्बन्धात् शेषोऽपि पौरः from its being solicited by the Ṛsi for the  
fall of rain—*Sayana*).

**Paura**, a vocative, O Asvins, O twin-divines (हे पौर ! इदमश्विनोः  
सम्बोधनम् । पौरिणं स्वतन्त्रत्वेन सम्बन्धात् अश्विनानपि पौरो ।—Asvins are also called  
*Pauras*, because they are in relation with *Paura* (which is also the  
name of a Ṛsi—*Sayana*) as the author of the hymn.

**Pauraya**, to me the Ṛsi of this name (पौराय ऋषये मह्यम्); the  
city-seers.

**Ud-prutam**, fully loaded with water (उदकयुक्तम्—*Daya*.).

**Simham iva druhaspade**, as heroes hurl down a lion by their  
strength out of a place of difficult access (i.e. out of a thicket, इहः द्रोहस्य  
पदे स्थानेऽरण्यदेशे सिंहमिव गर्जन्तं प्रवतं सिंहं यथा वतत्—*Sayana*; सिंहवत् इहः शतो पदे  
प्राप्तव्ये—*Daya*.).

5. **Cyavanat**, च्यवानात्, from being worn out, from a change  
(गमनात्—*Daya*.).

**Jujurusah**, decripit, worn out by age.

9. **Vibhih**, with the help of birds (पक्षिभिः सह—*Daya.*); by speedy horses (गन्तुमिच्छन्वे—*Sayana*).

## Hymn-75

For verse 7, see Nir. III.20.

1. **Madhvi mama srutam havam**, O lovers of sweetness, hear my invocation; masters of mystic lore, hear my invocation (*Wilson*); मधुविद्यावेदितारो ममाह्वानं शृणुतम्—*Sayana*). This is the burthen of the verses of this entire hymn.

2. **Dasras**, the destroyer of enemies; the dispeller of pain (दुःखनिवारको—*Daya.*).

**Hiranya-varṭtani**, possessors of gold or golden chariots; shining like gold (यो हिरण्यं ज्योतिः सुवर्णं वा वल्लभस्तौ—*Daya.*).

4. **Kakuhah**, great, distinguished (महान्—*Daya.* and *Sayana*).

**Mṛgah**, the purifier (यो मांष्टि सः—*Daya.*); searcher (मृगयिता—*Sayana*); devoted (*Wilson*).

**Vapusah** (वापुषः), embodied (वपुषि सवः—*Daya.*; वपुष्मान् यज्ञमानः—*Sayana.*; perhaps, the sacrificer).

**Prksah**, food (Nigh. II.7; ग्रन्थं हविः—*Sayana*).

5. **Cyavanam**, अ्यवानम्, to the inquiring one; to the inquisitive (sage) (पृच्छन्तम्—*Daya.*; name of a worn out sage—*Sayana*).

For Cyavana, अ्यवन, see II.12.4; 21.3; VI.18.2; VIII.33.6; 96.4; X.69.5; 6.

For अ्यवान, see I.116.10; 117.13; 118.6; V.74.5; 75.5; VI.62.7; VII.71.5; 68.6; 71.5; X.39.4; 59.1; 61.2; 115.6.

**Cyavana** (अ्यवन) word means a seer, a *ṛṣi*, since he is the collector of hymns (अ्यवन ऋषिर्भवति । अ्यवयिता स्तोमानाम्). In several Vedic passages it occurs as अ्यवान (अ्यवानमित्यपस्य नियमा भवन्ति, Nir. IV.19; X.39.4).

7. *Tirah cit arya-ya pari vartih yatam adabhya*. This has been quoted by the Nirukta (III.20).

*Tiras* (तिरस्) and *satas* (सतस्) are synonyms of attained (प्राप्तस्व). *Tiras*, i.e. it has crossed over, from √तृ. *Sadas*, it is moved together; from √तृ—O undeceived ones, come round quickly across the turn. For *Satas*, see VII.104.21.

8. *Avasyu*, the person who longs for protection (घातमनोज्ञं रक्षयमिच्छुं कामयमानं वा—*Daya*.).

The earlier references for this word are I.14.5; 25.19; 101.1; 114.11; 131.3; II.6.6; 11.12; 13; 19.8; 21.5; III.33.5; 42.9; IV.16.11; 50.9; V.31.10.

9. *Rusat-pasuh*, the one who takes good care of an animal (पातितः पशुर्मेन सः—*Daya*, *Rusat*, रुसत्=animal, Nigh. IV.3); blazing animal; also blazing oblation—दीप्तपशुमान् प्रकाशित हविः—*Sayana*).

To *Sayana*, *pasu* is ray (पशवः किरणाः), and *rusat* is a beam of light (रुसद् रश्मिः).

## Hymn-76

1. *Agnih*, fire or the sun; it lights up the face of dawns (प्राभाति अग्निः उपसत्तं अनीकम्; *anikam* may be face, (मुखम् or army संख्यम्—*Daya*.); the phrase may also mean—Agni, the face or beginning of the dawns, shines—*Wilson*).

*Pipivansam*, पीपिवांसम्, growing or evolving in the most proper way (सम्पुष्पवर्धमानम्—*Daya*.); one developed with all its members—पीपिवांसं स्वाङ्गैः परिवृद्धं or nourished with soma juice or with clarified butter—प्राप्यापितं वसती वरीभिः शरदूपं सोमरसम् । अथवा घृतादिना पीपिवांसम्—*Sayana*).

*Gharma*, the duties of a household life, which by themselves constitute the sacrifice (घर्मं गृहस्थाश्रमकृत्वाद्यं यज्ञम्—*Daya*.). The word in the ritualistic period meant the vessel so called, or the Pravargya ceremony, at which it was used, being fed or nourished (पीपिवांसं) with butter and curds it contains.

3. The entire day is divided into several parts 1, 2, 3, 5 or 15. In this verse, the five divisions are enumerated (i) *pratah* (morning), (ii) *madhyandina* (midday), (iii) *udita suryasya* (afternoon, अपराह्न, the high sun), (iv) *diva* (day) and (v) *nakṣam* (night).

### Hymn-77

For verse 2, see Nir. XII.5.

1. *Kavayah purva bhajah*, the ancient seers or sages of yore; one learned in the Vedic lore is Kavi (पूर्वभाजः पूर्वकास्तेनाः, कवयः अनुचाना ऋषयः; cf Ait. Br. II.38—ये वा अनुचानास्ते कवयः).

2. *Pratah yajadhvam, na sayam asti devaya ajutam*, worship at early dawn,—the evening is not for the gods. There is a text : “पूर्वाह्णो वै देवानाम्”, the forenoon verily is for the gods.

See Nir. XII.5. Offer sacrifice and impel the Asvins early morning; there is not an oblation offered to the gods in the evening; that is not enjoyed, another than us should sacrifice and give satisfaction. The earlier one sacrifices, the more he wins; i.e. he is the best winner. Their time is upto the rising of the sun; during the period, other deities are invoked.

The *Nirukta* gives the derivation of the word *usas* (उषस्) from √ वृष्, meaning to desire. There is another derivation from √ वृष् to shine; the *usas* belongs to the middle region (I.92.13).

### Hymn-78

(For verse 8, see Nir. III.15).

1. *Nasatya*, another name or epithet of Asvins. See earlier references.

2. *Harinau*, two deers; *gaurau*, two wild animals (*Bos Goraeus*); *hansau*, two swans.

5. *Vanaspati*, Lord of forests.



*Susyantiya-iva*, सुषन्त्या-इव, of a parturient female (सुषन्त्याः स्त्रिया इव — *Daya*, lady expecting to give birth to a child).

*Sapta vadhri*m, sinful impulses of seven organs (five sense organs, mind and intellect) (हृत् सत्तेन्द्रियम्—*Daya*.; the one whose seven organs have been polluted). See also V.78.6; VIII.73.9 and X.39.9.

There is a fantastic story concocted in this connection and narrated by Sayana : The sons of the brothers of *Saptavadhri* being determined to prevent his having intercourse with his wife, shut him up every night in a cage or large basket, which they locked and sealed, letting him out in the morning : in this dilemma, the *Rsi* prayed to the Asvins, who came to his succour and enabled him to get out of his cage during the night, he returning to it at day-break. (In this verse, he addresses to Vanaspati, because the cage is of forest-wood, —the basket). Of course, this is an absurd story.

8. A line of this verse is quoted in Nir. III.15 (यथा वातो यथा वनं यथा समुद्र एतत्ति), in connection of यथा, yatha, as a particle, denoting similies (यथेति कर्मोपमा). This verse is recited at the time of delivery: O child, ten months old, दशमस्य, just as the wind, the forest and the ocean move freely without any difficulty, so come forth from the womb of the mother without injuring her. (*Durga* on the Nirukta).

See Yv. VIII.28 also.

## Hymn-79

1. *Sujate asva-sunrte* (सुजाते अश्वसूनुते) is the burthen of all the verses of this hymn, meaning "nobly-born, and sincerely praised for the gift of vigour (bright-born, and praised sincerely for the gift of horses — *Wilson*).

*Satya sravasi*, in the seeker of truth (in hearer of truths, सत्यानां श्रवणे, सत्येऽन्ने वा = anna, food, Nigh. II.7; in the food, in the truth,—*Daya*.); the son of *Vayya* of this name (*Sayana*).

The term also occurs in the next two verses and nowhere else in the *R̥gveda*. For *Satyasrutah*, सत्यस्रुतः, see V.57.8; 58.8; VI.49.6.

**Vayya**, वाय्य, the son of Vayya, the weaver of knowledge. See also verses 2 and 3 of this hymn; the word occurs nowhere else in the R̥gveda.

For वाय्य, see I.54.6; 112.6; II.3.6; II.13.12; IV.19.6; and IX.68.8. (तन्तु सद्गुणे सन्ताननीये विस्तारणीये सन्ततिरूपे, extension or weaving like thread, propagation etc.—*Daya*.).

**Asva-scarite**, sincerely praised for the gift of vigour (or horses) (अश्वार्था प्रिय सत्यात्मिका स्तुतिवाक् यस्याः सा, vocative;—*Sayana*); *asva* is a synonym of big, excessive, or large, महत्—Nigh. VI.I, and therefore, a lady whose speech is very much or excessively sweet, यस्या महती मूनृता प्रिया वाय्यस्यास्तत्सम्बुद्धौ—*Daya*.).

8. **Gomatih**, the possessor of cows (गोभिः उपेतानि—*Sayana*; गावो विचन्ते यातु ताः—*Daya*.).

## Hymn-80

1. **Dyutat-yamanam**, illumination of parameters (*ayama*) of space and time; illuminator of *prahara*, the unit of time—*Daya*.).

**Aruna-psum**, red-tinted in appearance (अरुण रूपां; प्सु, *psu* = form रूप—Nigh. III.7.

## Hymn-81

For verse 2, See Nir. XII.13.

1. **Viprah**, the wise; here the yogins (the one engaged in the practice of Yoga, the science of communion with the Supreme).

**Viprasya**, of the omnipresent Lord (वि=विशेषण, प्र=प्राप्ति व्याप्नोति तस्य—*Daya*.).

**Bṛhatah**, of the great.

**Vipascitah**, of the omniscient Lord (प्रनन्तविद्यस्य—*Daya*.; स्तुत्यस्य ज्ञानवतो वा सवितुः अनुगमेति—*Sayana*).

See also Yv. V.14.

2. **Visva rupani prati muncate**, comprehends all forms (all the luminary bodies—सूर्यादिनि) in himself, he binds or holds in himself (विश्वा सर्वाणि रूपाणि द्वात्मनि प्रतिमुञ्चते बन्धति धारयति—*Sayana*). See also Yv. XII.3.

“The wise one puts on all forms. He has generated bliss for the biped and quadruped. Noble Savitṛ has looked on heaven. He shines bright after the departure of dawn”.—The discreet one (the prudent) puts on all the brilliant lights. Wise (कवि, *kavi*) is so called because his presence is desired (derived from √ कम्) or the word is derived from √ कम्, to praise. He generates bliss for bipeds and quadrupeds (कविः मेघादी; कविः कान्तदर्शनो भवति, कवतेर्वा—*Nir.* XII.13).

3. See Yv. XI.6.

**Parthivani**, the scenes in the midspace (पृथिवी = midspace or *antariksa*, *Nigh.* I.3).

**Etasah**, एतसा, widely present (सर्वत्रव्याप्त—*Daya.*).

**Rajansi**, राजंसि, worlds; regions. He by his greatness has measured out the midspace or heavenly regions (विममे measures; also specially creates, विशेषेण विममे विधत्ते—*Daya.*).

4. *Sayana* distinguishes between the words Savitṛ and *Surya*; *Savitṛ* is specially the Sun before rising; *Surya* is the Sun in general (also सवितः सकलजगदुत्पादकः, the creator of the world, and hence *Savitṛ*—*Daya.*).

In fact, *Mitra*, *Surya*, *Savitṛ* and *Pusan* are all one—the names of the Supreme Creator, and of the sun too, representing different functions or attributes.

## Hymn-82

1. This is known as the anustup *Savitri*, as sacred as the well-reputed *Gayatri* (तत्सवितुर्वरेण्यं III.62.10), the *Savitri* in the *Gayatri* metre; see *Bṛhad. up.* V.14.5.

**Bhojanam**, normally food, but here anything enjoyable, (पालनं भोक्तव्यं वा—*Daya.*; भोग्यं घनं—*Sayana*).

**Turam**, all that is destructive of evils, or evil foes (तुरं प्रविष्टादि क्षोभनाशकं सप्तम्यन्—*Daya*).

3. **Savita bhagah**, that Savita is Bhaga, or *bhage* is *bhajaniye*, सजनीय, to be worshipped (सविता प्रसवकर्त्ता, भगः ऐश्वर्यवान्—, the creator and the possessor of fame and glory—*Daya*).

4. **Duh-Svapnyam**, the evil dreams, or the pain caused by the evil dreams, or evils arising out of dreams (दुष्टेषु स्वप्नेषु भवं दुःखम्—*Daya*).

5. **Bhadram**, all that is good and conducive, as opposed to *durita*, the pain, vice, or evil. *Bhadram* also includes progeny, cattle, dwelling etc. (प्रजा वै भद्रं, पशवो भद्रं, गृहं भद्रमिति—*Wilson, Sayana*).

7. **Visvadevami**, all the gods, representative of all the noble qualities, attributes and actions (see I.164.46, इन्द्रं मित्रं वरुणमग्निमाहुः). Compare the verse with the lines of the Asvalayana Srauta Sutra—*आ विश्वदेवं सत्यति वाममद्य सवितः* (II.16); *आ विश्वदेवं सत्यति य इमा विश्वानि जातानि* (IV.3); and *आ विश्वदेवं सत्यति न प्रमिये सवितुर्देव्यस्य तत्* (IV.11).

## Hymn-83

For verse 2, see Nir. X.II.

The deity of this hymn is *Parjanya*; in normal usage, *parjanya* means cloud; in glossary given by the Nirukta (I.10), it is not included amongst the 30 synonyms of cloud or *megha*.

**Parjanya** causes the clouds to rain; it is thus the functional deity, as if, behind the clouds; the non-bursting *cloud* in an asura, or *vrtra*, since it covers the sun, it causes darkness; it is Nescience. But *Parjanya* causes the clouds to discharge their rain; in *Parjanya* is another name of *Indra* too. For the etymology of the word, see Nir. X.10. (Our note on verse 2).

2. **Parjanya**, the discharging force behind the clouds, is derived from the verb *trp* (✓ तृप्) to be satisfied; by reversing the first and the last letters: one who gives satisfaction and is favourable to men (*trp*+*janyah* = *pṛt* + *janyah*, तृप् + जन्वः = पृत् + जन्वः = *parj* + *janyah* = *par* + *janyah*; = पजं + जन्वः = पज् + जन्वः); or he is so called because he is the best conquerer (परः + जिन्); or he is the best



progenitor (परः + जन्) or he is the bestower of juices; (प्र + √ जप्) —Nir. X.10.

He strikes down the trees and he strikes down the demons (wicked). All beings are afraid of this great slaughter. Great indeed is his slaughter. Even the innocent, being afraid, run away from him whose function is to rain, when Parjanya thundering strikes the evil-doers i.e. men who commit sinful acts. (Nir. X.11).

3. **Dutaṇ**, दूतान्, messenger; also warriors (मयान्—*Sayana*).

6. **Vṛsno asvasya**, of the rainy charger (horse); or of the pervading rain (वृषन्त्यस्य = व्यापकस्य, of the pervader); and *asva* is also a synonym of *great* (Nigh. III.3); of the large raining cloud (वर्षकस्य महत्; —*Daya*).

9. **Hansi duskṛtah**, destroys the wicked; here *wicked* stands for the clouds not yielding their water.

### Hymn-84

**Prṛthivī** is the subject of this hymn. Normally, the word means the earth, but so often, it has the double meaning, when it includes the midspace or antariksa also (पृथिवी = अन्तरिक्ष—Nigh. I.3).

1. **Parvatanam**, of clouds (पर्वतानां मेघानाम्—*Daya*).

**Bat**, वत्, synonym of truth (Nigh. III.10).

**Khidram**, rending tool.

**Khidram bibharsi**, you sustain the fracture or opening of the clouds (*Wilson*).

**Prṛthivī**, in the midspace.

**Bhumim**, earth.

3. **Dṛlha**, दृढहा, solid, rigid.

**Ksmaya**, by earth, by rock, rocky.

## Hymn-85

For verses 3 and 6, see Nir. X.4 and VI.13 respectively.

2. **Apsu agnim**, - has placed fire in waters (water is supposed to be the source of Agni, *apam napat* is *Agni*, the grand child of water—water helps in the growth of plant, and plant or wood, by attrition furnishes fire, or it may mean lightning in rains or submarine fire. (cf. Yv. IV.31, *viksu agnim* he placed in people or human beings, the digestive fire); also fire in the firmament (मप्सु आकाशप्रदेशेऽग्निं पावकम्—*Daya*).

**Somam adrau**, *Soma* plant in the mountains; the sap in clouds (सोमं रसं घ्रातो मेघे—*Daya*).

3. **Kabandham**, cloud (मेघम्—*Daya*); water (Nigh. I.12).

**Antariksam**, water (जलम्—*Daya*).

Varuna sent forth the cloud, whose door opens downwards (नीचीन द्वारम्). A cloud, कबन्धं, (*Kabandham*) is so called because *Kavanam*, which means water, is deposited into it. Water is called *Kabandham* also—the verb √ बन्ध् is used to denote an unfixed state—it is comfortable and unrestrained. He creates heaven, earth and the intermediate space (प्र सत्तुर्जं रोदसी घन्तरिक्षम्); with that greatness, the king of the entire universe moistens earth as rain does barley (तेन सर्वस्य भुवनस्य राजा यथं न वृष्टिर्जनुनति भूमिम्)—Nir. X.4.

4. **Abhrena**, by cloud (घनम् = cloud, Nigh. I.10).

**Parvatasah**, clouds (Nigh. I.10).

5. **Mahi**, reverential speech (पूज्यां वाणीम्—*Daya*; महो = वाद् Nigh. I.11).

**Mame**, ममे, metes, measures; also creates (सृजति—*Daya*).

**Mayam**, skill, accomplishment (प्रज्ञाम्, Nigh. III.9).

See Nir. VI.13.—in connection with the word पुरन्धिम् (VII.39.4), meaning very wise, used for Varuna, who is praised with regard to his intelligence (तं प्रज्ञया स्तोति); the word *mayam* is used for this intelligence in इमाम् नु कवितमस्य मायाम् ।

Prthivim, midspace.

Manena, by a measure (by honour, सत्कारेण—*Daya*).

6. *Avanayah*, rivers (Nigh. 1.13).

Enih, एनीः, running like she-deers (एन्यः मृगस्त्रिय एव धावन्त्यः—*Daya*); lucid, watershedding (एन्यः शुभ्राः गमनशीला वा—*Sayana*).

7. *Aryamyam*, benefactor, one amongst the people of justice (अयं न तु न्यायाधीशेषु भवम्—*Daya*); to Sayana *Aryamyam* and *Mitryam* are the same as *Aryaman* and *Mitra* with the final *ya* (यत्) being pleonastic; *aryamayam* meaning giver (दातृ) or spiritual preceptor (गुरु).

(अयं भ्यम्—अयं मे वायं भ्यः । स्वायिको यत् । अतैरिदं रूपम् । प्रदातामित्ययं । अथवा ईरणात् यतनात् च शास्तीत्ययं मा गुरुः । तम्—*Sayana*).

*Mitryam*, the attacked (अनुरक्तम्); the word *Mitra* is derived thus : मिमिदा स्नेहते—इत्यस्मात् मित्रम् । स्वायिको यत्—*Sayana*.

The word *Mitra* is also so called because he preserves (ब्रामहे) from destruction (प्र-नी-ति), or because he runs (द्रवति), measuring things together (√ मि), or the word is derived from the causal of √ मिद्, to be fat (Nir. X.21).

*Varunaranam*, वरुणारणम् = वरुण + अरणम्; *aranam* means one not having a sound or speech (अरणं वा अशब्दमित्ययं; or one not giving i.e. niggardly—अथवा अरणमादातारं वा नित्यं निरन्तरम्—*Sayana*); a dumb man—*Wilson*. Dayananda translates अरणं as water (उदकम्, the same perhaps as अणः Nigh. 1.12). '

## Hymn-86

*Indragni* = *Indra* (Lord of celestial fire i.e. lightning) + *Agni* (Lord of terrestrial fire) = The twin-Lord of celestial and terrestrial fires.



1. **Trita**, the sage or seer of threefold excellences (in attributes, गुण, in accomplishments, कर्म and in temperament, स्वभाव). *Trita* is also fire in the three regions. In mythology, the name of a *Rsi* who refutes controversial arguments.

**Driha**, strongly guarded.

**Dyumna**, treasures (दुम्नं धनं—Nigh. II.10).

2. **Panca carsanib**, पञ्च चरणीः, five classes of people (the same as *pancajanya*, पञ्चजन्यः; see I.100.12; 117.3; III.53.16; V.32.11; VIII.63.7; IX.66.20); or five vital breaths (चरणीः प्राणान् मनुष्यान् वा—*Daya*.).

5. **Ansa-iva**, अंसाद्भव, like the shining ones (like the parts, भागनिव—*Daya*.); *Ansa* is also the name of one of the twelve *Adityas*; here the word is put in dual, and therefore, may mean any two of these *Adityas*.

6. **Aha-vi**, or **Ahavi** (अहावि or अहावि). *Dayananda* prefers the *pada-patha* (पद-पाठ), as अहा + वि where अहा, *aha* means days (अहानि); *Sayana* considers *ahavi* as one term meaning, has been offered; (हव्यं हविः अहावि परित्यक्तमासीत्).

In this verse, we have the repetition in गृणत्तु दिव्यतम् for the sake of respect पुनरुक्ति मादरसर्पा—*Sayana*.

## Hymn-87

In this hymn, the word *Evayamarut* (एवयामरुत) remains unaltered in its case termination. This word occurs only in this hymn and nowhere else in the *Rgveda*. The word *marut* means a mortal, the *dexterous mortal* is the *evayamarut*, a person which is skilful, active, efficient and experienced (*Sturmvoll Marut*, Benfey), *Sayana* regards *Evayamarut* as a *Rsi* or seer, or *muni* of the race of *Atri*.

1. **Visnave**, for the one pervading (व्याप्ताय—*Sayana*; व्यापकाय—*Daya*.); to *Visnu*.

**Marutvat** is usually the designation of *Indra*; for the *Indra*, for the group in which a man (a mortal) is honoured and respected (प्रशंसिता मनुष्या परिमैस्तस्मै).



9. **Araksa**, unprotected (not worthy of protection, परलक्षणीयं—*Daya*.; undeterred by *Raksasas* (*Wilson*).

**Nidah**, the reviler; wicked impulse.

**Durdharttarah**, cruel, fierce, or those who strike down without compassion; the intolerant (दुःखेन घर्त्तारः—*Daya*.; दुर्धराः—*Sayana*).